Miles, Henry

Manuscripts.

originals in: Harvard University Library
Cambridge, Mass.

Aug. 1941

Miles, Henry

Manuscripts.

originals in: Harvard University Library
Cambridge, Mass.

Aug. 1941

Miles, Henry

Manuscripts.

originals in: Harvard University Library
Cambridge, Mass.

Aug. 1941

The interrogatory
Geographical Game
of the World.

Answers.

1 Almost round, but flattened at the Poles and resembling very much an Orange in shape.

2 Land & water.

3 Two: the old Continent, embracing the 3 grs. of the world, Europe, Asia & Africa, and the new Continent of North and South America.

4 Four: the Pacific, the Atlantic, the Northern, and the Indian Ocean.

5 Earth is land & two thirds water.

6 Five: one torrid, two temperate and two frigid.

7 A sea is a smaller portion of water than an Ocean.

9. A tract of land surrounded by water.
10. A point of high land extending itself into the sea.
11. An isthmus.
12. A considerable cluster of islands.
13. An arm of the sea running into the land.
14. The exact sense of a bay being an indent of the sea into the land; which latter generally forms about two sides out of three.
15. A running stream of water, rising inland, frequently among mountains & emptying itself into the sea.
16. What is a common passage of one sea into another.
17. The union of several rivers.
18. A Lake.

19. America the largest, and Europe the smallest.
20. An imaginary circle dividing the earth into two equal parts, called the northern and southern hemispheres.
21. The distance of a place from the equator.
22. The distance of a place from the first meridian.
23. 60.
24. 360.
25. 90.
26. Two: the tropic of cancer and the tropic of Capricorn.
27. The right side the East the top the North, the bottom the South, & the left side the West.
28. Spitzbergen.
29. Those persons who, living on the opposite side of the globe, have their feet directly opposite to ours.

30 That the current runs the way they point.
31 Northern.
32 By the Atlantic.
33 South.
34 New Zealand.
35 Petersburg, on the River Neva.
36 Stockholm, situated on 7 rocky islands, between Lake Mælar & the Bay of the Baltic.
37 Copenhagen, on the island of Zealand.
38 Berlin on the River Spree.
39 Vienna, on the R. Danube.
40 London on the Thames.
41 Madrid, on the Manzanares.
42 Lisbon, on the Tagus.
43 Constantinople between the Black Sea & the Sea of Marmora: built by Constantine the Great the first Christian Emperor.
44 Paris, on the Seine.
45 Amsterdam, at the confluence of the Rivers Amstel & Yse.
46 Dresden, on the Elbe.
47 Hanover on the Leine.
48 Munich on the R. Iser.
49 Berne, on the River Aar.
50 Naples, on the Bay of Naples.
51 Temperate.
52
53 Yorkshire the largest and Rutland the smallest.
54 The Severn & the Thames.
55 For being the largest & most opulent city in the world.
56 So much so that she is allowed to be mistress of the seas.
57 12.
58 Copper, lead, tin, silver and iron.
59 33.
60 4: Ulster, Munster, Leinster & Connaught.

61 32.

62 Mediterranean.

63 In the Mediterranean Sea

64 A volcanic mountain near Naples.

65 A volcanic mountain in Sicily.

66 Majorca, Minorca & Ivica.

67 In the Atlantic Ocean and belong to Portugal.

68 South west of Portugal; celebrated for the excellency of its Wines.

69 Between France and Spain.

70 Astracan, on an Island formed by the R. Wolga.

71 Samarcand, near the Lake.

72 Cashgar, at the foot of the Himalayan Mountains.

73 Aleppo, on hills, in the centre of a fruitful plain.

74 Schiraz, near the foot of the Elburz Mountains.

75 Cabul near the R. Kamah or Attock.

76 Calcutta, on the Hoogly, or Western arm of the Ganges.

77 Ummeraporra, on a small Peninsula formed by the River Irrawaddy.

78 Ghuzni, in a beautiful plain.

79 Peking, on a fertile plain.

80 Jeddah, in a plain at the head of a shallow bay.

81 Asia where Adam was created, and in which was the Garden of Paradise.

82 Australia.

83 Borneo & Sumatra.

84 In the Indian Ocean.

85 South east of Hindostan.

86 In Asia our first parents were created: it became the nursery of the world after the deluge: it was the seat of the Babylonian, Assyrian, and Persian empires; and the scene in which the Messiah appeared to redeem & save the human race.

87 Ganges.
88 Cape Comorin.
89 Between Hindoostan and the Birman Empire.
90 Ava.
91 Syria, extending along the eastern coast of the Mediterranean Sea.
92 ~~Indus~~.
92 Hoang Ho, Hoang Ho, and the Lena.
93 Hindostan. It is held sacred among the Hindoos, who perform many religious rites in it.
94 Himalayan.
95 North; celebrated for containing the seven churches of Asia mentioned in the Revelations.
96 Tobolsk in the West, & Jakutsk in the East.
97 Three hundred millions.
98 For its great wall, considered to be the most prodigious work of art in the world.
99. London, which is the only one.
100 Coromandel on the East & Malabar on the West.
101 Cairo, on the Nile.
102 Morocco situated on a beautiful plain.
103 Algiers on the borders of the Mediterranean Sea.
104 Tunis, on the Gulf of Tunis.
105 Tripoli, on the Mediterranean Sea
106 Gonaar, on a hill of considerable height.
107 Bouroo, on the R. Gojil.
108 Y Kashna.
109. Sennaar, on the eastern Nile.
110 Mourzuk.
111 Cobbe.
112 Abomey.
113 Coomassie.
114 Benin.
115 Sofala.
116 Timbuctoo.

117 In Egypt, for its annually overflowing its banks.
118 Mountains of the Moon.
119 Mozambique Channel.
120 On the eastern coast of Africa.
121 In Africa, south of Africa.
122 Africa.
123 Washington, at the junction of the River Potomac & Anacostia, extending about 2 miles up each.
124 Quebec on the St. Lawrence.
125 Mexico on the salt water Lake Texcuco.
126 Lima on the River, and Buenos Ayres on the River Plata.
127 Rio Janeiro, or St. Sebastian, on the Harbour of Rio Janeiro.
128 Upper Canada.
129 In Canada, North America.
130 By the falling of the River Niagara down a ledge of rocks 150 feet in its course from Lake Erie to Lake Ontario.
131 At the mouth of the great River St. Lawrence, famous for its cod fishery.
132 The Andes.
133 ~~Chimborazo was formerly~~ thought to be so, but there have lately been discovered some of greater height among the Andes.
134 Between North & South America.
135 The largest bay in the United States.
136 Gold, silver precious stones drugs and spices, in great abundance.
137 Amazon, Plata, Orinoco, Mississippi, and Missouri.

138 South of Patagonia
South America. It
derives its name from
the fire and smoke per-
ceived by its first Dis-
coverer occasioned by
a volcano.

139 North America. —

140 Sixty. one deg. 6 min.
which is believed to be the
farthest North that
ever ship made her way.

141 Davis Strait.

142 Cape Farewell.

143 Terra Firma.

144 Cape Horn. —

Rooms of the American Missionary Association.

No. 48 Beekman Street,

New York, 2d Feb 1857

Mr Henry Marks

Maroatine, Iowa

Dear Friend,

Yesterday we heard that Rev John Wheeler & son had arrived at Sierra Leone after a very pleasant passage of 31 days. We have no letters & no information comes from other Wheeler. Letters written by other vessels have not yet come to hand, but are daily expected

I duly rec'd your letter & replied to it 21st Jany

Very truly yours

L. Tappan

Sec

Middlebury Feb. 21. 1850.

Friend Miles

Your favor of this days date is just received. I am glad to learn that a movement is to be made to have a peace convention in this State, and hope that it will be vigorously prosecuted. I fear however that a very large meeting cannot be obtained, so much is the public mind absorbed with politics. The remains to attend a Vermont Peace convention & the great insult of universal peace is not so immediate and palpable as to make a deep impression and awaken a strong general interest. But these small things must not be despised. Every drop of water of an ocean

will tell our final results. We must cast our bread upon the waters and trust that we shall find it after many days. This a great privilege to contribute even the smallest mite to a cause which God is engaged in carrying forward, & which is destined, therefore, to ultimate triumph.

If there is to be a convention on the 14th of March, the call should be published as soon as possible in all the papers. You may if you please attach my name to the call - though I do not think it best that it should bear the names, or account of the fact that I have ever acted with the Whigs, and never was a favorite with the Democrats. Nothing is so censorious & unreasonable as the spirit of party.

As to the place for holding the Convention, I do not think it is very material whether it be at Montpelier or Burlington, as the two places are connected by R Road. I should rather prefer Burlington, but do not think it very material

I cannot attend the Convention, I regret to say, as I expect to leave home for the East, about the 7th or 8th of March, & to be in New Hampshire or Massachusetts on the 14th.

If it could be seen in the call that Elihu Burritt would attend the Convention, it would produce a large gathering.

Your friend
William Slade

From Gerrit Smith

Peterboro Aug 19 1858

Dear Sir,

Dear friend

I thank you for your letter. I cannot attend the convention, which is to be held at Randolph. But I am deeply interested in my several private business, & have other matters pressing upon me, which will keep me at home.

I have not a little speculation about the Tennessee Company & the enterprising Company with whom you are to be associated. The principle of these Companies is correct.

The Tennessee one should not be any one who engages in it should expect to realize immediately large returns. He should be willing to wait a little. Something should be held in reserve

only such liquor as such inn
keeper shall be.

No innkeeper nor shall
any other himself or any
person who shall keep a public
ordinary or house of entertain-
ment for drinking.

Every inn keeper who
shall sell liquor contrary to the
rule for the time being
personally appointed with
him may for the first
offence forfeit

Esq.

your friend

Gardiner, Me. Feb. 14 1860

Dear Friend

I have delayed writing you from time to time, that I might have something definite to communicate in reference to a demonstration in Vermont. I think now we must try to have a State Convention at Montpelier or some convenient centre on Thursday the 14th of March, if it be agreable to the friends of Peace in Vermont. We propose to hold State Conventions through all the Free States, for the purpose of appointing delegates to the Peace Congress at Frankfort. Perhaps you would be so good as to sound some of the friends of peace in your State upon this proposition. I cannot write more just now, as I am about going into a public meeting. I should be glad to hear from you as soon as convenient, as I start Westward to Buffalo next Wednesday.

Sincerely Yours

Elihu Burritt

Senate Chamber
18th Feb '55

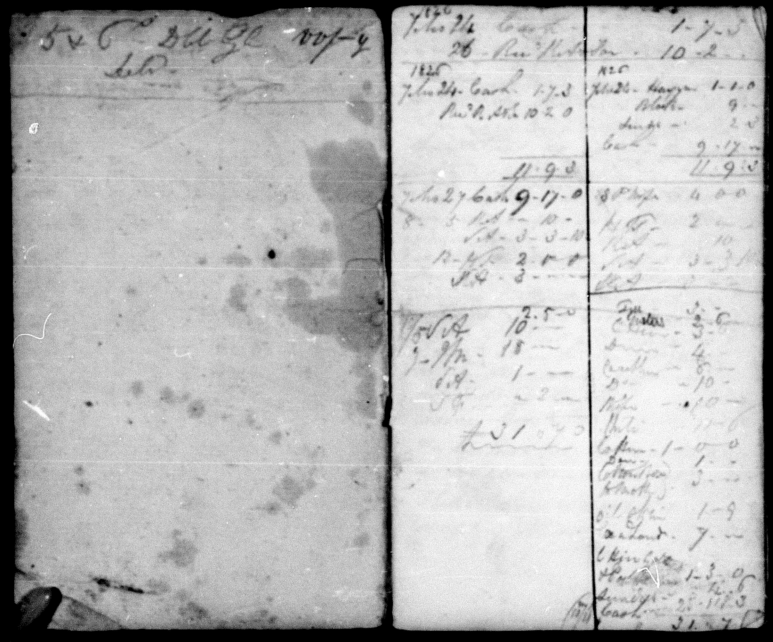
My dear Sir,

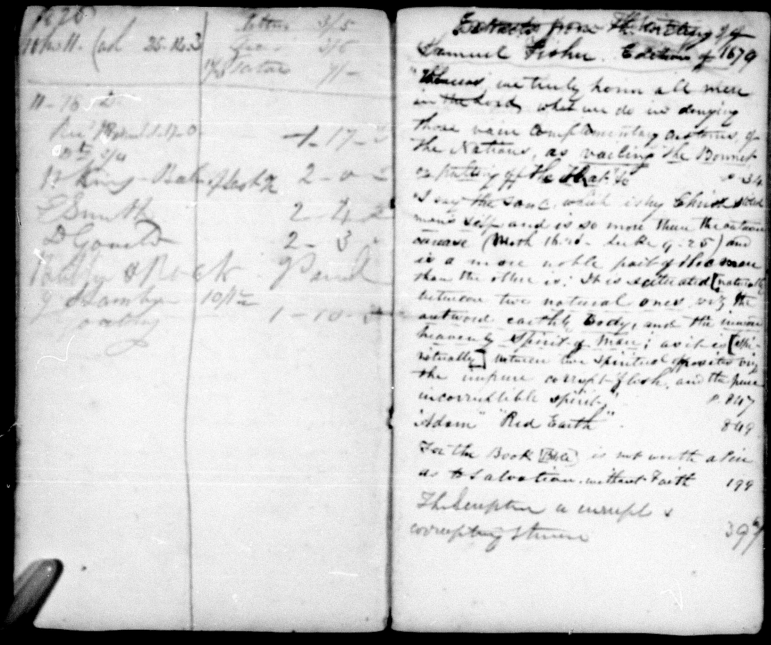
I am always glad to welcome any labors in the cause of Peace. Hope you will go on & not be discouraged. But Congress will adjourn & then I do not think any business could be prepared &

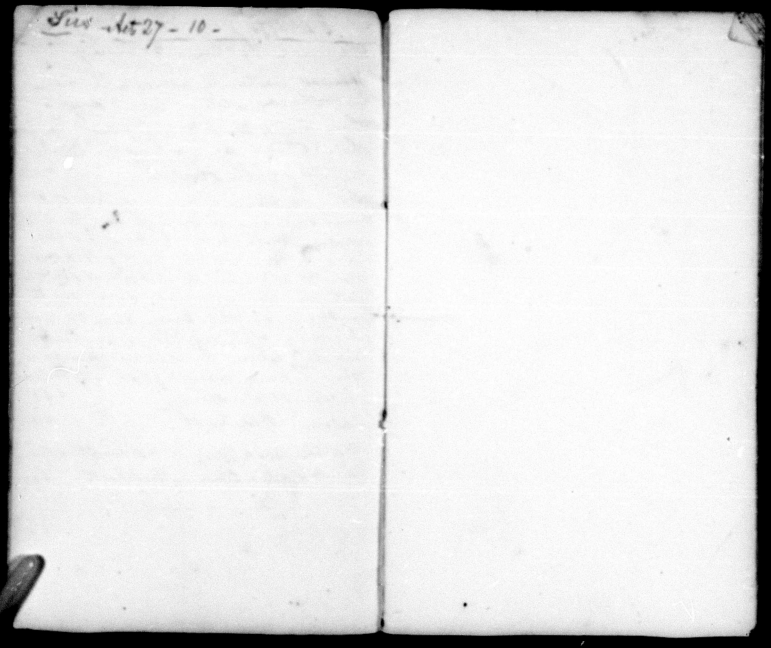
Henry Wilson

provided he is ready to
be presented at this session.

Yours faithfully,
Charles Sumner.

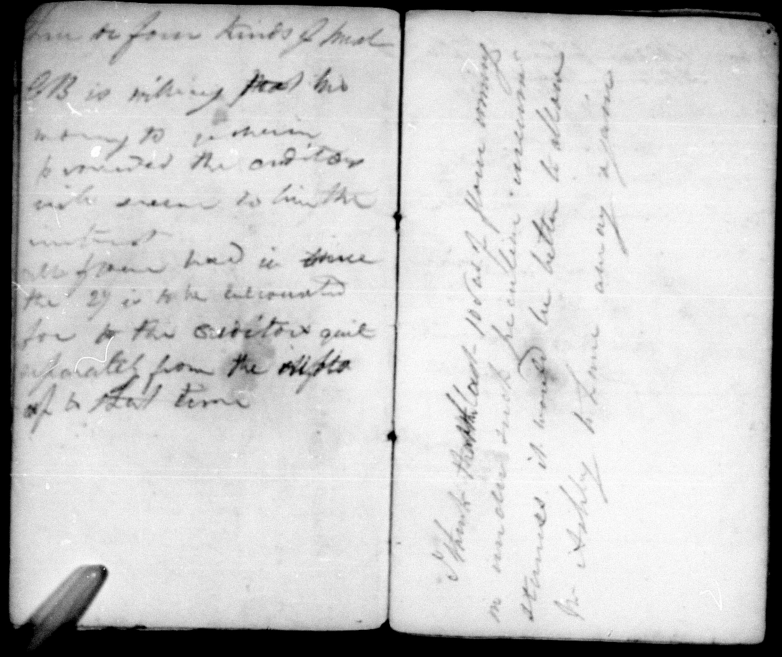




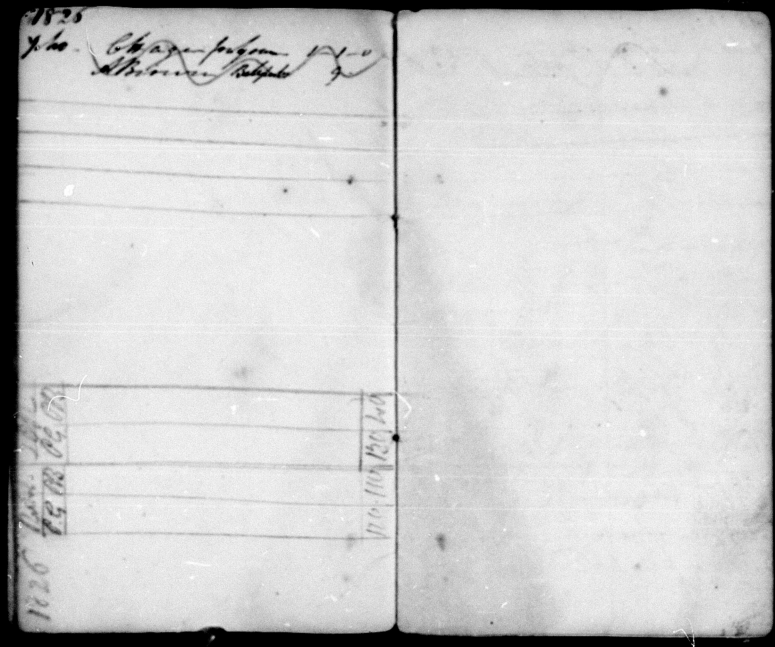


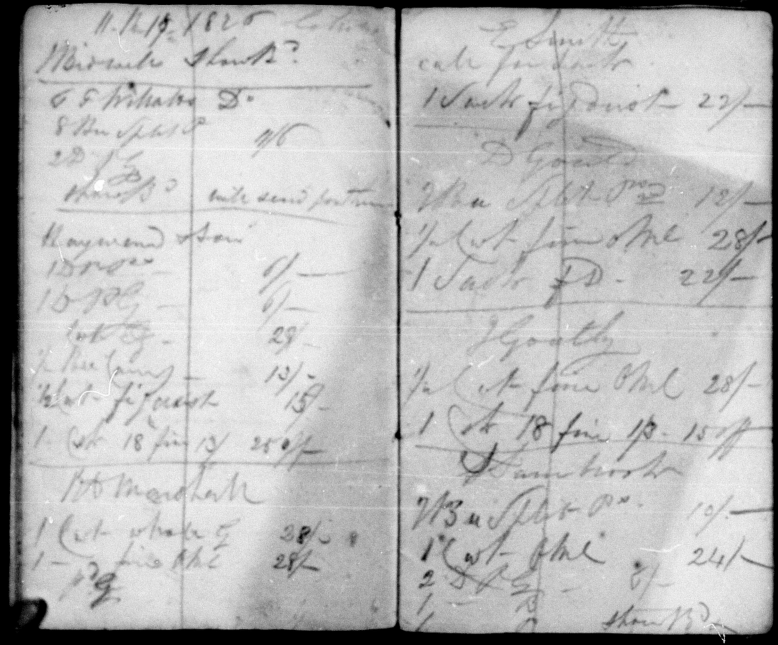
1826

July 22 Called a meeting on Day & Sunday morning marked on the night preceding upon hearing Robinson requested them to return to their Prayers & that he would wait on them when they had done. he did so & then to see them in company with those attending to Robertson's opening & to have them analyzed by any friend of theirs they would find them [illegible]



[illegible] Kentucky Mail
[illegible] is military [illegible]
[illegible] to [illegible]
[illegible] the [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]





Scrip[illegible] in Meetings for Worship.

"And when [illegible] Nazareth where he had been brought up: and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read" Luke 4: 16.

If we should fail of finding in the Holy Scriptures any positive injunctions given by our Lord in favor of reading portions of those writings in meetings for worship we cannot be at a loss to discover the countenance to that practice he gave by "his custom" of taking part in those exercises. It was a part of the synagogue worship, of very ancient origin, and when performed without "vain repetitions," received no condemnation from Jesus. We may safely infer too that Nazareth was not the only place in which our Lord gave countenance to this practice: "he taught" not only in the synagogue of Nazareth, but in others; v 15. "And he came down to Capernaum, a city of Galilee, and taught them on the Sabbath days" v 31.

There seems no room to doubt that the immediate disciples of Jesus were confirmed in this mode of worship by the countenance they saw was given to it by their Master: of this we have early intimation: when Paul and his company came to Antioch they went into the synagogue on the Sabbath day and sat down. And after the reading of the law and the prophets the ruler of the synagogue sent unto them saying, ye men and brethren, if ye have any word of exhortation for the people say on. Then Paul stood up and beckoned &c. Acts 13th ch. 16. And we are not from supposing that this was an exception to the general rule to indulge the people of Pisidia, as we find (v 27) the prophets are read every Sabbath day. And not only in Jerusalem "For Moses of old time hath in every city

them that preached him, being read in [illegible] every sabbath day" (Ac 15:21)

Worshiping [illegible] was pronounced with prayer: the temple is emphatically designated as the house of prayer (Is. 56:7). It could not be otherwise, if He who hears prayer (Ps. 65:2) there manifested His special presence, and the prayers of Solomon offered at its consecration implies that it was offered both private and public prayer. To this Peter and John conformed as they "went up together into the temple at the hour of prayer" (Acts 3:1)

[illegible] announced [illegible] some [illegible] the [illegible] to see it as though no harm [illegible] consequences: some of our members who had taken prominent positions as sympathizers with John Wilbur after removing to an eastern State, on their reinstatement into the Society have resumed their old places without being required to do penance; another who, after absenting from our meetings for ten years is reported to be regular in attendance of that distant meeting: a committee is appointed by Ferrisburgh Mo. Mtg. to see if he can give a certificate from them, and in this capacity other matters seem unsatisfactory I assume expectation that his former sympathy with J.W. will not jeopardize his right to membership.

These particulars may be very interesting to my readers — probably friends not have given them had not the John Wilbur subject been introduced in the M.R. Allow me also to say that after reading Thos Battis letter I was at first doubtful if much good resulting from transpiring this unhappy controversy from America to English ground, than I considered if there are still slumbering in the minds of any half extinguished embers which American influence cannot wholly extinguish perhaps a more complete reconciliation may be effected by English friends if the subject has been introduced portinently & bringing about a reconciliation by allowing a temperate discussion of the injustice done to John Wilbur it will be well; but if this shall be suffered to run into acrimonious controversy it may undo much of the good that perhaps unlooked or aimed was effected. My own opinion is and I find it with no unkind feeling towards the friends that the friends of J.J.G. are willing to allow the same

What is Truth?

Pilate saith unto him, What is Truth? And when he has said this, he went out again unto the Jews" Jn 18:38

That celebrated question is understood to represent indifference rather than skepticism in the mind of Pilate: he did not wait for an answer because he did not understand how it could be satisfactory and eloquent.

This question has been the stale of the Gentile world at the coming of Jesus. Among the sceptics or philosophers of that day each leader or sect claimed that he was in possession of the Truth: the variety of opinions was so great as to lead others beside Pilate to doubt the very existence of Truth, consequently it required something more than learning to state the real Truth in such a manner that the "common people" would receive it gladly. Jesus had said to those Jews that believed on him, "If ye continue in my word, ye shall know the Truth and the Truth shall make you free": that "word" which he spoke we understand was the doctrine he had preached. John bore testimony that "the Law came by Moses - grace and Truth by Jesus Christ" but we are not to understand by this that there was no truth in any part of the Law, because Christ confirmed the Law in many cases and declared that he had come to complete it not to destroy but it.

Now by analyzing the word Truth or rather its Greek & Hebrew equivalents, we perceive how much its meaning is changed by it: the Gr. αληθεια is a compound word — α a negative — not — λη to forget - forgetfulness, oblivion, obscurity — θεια from the verb θεαω to see, to look - to see distinctly as in the light. The Truth was discovered in the Law by the holy Moses, not clear rather [illegible] as it is to us.

And the meaning of Paul seems to accord with this
when he says that "Moses put a veil over his face, that
the children of Israel could not steadfastly look to the
end of that which was abolished: but their minds
were blinded: for until this day remaineth the same
veil in reading the old testament; which is done away
in Christ. Moreover, until this day, when Moses is read
the veil lieth upon their heart. Nevertheless, when it shall
turn to the Lord, the veil shall be taken away. Now the Lord
is the Spirit: and where the Spirit of the Lord is there is liberty."
In this teaching Paul says that through the abiding of the Spirit
of the Lord, the apostles have freedom of speech and explain
the covenant of the "Spirit". Evangelicus hypothesis
Via Regia
exegesis understands freedom from the veil,
that is, a clear discernment of the meanings of the types,
figures, and prophecies of the law: and that is better
to comprehend the Truth.

As a proof that the Old Testament writers were not
wholly ignorant of the nature of Truth, we find them
speaking of it in terms of reverence. Rebecca says of
"Blessed be the Lord God of my master Abraham, who
hath not left destitute my master of his mercy and
truth." May the Heb. word אמתו Amitho, has a
similar signification to the Gr. αληθεια: it occurs again in
Gen. 24:27. "That I might make thee know the certainty
of the words of Truth; that thou mightest answer the words of
truth to them that send unto thee," supported by
קשט Koshet - certainty. "Be weighed out justly, honest
balances, just, upright" agreeing with the Chaldee קשוט
Koshut - firmness, sincerity. "a measure of secrets" corresponds
in meaning to "a measure that will." The Lxx contain many
[illegible] Gen 24:27. [illegible] Dan 2:45

2 to possess of peculiar import: "Thy commandments
"Thou art near, O Lord, and all thy commandments are
truth." And "Jerusalem shall be called
shall be called a city of truth"

Since we find that from the earliest to the latest of the
Prophets they were constrained to bear witness
that the Law is unchangeable - adhering to all gen-
erations".

If we intercept other witnesses we receive in-
teresting witness: the author of the Acts of the
Apostles tells us that "Moses was learned in all the
wisdom of the Egyptians", and we immediately
turn to the records of that ancient people and
find that they also had their idea of Truth. They
With them
maintained that "truth or justice" was thought
to be the main cardinal virtue, "They
worshipped under the double name of Truth and
Justice, Themei appears to have been the origin
of the Heb. Thummim - a word according to the
Septuagint translation, implying "truths, and
bearing a further analogy in its plural termi-
nation, the Thummim, like the Egyptian figure
was studded with precious stones of various colors.
The words Urim and Thummim are Hebrew trans-
ferred and not translated: hence we go to the
Lexicons for their significations. Urim [illegible]
is believed to be derived from אור our light.
Thummim accord in Ps 19:7 "Jehovah is perfect"
to be upright". Moreover תם is translated Light: Job 3:9; 12:25; 36:32; 37:21; 38:26; Lightning Job 37:3
Light Ps 27:1; 37:6; 104:2;
Ps 119:142; 151. Zech 2:5 Ps 104:5. Acts 7:22. Wilkinson 207
137:12

Now the marriage is mentioned in "Ch. of the Chaldees"
Terah the father of Abraham and Nachor were
idolaters before they left Chaldea. Laban the father
of Jacob, and it appears that Abraham & Jacob's family
by going into Egypt idolatry prevailed in Canaan,
and while they were in Egypt they worshiped the deities
of that country.

In the departure of the Israelites from Egypt, although Moses
had the command and instruction of Jehovah, given
him personally & in no other manner, and
notwithstanding all his cares were directed to preserve
as well as to emancipate them from idolatry; yet so
many were the Israelites, that almost immediately
on their deliverance from bondage unfitted themselves
"for perfection". Shortly after the death of Joshua the
government became unsettled, that "every man
did what was right in his own eyes"; and the Canaanites
and other tribes they forsook the Lord and served Baal
and Ashtaroth. It is not clear that these idols were
in the form of the calf, but the principal they were
worshiped in a similar manner, and some like images which
Jeroboam set up.

Now some will say what relation has the worship of
the calf with the question of Faith?

Ironton, Dec 1 mo 11. 1870.

Willigmus Allinson, Dear Friend.

I think I can, without hesitation, endorse much of what J. Jewel has expressed in his letter no 19 of the Queries particularly with regard the measures entered into which the Queries so read by many of our members. And it seems that S. Elias indirectly gives a reason for this when he intimates his hope that "extremes, will not in all cases follow each other". It is still lamentably true that "the increasing life and interest in one class of members is borne upon with distrust by another". All this maybe an evidence that "we are passing a transition state": and that instead of attempting to conceal it many of the young & old too must as the young are accommodating themselves to their new positions: not to strip and contention but in increasing faith in the Captain who sits at the helm — bringing the scattered members of his body which is the church into greater harmony so "that they all may be one".

It is an easy matter to write these words — it is pleasant to self to anticipate that kind of oneness that would demonstrate the Truthfulness of our position and the Error of those who follow not with us. It was a hard lesson that Peter was required to learn before he could consent to go to Cornelius — a Roman centurion — far removed from Jewish antecedents, and make the humiliating confession "Of a truth I perceive that God is no respecter of persons" &c

And doubtless that apostle felt "sealing up" the conviction that of Gal is no respecter of persons, any supposed rights that he might be legally on to pay to "false brethren" "come not these into this day's enclosure" would have no authority from the great Head of the Church.

Yes! Indeed, "A Religious espousal" would grace a thorough cure for that kind of weakness "that is substituting "consistency" for conviction": and I call to mind two shrubberies of our society who I believe are in earnest to be "followers of Christ", and yet are spoken lightly of because their garb and language are not strictly "consistent" with the complaisant world.

Surely it would do us no harm to pity for what serious people who are not with us, may say of us "in not to us": when Thomas Clarkson cautions us of the danger of falling into the "Idolatry of the Quaker dress" & when John Wesley reminds his Methodist brethren of the necessity of guarding against placing any dependence on "Quaker fine linen", there may be instruction intended for us too valuable to be disregarded. If we could be satisfied to follow the rule suggested by Henry Tuke: to observe these simple particulars: "decency, simplicity and utility", and banish the fear of not being noticed as a "Friend", we might still be on our guard against superfluity on the one hand; also on the other of sanctimonious-ness; we might still be "fervent in spirit serving the Lord"; and doubling our diligence to make our calling and ours!

For such a Revival let each one of us "pray without ceasing"!

H. H.

Dec. before the art of printing was discovered, when any number of copies of these writings were required for distribution among the members of the Church, the only method of multiplying them, which was then known, was by transcription. The apostles, prophets, elders, and their predecessors were appropriately called Scriptures, or writings.

In that early day, these materials which were afterwards collected and formed the second part of our Bible, were only detached portions: the Epistles, or public teachings of the apostles to the several churches, or individuals disciples, transmitted by them respectively; the Gospels, Acts, and Revelations began for the most part, of like interest to all, and would be read with nearly equal interest everywhere by all. Neither the names of the persons that were concerned in making this collection, nor the exact time when it was undertaken, can at present be ascertained with any degree of certainty; nor is it at all necessary that we should be precisely informed concerning all of these particulars. Of all the various opinions that have been maintained concerning the persons who first collected the Canon of the New Testament, the most general seems to be, that the several books were originally collected by Clement, an opinion for which the testimony of Eusebius [who wrote in the 4th century] is very explicit & doubly positive." Another that might be mentioned is the testimony of Robert Barclay of what was the opinion of himself and probably early Friends, in relation to the books that should be received as the inspired New Testament: he says "For the ancients themselves, even of the first centuries, were not agreed among themselves concerning these, which were of those spoken books which we approve, and of them approved those which some few reject." &c.

The language of Thomas Ellwood is very similar to
"I may be capable that I should have informed
my readers what parts of the aforesaid writings
manuscripts one of the ancients either wholly rejected,
or doubtfully and but slowly received. But I suppose
by obtaining from that. The learned know it the un-
learned, perhaps had better not know it than have
occasion to puzzle their heads about it without
satisfaction, but what may be, without hard
to themselves. I truly love and esteem those writings
" Preface to sacred History, New Testament

Barclay and Ellwood are contemporaneous to refer to a
period long before the art of printing was invented,
also equally unacquainted of the first English
translations of the Bible, assuming explanations for
"the Father" and other earnest friends of an author
the Bible to agree upon some "canon" that should
be universally with the teachings of the scriptures
themselves, we must as with the third subjection
ion, by which [illegible] they were bound to be governed [illegible] as they
must be, if the close examination the work
would be exposed to ridicule, and the enjoy
their canon would retain exposed accordingly,
and of also the sad effect which such a discovery
would have on the [illegible] Members, and [illegible]
who are reasonable to convince them or acquainted
by some such motives in the great work then
more engaged. And at [illegible] not the least [illegible]
the history of that those manuscripts that after
passing through the hands of men who were slaves
of this or some peculiar doctrines, and especially [illegible]
had fenced [illegible] the Christian Church with [illegible]
change its dark ages. This fact alone calls [illegible]
[illegible] of this high character and [illegible]

We the undersigned members of Race St. [illegible]
Preparative Meeting taking in its consider-
ation the locality of the meeting house
so distant from the dwellings of many
who generally attend the meetings also
the fact that to facilitate the contemplated
repair of the house it is judged necessary
to take it down and rebuild it
we are of the belief the additional
expense thus incurred in removing
it to a convenient location
would be small compared with the
additional convenience to the most of
those who attend.

They also believe that some part
near the Carney School house would
be the desirable locality.

Accordingly we are decidedly of the
mind that the building committee would
be justified in selecting a spot near
the school house mentioned and re-
moving the meeting house to that place
Accordingly we should be decidedly in
favor of the removal of the meeting house
to some convenient location in the neigh-
borhood of the school house by N. Palmer

Bible Translating and Translators.

Among the commentators who call in question the correctness of the common version of this verse is Adam Clarke who says "But how different is the reading of the Vulgate: The thought of man shall praise Thee and the remains of thought shall celebrate a feast-day to Thee". The Septuagint and the Ethiopic have understood the Text in the same way. In the Vulgate cogitatio in the place of Hamath is the Latin cogitatio – thought; in the Septuagint ἐνθύμιον: enthumion occurs three times in the N.T. Matt. 1:20 – thought; 9:4. think; Heb 10:16 thought; enthumeesis. four times – Matt. 9:4 thoughts; 12:25, thoughts; Acts 17:29. devices; Heb. 4:12. thoughts.)

The comment of A.C. appears to have been written as though the Heb. word Homah stood in the place of Hamath in the passage under notice: Homah occurs 125 times in the O.T. translated wrath; also by 12 other words of similar signification. Hamath is the reading of Vandenhooght Lipsic editions of 1756 and 1787; of Bagster London 1852 Hexapla Psalter, and their Hebrew Students Hamath.

Under those circumstances it would be doing no violence to the rules of King James translators to take the literal rendering as the true one: "Surely the wrath of Hamath shall praise thee, and the remainder of Hamath shall restrain"

This would harmonize much better with the testimony of James (1:20) where he says "the wrath of man worketh not the righteousness of God".

Homah occurs 125 times in the O.T. translated fury Job. 20:23; anger some other passages Exod. 6:6; Ps. 24:23; 30:26; and wrath Ps. 37:8 and many other passages; but this does not inform us why Hamath in Ps. 76:10 should take the place translated Homah or wrath in Ps. 76:10

Hamath — for Western Scatter

Hamath was an important city, called by Amos (6:2) "Great Hamath". The chief city of Upper Syria on the Orontes at the foot of Lebanon, Gen 3-3 The entering in of Hamath", this is always spoken of as the extreme northern boundary of the land of Canaan. So early as in Num (13-21) we read that the men sent by Moses "went up and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath"; later on even before that (Gen 10-18) Moses speaks of the Hamathite", (or people of Hamath.) Kitto speaks of Hamath as one of the smaller Kingdoms of Syria, having Zoab on the east and Rehob on the south. This last kingdom, lying at the foot of the greater Mount Hermon, is expressly said to have been taken possession of by the Israelites, and, like Dan or Laish, which is represented to have been in the valley of Beth-rehob (Judg. 18:28) is used to denote the northern boundary of the Holy Land. (Cyclopedia of Bib. Lit. art. Hamath)

This Hebrew word, in its Anglicized form, occurs more than ___ times in the O. T.; the same word differently pointed occurs four times, translated battle eg. Gen. 21:14; 15; 19; Hab. 2:15. The same word, with still different points, occurs in Ps. 56: the Psalmist — Asaph — commences "In Judah (the southern province in the Holy Land) is God known, his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion"; and after recounting the many wonderful victories obtained by the Israelitish army speaks of some extraordinary changes which had taken place in Hamath and of others — that especially — to follow. And if our translators had followed the rule they had adopted in 24 cases those changes would have appeared in a different light: in the 10th it reads

כי חמת אדם

Moderation — for Christian Worker

"Let your moderation be known unto all men" (Paul to the Philippians 4:5)

One difficult lesson a convert to Christianity has to learn is moderation: the apostle Paul saw this and in his epistle to the Philippians — a prosperous church — he intreats his fellow believers to cultivate this virtue.

When the Society of Friends were enjoying much harmony compared with later times, the Yearly meeting of London in its printed Epistle of 1709 says "Let all be examples to their children, in wisdom, moderation and plainness in language and habit &c". But the Society of Friends was not the only enjoining branch of the Church of Christ that was renewing this important injunction: some years later James Macknight (D.D.) a Presbyterian of Scotland in his notes on the Epistles says. "Moderation means meekness under provocation, readiness to forgive injuries, equity in management of business, candor in judging the character and actions of others, sweetness of disposition, and entire government of the passions". Years after him, Adam Clarke, a Methodist preacher, endorses the note of Macknight with the addition of "The Gr. word επιεικες is of very extensive signification: it means &c mildness, patience, yieldingness, gentleness, clemency, moderation, unwillingness to litigate or contend."

And now, any well-informed Friend, on reading the accounts of the several separations which have taken place in this society is constrained to say "If moderation and charity had abounded equal to the zeal manifested on both sides, some, if not all those separations might have been avoided. That is the opinion of an old man who for sixty

years ago made many sacrifices when soliciting membership in this Society, and has retained his membership to the present day, notwithstanding the lack of harmony that has at times been apparent: he says I have been much interested in reading the accounts of the movement of the English Deputation who have visited this country on account of the state of our Society as the advices they have given harmonizes with the teaching of the apostle Paul and his Presbyterian and Methodist commentators. J.B. Braithwaite spoke of the love that actuated the London Yearly Meeting in deputing these and prompted them in accepting — and working under their appointment

to lead to the unity of the spirit and bond of peace.
But quite other leads in the opposite direction — [illegible] and changed. Divides the church into sects

We, not unfrequently, hear an expression of sorrow fall from the lips of worthy men that Christianity is loosing ground in the world, but if we could analyze the root of that sorrow it would not be very surprising to find that it might be better accounted for by the number of new members is decreasing while others who look a little further, espouse that Christianity is giving us convincing proof that it is patent to all who are willing to embrace it that it is contrary to its nature to be confined within the narrow bounds of any denomination that [illegible] in company with other christians but that they of the present generation have no authority to monopolize any portion of the "vineyard" neither can they claim that our predecessors attempted any such monopoly.

The true Quaker then, being nothing above nor below a simple christian, occupying a plain upon the great, elevated table land of christianity he knows he has no authority to draw a little circle around himself including such only as agree with him in the non-essentials as well as in the essentials. From the little acquaintance I had with Jo in Meader he was not accepted in this but that he fully subscribed to the doctrine taught under such peculiar circumstances by the Apostle Peter — "God" who is said "of a truth I perceive that God is no respecter of persons, but that in all nations he that fears him and work righteousness is accepted with him" — strongly attached to, and a member of the Religious Denomination of Friends I am morally and [illegible] by circumstances

The American Bible Union.

Dr. Fairbairn, [illegible] minutes, [illegible] a new
[illegible] manner the logic and power [illegible] to follow
as new translation, or to any [illegible] of the Scriptures and endeavored to show the [illegible] and
the [illegible] other than a new
translation yet
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Although the D. endeavors to show that the charges brought against King James however true are only of "making of unjust advantages, during the Statement of Scripture which seemed to make in addressing, grasp to others a sense which it commands not understood, and compelling them to bear testimony in their favor which these passages do not contain"; yet the translations proposed by the King that special pains were taken for a uniform translation, which should be done by the best learned in both universities, then revised by the bishops, presented to the privy council, and lastly ratified by royal authority, to be read in the whole church, and no other". And when the work was completed, it was dedicated to the sovereign, as the head of the Church, in a preface in which the translators thus speak of it.

"And now at last, by the mercy of God, and the continuance of our labors, it being brought unto such a conclusion, as that we have great hope that the Church of England shall reap good fruit thereby, we held it our duty to offer it to your Majesty, not only as our King and Sovereign, but as the principal mover and author of the work, knowing that as Nehemiah did not refuse to acknowledge publicly before the face of his enemies the bounty of his God upon him in building the wall, though he himself were but a cupbearer to the king, a profane man in comparison of him that is a worshipper of the true God; so we hope it shall not be unlawful for us, the unworthiest of many that have labored in this work, to mention before the God of heaven and earth, and before your Majesty's face, the favor which he hath showed us, and the honor which he hath done us above our predecessors, and above most of the Churches of God in the world. For we are not ignorant of the emulations, detractions, and slanders of the malicious, which no virtue can escape, nor shall altogether avoid, while it goes current in this world. Neither do we look that men should take notice of our labors, or regard them, which do not regard the common good. This is a kind of contentious learning, but we are persuaded that the judicious will accept of our pains, and bless God for them."

However modestly we may be inclined to applaud the labors engaged in the Revision by the Rev. A.V.M. yet we should not forget that in the Spirit of some others distinguished linguists & critics that yet no one for an entire new translation, but that we only attempt a correct rendering of the original text, by the aid of the best modern helps & to remove the Popish errors of the present version by the Philippians

Although the [illegible] endeavors to show that the charges brought against King James Revisers were only of "mistaking to impair advantages, & wresting statements of scripture which seemed to make [illegible] against Bishops & Priests, and compelling them to [illegible] testimony in their favor which these papers do not contribute", yet the assertions passed upon by this King that special pains were taken for [illegible] impure translations, which should be done by the best learned & wisest Universities, then received by the Bishops, presented to the privy Council, and by them ratified by royal authority to be read in the Churches and no other". And when the work was completed, it was dedicated to the Sovereign, as the Head of the Church, in a preface which the translators thus speak for it.

"And now at last, by the mercy of God, and the continuance of our labors, it being brought to such a [illegible] that we have great hope that the Church of England shall reap good fruit thereby, we thought it our duty to offer it to your Majesty, not only as King and Supreme Head but as the principal Patron & Author of the work, humbly craving of your Highness that since the [illegible] of any more exactness is required, you will take the same into your princely consideration. Which, when your Highness shall find to be performed with all diligence according to the first intention of your Majesty, we shall then have good cause to rejoice before God & man. Thus much concerning our labors, for which we are most justly to be accountable to none but God only."

Such was the character of the work which was presented to the King, and by him ratified, and which was to be read in the Churches of England "and no other". Such was the character of the work which was to be read in the Churches of England "and no other". Such was the character of the work which was to be read in the Churches of England "and no other".

[illegible] Bishop [illegible] Bishop [illegible] Bishop [

Missionary life as it is.

"The idea of missionary life" says D. Livingstone "is a Rev. gentleman dressed in black coat, with a Bible under his arm" [or words to that effect] but when we get near enough to observe its "modus operandi" more of common sense dissonance to be far removed from a life of indolence. While some men associating who say they deserve the prosperity of the missionary enterprise on methodizing the necessary support at needs last the participants a few dollars a month sustain their personal comforts; and while others who can appear more liberally disposed are restrained from giving from conscientious motives - lest their money should be employed in "support of a hireling ministry"; — while these, and the religious world at large are debating the propriety of supporting the missionary work, others under the guidance and providence that God, although unfurls his wisdom and his power, condescends to bring about many of the greatest changes by means that appear unimportant - having inscribed the doctrine of the Apostle (Rom 10:14) "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" cheerfully enlisted under the banner of the cross, the enemy may sometimes labour, and sometimes vacillate later, & training the heathen mind to habits of Christian subordination, by such ability as Infinite wisdom may bestow upon them - and trusting to the promises that his promises to the faithful

5.

dependant ones will be fulfilled.

Under such impressions as these Richard Miles left Cleveland in the fall of 1858, went to the Munda Mission under the direction of the American Missionary Association, took the fever peculiar to the climate, and were prostrated by it four times in four months. Returned to America in the spring of 59. and so far recruited his health as to warrant his making another attempt, in which he was accompanied by his wife, who was also earnestly devoted to the work.

They were favored with a prosperous and pleasant voyage out and reached the field of labor, Bromfalls Station, in 1860. and are now in good health and spirits, and upon their charge at this present have fifteen native African children between six and sixteen years of age, receiving something like parental care over them so obtains anything like an approximation to good order amongst such materials, requires something more than a black coat and the latest and a Bible under the arm.

Worship.

religious worship is the solemnity of the ~~public~~ meeting of a religious society for the purpose of ~~public~~ worship, and the words of ~~the~~ a right ~~public~~ instruction & discharge of it acceptably addressed to God & ~~the~~ such as become gravity. Without dwelling upon the ~~right~~ propriety of the subjection & propriety of these words upon the origin and application of the word.

Those who are only slightly acquainted with the principles & practices of the Society of Friends occasionally enquire — "Is it proper for you to perform acceptable worship in your silent meetings?" Others enquire "Is preaching worship?" Neither of these questions will be satisfactorily answered in this communication. This must be attempted.

The word Worship, like many others, has various significations. In most instances it seems that simply an act of respect is meant and does not imply any religious emotion. When the act relates to the Supreme Being, the only proper object of religious worship, the connection renders it

The word is used in relation to idol, Gods Dan 3. 5-12-14 — and to Satan & the Apostles Act 10. 25 — to an alt respect by Cornelius to Peter Act X. 25

The English word worship is a translation of the Greek word Proskuneo from pros, to, and kuneo to kiss — to adore, from kuneo, a dog, and to properly signifies to crouch, to crawl, and lick, as a dog at his master's feet. To prostrate oneself after the eastern custom which is even at present the mode of adoration in Persia, Abraham bowed himself toward the ground Gen 18. 2 — Jacob bowed himself on the top of his staff Heb 11. 21 — Moses & Aaron fell upon their faces Num 16. 22 — Joshua fell to the earth Josh 5. 14 — Ruth bowed herself to the ground Ruth 2. 10 — Mephibosheth bowed himself on his face 2 Sam 9. 6 — Bathsheba bowed herself with her face to the earth 1 Kings 1. 31 — Daniel kneeled upon his knees 3 times a day Dan 6. 10 — Stephen kneeled down Acts 7. 60 — Paul kneeled down Acts 20. 36 — Peter kneeled down Acts 9. 40 — Jesus kneeled down Luke 22. 41 — Paul & the elders kneeled down Acts 21. 5 — Paul bowed his knees Eph 3. 14 — Jesus fell on his face Matt 26. 39 — Moses & Aaron fell on

New Theory of Geological formation.

At the Scientific Congress held at Montreal 88 in 89 Prof Pence introduced his theory of the matter as given by two newspapers. Perhaps the most striking contribution was the discovery of

the theory of Prof P appears rather more intelligible if we take an artificial globe ~~for the earth~~ and with a span of compasses describe the centers of some part circles that ~~have~~ pass over waste for this purpose. Let us set one leg of the compasses on the Atlantic Ocean midway between the coasts of Africa and United States of North and with the other describe a circle we shall find it touching the African coast near the tropic of Cancer, the N.E. coast of S. America, & the coast of N.E. Australia & Hoffmanland. The Gulf of Mexico lying out of this circle and the coast of Europe ~~is~~ on the N.E. ~~of~~ this circle. But if we move the ~~mid~~ Atlantic current ~~rising~~ rising into the American continent and ~~escaping~~ ~~by~~ ~~the~~ ~~Gulf~~ of Mexico ~~causing~~ ~~the~~ ~~rapidity~~ ~~on~~ that coast ~~then~~ follows it across the Atlantic ~~ocean~~ as the gulf stream ~~to~~ ~~N~~ orthern Europe we can more readily understand why the Gulf of Mexico and the shores of N. Europe lie ~~inside~~ outside of this great circle.

Another circle may be formed by taking that point the tropic of Capricorn as centre by the same span for a centre and describe the circumference and we find touches the mouth of Mozambique coast of Africa & centre of Australia and by enlarging the circle so as to take in the portions of the continents of Africa & Australia we can trace the coast of the Southern polar continent.

If we give full credit to Prof P's theory we must suppose the earth at first ~~to~~ a watery period ~~when~~ when there was "no land" form land was called "the beginning" & before land attached to its orbit established velocity. The moving ~~to~~ shown upon it was so to allow the ~~land~~ ~~state~~ of line between land and water on the coasts of the ~~land~~ ~~and~~ ~~water~~ ~~on~~ the coasts of the land ~~and~~ ~~water~~ ~~on~~ the deposits of earthy matter along the line ~~subject~~ subject to the same law of crystalization that governed the formation of

---

Secondly & D. W. Smith. This word occurs but three times in the New Test without controversy, denote civil homage (Matt 18. 26 Rev 3. 9. fifteen times & idolatrous rite (Rev 4. 22 - 14. 7. 13 & thirteen times, & ~~in~~ the one & civil homage to creatures Acts 7. 25. Rev XIX 10 XXII. 8). about twenty five clearly denote the homage due & the most high God, and the remainder relate to acts of homage to ~~gods~~ & ~~lords~~. Some of them denote a civil and social manner, it cannot be said that any ~~one~~ one of them denote the worship due to God. Matt 4 John XX 28 and Heb 1. 6. especially the last, "against which no objections can be raised", are of a different order".

Although the word "worship" has been used by inspired penmen in the various senses mentioned, yet as "respect" in manner or ~~manner~~ demeanour, ~~homage~~ equivalent to civil homage, propriety appears to ~~require~~ require the restricting the word worship to the honour due to the most high God,

the Almighty Father

[illegible] ~~to~~ [illegible] ~~to~~ [illegible] ~~to~~ [

The American Bible Union.

See a late No of Bible Revision. The subject of Bible revision was discussed in a temperate manner and the conclusion reached that a revision was desirable, ~~inexpedient~~, probably was accepted by many readers of the Review as a satisfactory settlement of the question; yet as other denominations of Christians have taken a different view of the subject and are acting in accordance therewith expending many thousand dollars annually and employing men of reputation for scholarship and piety in the work of revision, it seems a thousand pities that the American and more especially Bible societies should not be enlisted in the enterprise and as members of these societies we should feel an interest in the matter and desire that Bible revision can have the best money can procure.

of Mauritius
are termed in grain an emblem
There are two kinds of minute that are very destructive
to grain. the mineral and white midge. the fly of
Hessian midge stalk which when in flame is an
immature state. The female lays upon the ear
of corn in case of rain, they are then immediately
[illegible] that work of destruction by eating into
which afterwards for food and habitation for the
small worms. In this variety it changes into a pupa

Why do not our numbers increase?
The above question has been more than once
proposed in the Review and some pertinent
remarks made in relation to it, but as it is
a subject of vital interest to those who are already
of our number it seems desirable that
may be fully discussed and also desirable
that the discussion may be conducted in a
candid candor and cordiality as "iron
[illegible] sharpeneth iron so a man
countenance of his friend" [illegible]
are there [illegible] only that are
a rep with us carefully examine, or rather
article needs of the same question. "What is
[illegible] amongst the principles enjoyed, peculiar
ities maintained by the society of friends that can
induce one to seek for membership with it?
Solomon says "My brethren if there
be a promise an increase of members the church
[illegible] one by one quietly to Christ. Let repentance
and faith have their perfect work. Let us not be
[illegible] but not act, until we have found
the path of peace; "until we have tested
the good word of life, until the hour
for human evil may and evil thoughts
given ourselves wholly to God"

Why do not our numbers increase?
The above question has been more than once proposed in the Review and some pertinent remarks made in relation to it, but as it is a subject of vital interest to those who are already of our number it seems desirable that may be fully discussed and also desirable that the discussion may be conducted in a candid candor and cordiality as "iron sharpeneth iron so a man countenance of his friend" [illegible] are there [illegible] only that are a rep with us carefully examine, or rather article needs of the same question. "What is [illegible] amongst the principles enjoyed, peculiarities maintained by the society of friends that can induce one to seek for membership with it? Solomon says "My brethren if there be a promise an increase of members the church [illegible] one by one quietly to Christ. Let repentance and faith have their perfect work. Let us not be [illegible] but not act, until we have found the path of peace; "until we have tested the good word of life, until the hour for human evil may and evil thoughts given ourselves wholly to God"

Why do not our numbers increase?
The above question has been more than once proposed in the Review and some readers may apprehend enough has been said in [illegible] articles, rather than admit the introduction has been made in relation to it, but as it is a subject of vital interest to those who are of our number it seems desirable that may be fully discussed and also desirable that the discussion may be conducted in a candid candor and cordiality as "iron sharpeneth iron so a man countenance of his friend" [illegible] are there [illegible] only that are a rep with us carefully examine, or rather article needs of the same question. "What is [illegible] amongst the principles enjoyed, peculiarities maintained by the society of friends that can induce one to seek for membership with it? Solomon says "My brethren if there be a promise an increase of members the church [illegible] one by one quietly to Christ. Let repentance and faith have their perfect work. Let us not be [illegible] but not act, until we have found the path of peace; "until we have tested the good word of life, until the hour for human evil may and evil thoughts given ourselves wholly to God"

Why do not our numbers increase?
The above question has been more than once proposed in the Review and some readers may apprehend enough has been said in [illegible] articles, rather than admit the introduction has been made in relation to it, but as it is a subject of vital interest to those who are of our number it seems desirable that may be fully discussed and also desirable that the discussion may be conducted in a candid candor and cordiality as "iron sharpeneth iron so a man countenance of his friend" [illegible] are there [illegible] only that are a rep with us carefully examine, or rather article needs of the same question. "What is [illegible] amongst the principles enjoyed, peculiarities maintained by the society of friends that can induce one to seek for membership with it? Solomon says "My brethren if there be a promise an increase of members the church [illegible] one by one quietly to Christ. Let repentance and faith have their perfect work. Let us not be [illegible] but not act, until we have found the path of peace; "until we have tested the good word of life, until the hour for human evil may and evil thoughts given ourselves wholly to God"

Why do not our numbers increase?
The above question has been more than once proposed in the Review and some readers may apprehend enough has been said in [illegible] articles, rather than admit the introduction has been made in relation to it, but as it is a subject of vital interest to those who are of our number it seems desirable that may be fully discussed and also desirable that the discussion may be conducted in a candid candor and cordiality as "iron sharpeneth iron so a man countenance of his friend" [illegible] are there [illegible] only that are a rep with us carefully examine, or rather article needs of the same question. "What is [illegible] amongst the principles enjoyed, peculiarities maintained by the society of friends that can induce one to seek for membership with it? Solomon says "My brethren if there be a promise an increase of members the church [illegible] one by one quietly to Christ. Let repentance and faith have their perfect work. Let us not be [illegible] but not act, until we have found the path of peace; "until we have tested the good word of life, until the hour for human evil may and evil thoughts given ourselves wholly to God"

uniformity that leads them at a loss to account for the apparent disagreement. Such acknowledge their belief in the same Father, Son and Holy Spirit and unite in the same [illegible] as their rule of faith and practice, and cheerfully recognize them as united in essentials and that only in non-essentials that they differ.

Our argument reads Bourdaloue, Apelles, Luther, Wesley, and others as well devoted to the support of the principles and peculiarities of their respective parts of Christ and regard them as disciples as they do us, so we propose for other denominations, and that is simply to use modes of baptism and those principles that the people [illegible] Dr. Bucklus he reads "We shall be very willing to admit as a positive maxim certain maxim that whatsoever is impossible with the spirit of God is unknown to the Scriptures, is examined and rejected a delusion of the devil." Now for the Scripture authority for this position, or as has attended one of our religious meetings and that was proved a delusion of the devil, it has happened that a clergyman of religious profession that holds up for imitation the life and practices of the Apostles and his immediate followers and upon us, and regard as almost immoral and irreligious the practice of the primitive church in praying [illegible] he claims that the Scriptures do not forbid condemning the practice of [illegible] and may reject practice with his principles in singing a hymn before they meet to [illegible] them he refers to the Paul and Silas.

that [illegible] of connection, must, if read by any earnest seeking soul, [illegible] and this step after reconciliation, with [illegible] as faithful love regards the pure and undefiled religion of Jesus of Nazareth as the instrument ability by which, that reconciliation can alone be accomplished. It may satisfy him as far as it regards his admittance into the Christian church and set aside the question, "shall I seek for membership in the Society of Friends?" Our opinion is (if not a bigot) that the real members of the Church of Christ are not confined to one denomination of professors, and what is still painful to believe, that many of those who are making an open profession of religion are only "half converted" or as the Scriptures "lukewarm" Laodiceans they may appear. He is convinced that there is no such thing as life in the Bible without Growth in the Bible, — first the blade then the ear, then the full corn in the ear, and meaning himself a sinner and ready to cry out "Oh wretched man that I am who shall deliver me from the body of this death?" he looks earnestly around for the most efficient means of religious improvement that the heavenly Father has placed within his reach.

He is not to place any reliance upon "outward appearance" upon those who appear [illegible] that the Kingdom of heaven is not in meat and drink but in righteousness, peace and joy in the Holy Ghost" and he is in search of fellow mortals who are like himself seeking for that heavenly King and with [illegible] who are willing to sympathize with and counsel them and to accept of the same service from them he has [illegible] ability to perform them such as a [illegible] of sinners or worldlings who are dead in sin, he [illegible] point out and know that they are "all one" in Christ Jesus.

neither bone nor flesh; fishless - born of the Spirit and Baptism of Thousands upon thousands of souls. And of such, the coming together have come to number that in this - nominal membership amongst the formal professors they have become endeavoring to have upon their hearts which the sentence did not say they might, move the lips likely to receive the truth that "the bread that cometh down from heaven is great indeed", and to accept of the invitation which the apostle has given: "Brethren we are not children of the bondwoman but of the free: stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

One of the most difficult lessons the Christians to learn is to keep in central Christ but to comprehend a lesson of the Scriptures and of his forerunner "Repent for the Kingdom of heaven is at hand". Repent - (meta-noeo - change your minds - take strong attention, with due dependance from the law that cometh down and that made nothing perfect, and rely upon the Grace and Truth that has come by Jesus Christ. Open your hearts to receive of that heavenly Spirit and it will be given like "a refiners melting pot" and will cleanse the wicked, make and make him ready to receive the Kingdom of heaven, but the wicked and profane servant who spoke "Lord when saw we you at any time come unto you" and thrusted him out and crucified him may confess the message but the message was wrought was beyond their reach - the seed had taken root in the minds of others and they upset to bring her fruit above the traditions of the Law" or traditions and that one little kind attempt to Jerusalem may have been married, and sold by jealous for smiths mothers.

it must be the importance to any one who is looking towards obtaining membership in the Society, to determine in his own mind whether he regards it as an end, or as a means of attaining that end which he will have and in sacred history how the dispensation of Abraham was introductory to that to come, and that they both were of importance to the world when once a little ray shone from the darkness that then prevailed, and although its rites and ceremonies and teaching were not have to write so much concerning the types even all that had been fulfilled by Christ - notwithstanding its great importance while its significance was made by time came when another step was to take in the same, elevating, direction, and the dependance of the people by Jesus Christ was no more. Since when Paul was spoke and he could see and understand the nature and relative importance of the two, laying aside his strong attachment to the law - Love as constituted regard it as the schoolmaster to bring us unto Christ. Late modern Christians have not the importance attached to certain ceremonies which were at one time helpful not needful unless early known and of the undue importance afterwards attached to them, and the corruptions that crept in through the Romish Church of Martin Luther and those who followed the corruptions and protests against it; and have every intelligent protestant one see that the strong attachment of the Roman Church to those ceremonies and its tolerance of that corruption were no valid argument in support of them. The Episcopal church after kindly it had purged itself of the corruptions and all the needless ceremonies of the Church of Rome and lastly and to did Episcopalian thought otherwise and as did Geo Fox and his followers. These two classes of reformers have their testimonies respectively against the inconsistencies most conspicuous to them

the zeal of Wesley led him in one direction and
that of Whitefield in another, upon a question of
and the zeal of Fox in another direction and
to a different conjuncture while Fox bears his
testimony against ministers of the gospel re-
ceiving remuneration for their services Wesley
bore his against "Quakers pins & linen" as well
finger rings the garb of affected plainness.
Subsequently Thomas Clarkson who had an ac-
cident opportunity of acquainting himself with
the views of Friends and highly values their
testimonies in general for fidelity to the cause of human
rights, cautions the members in a gentle but
faithful manner against the danger attending the
"idolatry of the Heathen days".
I have indulged in this, what may appear to
some readers a digression from the subject for
the purpose of showing that it is possible an
unwarrantable attachment may grow up to
certain habits acquired in the discharge of
lawful duties that once sanctified & consecrated
and that these habits may be continued & be-
come the time when their exercise may
appear to
[illegible] from generation to generation
[illegible] and
[illegible] raised to the highest degree
and merging impartially and unprincipled
and speculative might be induced to depart
from in this manner I premise that the princi-
ples you are attached to are mutually the same
as those professed by the orthodox Christians
there is not that remarkable difference between
them that once prevailed I have led me to suppose
you say that the testimony of others is less complete
against wars is less complete than yours because
they allow of defensive wars which you do not.
while I accept your testimony as incomplete
because you voluntarily put aside that portion
which both ancient & modern. You say that the testimony
of others against chattle slavery is incomplete because
they do not insist upon the not holding of slaves
as a conditional membership, while I consider your
testimony incomplete because you allow your
members to trade in the spoils of oppression and
are unconcerned for dealers in slaves so long as
they are as tenderly accompany with the slave-
holder, you appear each to depend upon the exis-
tence of the other and each implicated in the crime.
You say that the testimony of others against
intemperance is incomplete because they do not
prohibit the sale of spirituous liquors, while I
regard your testimony as incomplete because
you allow of the sale growth, sale and consump-
tion of the poisonous plant tobacco
You say you have a special testimony to
bear against heathen idolatry and consist-
ent therewith you observe the ancient
heathen names of months, and days of the week
because of their heathenish origin, while I
consider your testimony herein incomplete
because you adopt the common names
that bear the same heathenish origin
You say that you Christianly bear unto the
unity of the Spirit and bond of peace & that the
fruit may be known by its spirit, and I, judge
you by that rule and deem your manifes-
tations have already occurred among
you of your name and regarding the element
of eternity still as [illegible] you are
compelled to enquire "Is the apostolic
spirit at the same place
spirit & life at the same time
You say you accept of the testimony of Paul, the
apostle, especially when he declares that there
is neither Jew nor Greek but are all one in
Yet you have & your representatives meetings for a select

Missionary life as it
"The idea of missionary life
is a Rev[d] gentleman dress
about with a Bible under
to that effect] the society
we get near enough to it to
"modest operandi", men of com
discover it to be far removed from a life
indolence. While some men
who say they desire the prosperity of the
missionary enterprise in withholding the pecun
many support it needs lest the participants
a few dollars should curtail their personal
comforts, and while others who
appear more liberally disposed are restrained
from giving from conscientious motives -
lest their money should be employed in
"support of a hireling ministry"; - while
these are debating the propriety of supporting
the missionary work, others under the
solemn impression that God, although
infinite in wisdom and in power, condescends
to bring about many of the greatest changes
by means that appear insignificant - have
imbibed the doctrine of the Apostle (Rom 10:14
"How shall they call on him in whom they have
not believed? and how shall they believe in
him of whom they have not heard? and how
shall they hear without a preacher?" should
go. Under these views the work, the enemy
may take some labor, and sometimes recreation
labor, & training the heathen mind to habits
of Christian subordination, by such aids
as Infinite wisdom may bestow upon them -
hastens to bring the kingdom of the Redeemer

dant over all be fulfilled.
ent such impressions as these Richard
left Ohio in the fall of 1858, went
Mendi Mission under the direction of
American Missionary Association, work in
peculiar to the climate, and soon prost
ted by its fatal diseases. Returned to America in the spring of 59.
and so far recruited his health as to attempt
is making another attempt, in which he
was accompanied by his wife, who was also
earnestly devoted to the work.
They were favored with a prosperous and
pleasant voyage and reached the field of
labor, Bromley Falls & Station, in March 1860.
in good health and spirits. And upon assuming
charge of fifteen native African children
between six and sixteen years of age, exer-
cising something like parental care over them
to obtain anything like an appropriation
beyond order among such materials, requires
something more than a black coat and the learned
and a Bible reader the adm.

In the No of the A. A. there are some suggestions upon boiling the juice of the sorgum as which it is common in preparing it for use, I think many of them valuable as far as they go; I know me even the writer might have gone a step further and advocated the use of covered pans as more economical and cleanly than open ones. "Brown" that some experienced molasses makers prefer the open pans and some, prefer the radiating heated potash kettle over a low heap but the former of some has induced them to give the latter and the shallow pan as recommended in the A. A. I think I apprehend the same over and substantial reasons for using the covered pans.

It is true that a vast amount of evaporation is done in the works of nature in the open air pan Brown that he claims no satisfactory reason why pans on ranges work more readily than in open air weather, hence some infer I say "use the open pan that is my opinion" if the above assumption be correct conclusion but they are not parallel: planters no strength in connection the principle evaporating agent - the sun rays, but a cover to a boiler in the open air does not interrupt the rays of heat, but if properly constructed it permits the escape of heat and steam. It is the superfluous water in the sorgum juice under boiling to be rid of, and in applying heat to boil in the expectation that the water will pass off upwards but some if can not get rid of that superfluous water we want the application of heat the more it agitates he more the more but common teles him to make a fire under his kettle. Every one acquainted with the art and mystery of the kitchen stove knows that a kettle boils much more quickly with the cover on than without and why? Because when the cover is on the steam the heat of water is much hotter and more steam is generated as an unavoidable consequence, than when exposed to the open air - that is removed.

Some friends of mine who were busy employed in the manufacture of Epsom salts in the west of England found a ready sale for the refuse liquor as a manure. Struck with the result of the experiment in hands of an economical mother of a family. The result was the adoption of the screw auger. Patent of June 2 of 1818 ~~June~~ 333 ~~valuable~~ method or system for the evaporation of sea water or brine &c &c

No 333 Patent "Evaporating" Pan & Boiler for making salt from sea water &c &c

"Be it known that I, Thomas Williams of the Parish of Aberffraw in the County of Anglesea in North Wales, have invented certain improvements in the construction of pans for evaporating salt from sea water or brine, which improvements I find by long experience to be of great utility in the manufacture of salt, and I do hereby declare that the following is a full and exact description of the same, reference being had to the drawings hereunto annexed and to the figures and letters marked thereon."

"It is not to be supposed that any person of ordinary skill and knowledge in the art or business of making salt can require any particular directions for practising the same, but it should be observed that the pans must be placed in a situation where they will be exposed to the full influence of the sun and wind, and that the bottoms of the pans must be made perfectly level, and the sides perpendicular, and that the pans must be made of cast iron plates, each plate being about 2 feet 4 inches square, and 1 inch thick, with a flange or rim round the edges, projecting about 3 inches from the plate, and perforated with holes for bolts to fasten the plates together, and that the joints between the plates must be made perfectly tight with iron cement, or with white lead and oil, or with red lead and oil, or with any other substance that will effectually prevent the water from escaping at the joints. And I do hereby declare that the pans which I have found to answer best in practice are those which are made of plates

Note 1 7th

"And as ye go, preach, saying the Kingdom of heaven is yet hand; heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" The question whether the latter part of the above commission of our Lord to his disciples was intended to apply only to the preaching of the gospel, or to every part of the work he gave them to do, has perplexed and occupied the minds of religious men in former ages as it has in our own day, and it has often been the cause of much unprofitable dispute. There have been others who were willing to treat the subject with candor, and free from the prejudices which education or self interest might have imbibed, it must be evident to every impartial reader that there is no more reason for supposing that only one part of this work required of the disciples was to be done without receiving, than that either part of the work or neglected them. [illegible] apply to

In looking for the reasons for the opinions which are entertained, and pursuing the steps by which they have come to have their present prevalence, we shall find that although the laying hands on the sick by persons of medical profession, as exemplified in practice, is not generally connected with the individuals with whom the gift appears originally to have been entrusted, yet it has been entirely a gift. This gift of healing has been cultivated at the expense of money, time and study, and is understood by the profession to be the property of the possessor, which he has a right to dispose of as he pleases. It is not to be supposed that such a commodity as religious graces would be considered by individuals as an article of traffic, or that the cultivation of them would be attended with any pecuniary emolument. We do not mean that the cultivation of the gift of healing, as practised at the present day, by means of study is a desecration of the gift, nor that the demands for reasonable remuneration for time and skill, and medicines expended in obtaining a practical knowledge of the Lord's appointed [illegible] should not be complied with. But we do think that a scruple, and a reasonable scruple, may be entertained by the conscientious Christian, lest in the exercise of the gift, he should be found to have received, freely given, but to have sold the gift. [illegible] as a delusion, it not to denounce it as an ungodly thing. [illegible] light [illegible] [illegible] [illegible]

to extend it to other preaching. But they received the gift for preaching expressly as that for healing; and therefore were under equal obligation to perform both alike freely. This is acknowledged by some, not the least noted among the learned. Capellus in his Observations on the Holy Scriptures (speaking of some things) declares himself thus: "That singing is referred not only to the curing of the sick, for which the apostle had made a most [illegible] to the preaching of the gospel also, which indeed is evident by experience, that from that time they were called to remote in the christian church, who made a practice of purchasing the office of preaching and administering holy things. Christ thereby would have his disciples not only heal the sick freely, but to preach the kingdom also freely, because he had taught them freely." Such Selwood's quotations.

We see that we have a testimony to bear against "hireling ministry", but we do not pretend to have a testimony to bear against lecturing in Seminary or Synagogue, as we may embrace that illustration from Christ's testimonies being against the practice of any gift of preaching for a temporal reward, as we see by the apostle under that head may be considered as having received an indirect testimony (at the same time he also reproves the ignorance) that as Christ commanded to give freely to his disciples only whosoever should appear to be misapplying any gift, we must expect reproof from one of the disciples of Christ and hence a disciple entitled to enquire of his Master in this dilemma as one of the disciples did, may know so, and the difficulty in minds be reconciled the appearance in consequence may be as a reason with him that he does not [illegible] and [illegible] his name in the number of the society of friends

In the figurative language of the Scriptures & religious professors would rightly make the proper determination to discuss the figurative language of the Scriptures and that shall be plain literal or direct, it is believed that many religious controversies would be avoided, but to [illegible] expressions are professors generally of the day have once seriously [illegible] applied to a Scripture phrase that is relinquished it often seems like the surrendering an important principle.

We are apt to forget that all languages have their figures and especially so in the Oriental languages and as the Scriptures were originally written in two or more of the latter, & that [illegible] to the comprehension of those they were [illegible] addressed we should not be surprised to find figures abound in them. Indeed some [illegible] believe that "in scarcely any book are they so frequently as in Scripture". "And Lord of the spoke figuratively" (Matt 24. 29) and the figures he used were sometimes misunderstood, as by Nicodemus (John 3.4) by the Samaritan woman (John 4. 11-15) and even by his own apostles (Matt 16. 6-11) et al.)

There are some proposes & obviously figurative that we find no difficulty in recognizing at such for instance the words of Isaiah 55. 12. 13. "The mountains and the hills shall break forth before you in song, and all the trees of the field shall clap their hands" & Ps 98. 8 "Let the floods clap their hands; Let the hills be joyful together."

And the change that would be produced in the moral condition of mankind, namely "that the wilderness & the parched [illegible] have been prepared by the word & instead of the thorn there shall come up the myrtle tree". And those who accept the teachings of astronomy that the earth is an [illegible] and not a plain, hill, also accept as figurative the passages of Ps 11. 12 and Isa 2. 2 relative to the same [illegible]

it the Lamb of the morning. So in the old Roman
Paradise is the anglicized Greek word paradeisos
which Parkhurst says is without controversy an
oriental word. The Greeks borrowed it from the Persians
among whom it signified a garden, park, or en-
closure full of all the valuable products of the earth.
Both these particulars are evident from a passage in
Xenophon's Oeconomics, where Socrates says that "the King
of Persia, wherever he resides, takes particular care that
have gardens or inclosures which are called Paradises,
full of everything beautiful and good that the earth
can produce." Hence as Sacredies wrote more than
four hundred years before Paul, he could not have
borrowed this phrase from the latter.

Our Savior. "Blessed is the day!
may the child early manifest by his spirit and
be kept from sin, the greatness of transgression!" J. T. King.

Our Saviour! Is it true that he is our
Savior our title deeds bear such a priceless possession
will bear the closest scrutiny, but if on close
inspection they are found defective how
grand emphatic an answer to have the defective
Physicians removed and the whole securities and
sanctioned by the unerring Judge, that
we may in a good degree at least be satisfied
that our "calling and election is sure".
In the first step of the investigation we are
reminded there are two "parties to the covenant"
whom we plead our cause — the one who gives
the title, and the one that is to receive it and
so we can never rest assured that our title is good
unless we can place entire reliance upon him
who gives it and do it on the principles
of righteousness. This language of the Psalmist "I trust in the
mercy of God for ever and ever"

who has opened the examination of our case — can
we be sure we are to be found in acceptance? Can
we become the recipients of so precious a gift
as God has not the reputation of ever
a name that is not dead".

Our Savior — Has he ever promised to
be our Savior in the [illegible] sense
in which he [illegible] pronounced [illegible]
nations any Prince Savior or King
for the future? Although there can be no
But how comes the consolation — poor
sinful helpless sinner prostrate
before [illegible] in view of tremendous change
that must occur, can we [illegible]
our title sure"? The comfort comes
from the unerring belief that he that
is calling us himself so able which
he permitted as he has declared to
us asking such — my Grace is sufficient for thee — I am made perfect
in [illegible] weakness"

some other religious people of that day, that
were not of his communion, were disturbed by the manner in which he treated
the subject, and withheld he and his ministry
were hearing their testimony against the danger
of depending upon a hireling ministry
John Wesley was concerned to warn
his fellow professors with the danger
against which he apprehended a spurious
piety would lead. Quaker fine linen".
(Brantford Expositor)

Our esteemed friend, Wm. Hunt, of Pelham, has kindly handed us the following extract from the sermon preached by the late Rev. Thomas Chalmers, D.D., LL.D., in the Tron Church, Glasgow, on the occasion of the disruption of the Church of Scotland in 1843. This contains the same doctrine as that taught by G. F. Fox contained in the following extract from the sermon preached by the late Rev. Thomas Chalmers, D.D., LL.D., in the Tron Church, Glasgow, on the occasion of the disruption of the Church of Scotland in 1843. This contains the same doctrine as that taught by G. F. Fox

He may find it different at a different time and at a different place. The reason why friends should maintain a different mode of worship and testimony from the same Christian religion which we equally profess, and every living member of the Church is equally entitled to, and the testimony of that Society generally, as a body, against hireling priests, and the decadence of Christianity is not unfrequently the result of human law to a large extent within the range of their own control. among which, as one of the least important, we may refer to a misapprehension of the true purposes and spirit of their original, which has led them to adhere too rigidly to arrangements and modes of action, which, though in their own day they were admirably adapted to the circumstances of the times, because in harmony with the then existing state of things, are ever more or less temporary, because agreeing in each succeeding age to be adapted to new conditions of society, and to the ever-varying wants of the great family of man.

such speech I could do something for the cause of my Lord and Master. I took the Canadian and several other anti-slavery papers and carefully drew up a respectful petition in which I set forth my views, and I read the papers also, and am also commanded that some thing more than read - read - Bread must be done or for present punishment I will speak away without having done my duty. I also read to my husband what I had written. He already stated the Radical abolition principles, and I have endeavored to live up to them, and that is about all I can do in the matter. If women had more ready access to vote I would gladly avail myself of that privilege, and forward him as more heavenly influence would thus commune the Lord of the land that we could get rights as well as think right upon this miserable war question.

After this manner I have reason to believe many women could be led, such as have [illegible] to restore themselves into the position that was the early practice of the Christian church and abolish all this war. There is nothing else left for the women to do but to sit (with some honorable exceptions) to sit still and watch the result of the struggle.

In such I would respectfully put a few questions which they can answer, and I shall come of them will endeavor. But I must first send a few lines to the stereotyped expression "Might is Right" and to the more of that expression made by Senator Wigfall

[illegible] the [illegible] Free Trade
sed his speedy and triumphant bills, much
&c, and of the Congress must we not have
espoused the same sentiments which prevailed
common language means that it is the
consumers of slave power cotton aided by
the known practices and dealings of that
does the [illegible] of
holders with the important cash that has en-
abled them to become what a Commo-
dowter (deceased) was called them – the capi-
tal of the States" & again "the influence they possess
intelligent men know that as the ocean
is indebted to rivers, and rivers to brooks and
cracks & springs, so the finance that the mul-
titude of producers support which & brings
results connected by the ties of commerce
and manufactures, that do the wholesale
dealer is sustained by the retail dealer
so is the latter sustained by the consumer
but are especially impressed as make the
choice of the people to be consumers and
that choice is a apprehended fact for the
female portion of the community to decide
upon. I demand therefore as to these of-
ers how this purchaser opens position proves
that the name no reader blessing has come
to them through the hands of slaveholders
the staple the product of unpaid menials
be how can they say they emancipate them
that can no bonds as human with them?
Can they not easily call to mind the unjust
cruelty that has been practiced
as demanding the laborer of his wife, and do
they not feel natures tenderest agonies be
wrung out tortured by a lifelong principle?

I demand not doubt there are numbers and
glaring women who be [illegible] this depredation
more keenly than it is possible for me to do
ends yet as I see they think there is no
hope for them to avoid it. It may be true that
at first sight there appears to be no [illegible]
such complicity [illegible]
but must also that the good that can be derived
from the choice of free labour is "[illegible]"
so to remote that it is "[illegible]"
to trouble ourselves about it.

Allow me to remind you of a statement
made and to Dr Dalton in his experiments with
his first steamboat, and refer them to the
"press" that [illegible] upon our mates for
the exposition of this "[illegible]"
And so with Ericsson and his caloric engine and
so with others. But in spite of the jeering and
the moaning over this "insanity" experience
has proved that this principle was correct
and that it required only a faithful application
of their development their correctness.

And so with the "free labor movement" in
spite of the derision that he & it has been exposed
in this country the sentiment is gaining
advocates on both sides the Atlantic
Ocean – read what Dr Livingstone says respecting
the facility of growing cotton in the tropical re-
gions of the Zambesi thus where after a pub-
lished in the American papers 1857 (April 20)
after research made and the [illegible]
and other labourers in that country speak in
similar terms of the facility of growing cotton the
western coast of Africa! What is wanted
on this side the ocean is an enquiring appreciative
disposition which seeks to investigate and make known

the laws of the nation. So in the matter
with special reference to give the teachings
to legitimate thrift, and a demand on
the countries of our retail traders for cotton
goods that are sustained by the blood of op-
pression. — For this demand, to whom can
the friends of peaceful emancipation look
with more expectation than to the Anti-Slavery
women of our land? Especially to such as
say — "O, I wish I could do something for the
benefit of the slave."

"He that is unjust in the least, is unjust also
in much." Luke 16: 10.

The above passage of scripture was quoted
by the late Gov. Slade, in a letter I had the
pleasure of receiving from him, not long before
his death, in relation to that branch of the anti-
slavery, or rather anti-oppression, enterprise
Freedmen's Movement. Gov. S. like many
other intelligent Christians, recognized the intimate
connection that exists between our behavior in
the little things and in the greater things, and perceived
that a person habituated to be careless in "doing
justly" in little things, that occurs almost
daily, the probabilities of nothing more could be
in favor of his acting in conformity with the
same rule when more important opportunities
offer.

It may be asked that true temperance men insist upon the rigid applica-
tion of this rule in regard to the use of in-
toxicating beverages? A man who is known
to meddle not with his "bitters" is disposed with
the practical opponent of the temperance move-
ment, regardless of the eloquence with which
he may occasionally uphold the distillers and
rum seller; his influence as a temperance
lecturer is reduced from a full down to zero, and no thing short
of practical conformity in his own habits to
the principles of temperance can redeem
his character from the charge of hypocrisy.

Now, it seems very clear, almost incredible
to all, for prepossessed temperance men to require
such rigid observance of the temperance princi-
ples, yet many more of whom I am sure that
it is from the want of more practical knowledge
to the principles that are acknowledged to be correct

the Lord "by no means" to be "all one"

that we trace the danger in the temperate resumptions

This want of more energy in the anti-slavery movement upon the basis is referable to erroneous views entertained by the part of those who oppose slavery on the ground of scripture grounds. It is so much easier to dictate to others than to practice what we teach, that without great watchfulness & prayerful watchfulness we are exceedingly in danger of yielding to the conditions of the multitude who called themselves of the Church of God "Thou hast a name that thou livest and art dead". There was only one door of hope to them — repentance "to whom pertaineth repentance" so in the divine arrangement in our day, we must hold fast on the principle that we are coming to the true ground of repentance, keeping in view a career of watchfulness in little things as well as in greater, & in a prayerful, earnest spirit

Well, says the political opponents of slavery & write the anti-slavery ticket on without the least qualification. But a reflecting man may say that political influence is only one of the proper ways in which slavery is to be "commercial influence" should be used to impress on it a knowledge of its sinfulness & to induce it to repent of it & bring forth fruits meet for repentance. But, it is replied, we have no right to turn the tide of commerce & such an attempt as this would have an injurious influence upon the republican institutions of the South. Then we can say that as slavery has grown to its present dimensions under the protection of public sentiment that has connived at it, that public sentiment must be changed before we can anticipate a change for the better in the tone of the ballot box, and therefore men may

This may satisfy them that the "principalities" of the party can be opposed against party but the same error to which all imperfections of views may be liable, his judgement may be sanctified while his attachment to the Lord will have given no additional strength he may apprehend that we attach such importance to an opinion made of leaning to slavery against him, as though it were one to testimony alone that the power of the testimony itself is diminished

Perhaps the observer may be fully convinced that the principles we declare ourselves attached to may be opposed by a defective or erroneous and obstructive spirit & yet fully agree with the truth, & that evil spirit may sometimes interpose with the actions of right principles, and withdraw the exercise of spiritual gifts for the comfort and edification of its members, and "that to him this is the case their removal may become necessary", and his mind be exercised in his mind perhaps he does, something like a monopoly of influence in certain positions and obedience, that he may apprehend will sometimes ultimately be responsible authority — probably, he attributes the annual accessions that have developed themselves amongst professors of our name, he attributes to what he regards as that unwarrantable monopoly of authority and if he should be in any degree confirmed in this view of us by those who have the management of [illegible] amongst us by request [illegible] may readily suppose, [illegible] speak with them, so helping to divide the [illegible]

Shall I ask for membership in the Society of Friends? and may be taken for one of the reasons "why our members do not inquire of us without"

that we it is incumbent upon us to look unawares
upon race & class & while we enjoy our political
privileges, which is a very great comparatively
speaking, the obligations to be even actively living
equally impressive, we are not to remain passive
as, among ourselves, there is [illegible] but
many professed Christians who are not living
up to their profession. But let not
us [illegible] further this day of our coast
[illegible] with [illegible] dead [illegible]
[illegible] but let us [illegible]
[illegible] directly if possible

[illegible] Rhode Island Press

The [illegible] account of the last [illegible] Meeting
published in the R.I. Press [illegible] so many
[illegible] read by many [illegible] especially by such a wide
[illegible] publication, had the [illegible] personal acquaintance
[illegible] with him [illegible] as to read that principle
I have no doubt [illegible] bear their testimony to
"keeping right" and [illegible] attachment to the
principles of Christianity and to the peculiar
mode adopted by "Geo Fox" and his associates
in living up to these "convictions". But as
the concluding few lines seem [illegible] comment
[illegible] on such as have adopted this mode of
life without having departed from the principles
of Christianity, and such censure if intended
to hardly prove [illegible] some qualification I
have been induced to send a few [illegible]
upon paper in relation thereto.

Beside [illegible] I do, [illegible] appears [illegible]
and [illegible] and [illegible] as publicly, it is [illegible] that a [illegible]
[illegible] time upon this ground.

It seems rather remarkable that an appo-
sition of Christian believers [illegible] that term
in the general sense) who have generally
provided publicity, should of late have attracted
the attention they have, some commending them
and some condemning them, [illegible] are
not an exception to [illegible] the
Apostle [illegible] and become a spectacle to the
world, to angels and to men". Our meeting appears
also indeed are we all [illegible] attempting to solve
that most momentous question - "What shall
I do to be saved?"

[illegible] the great principles that Geo Fox acted
by, were simply the principle of Christianity -

So it appears that in common English the reproof
uttered upon Peter might have been rendered "Get thyway
behind me" or "stumble not" or "thou savorest not"
opportune at any hindered time — thou savorest not —

thy lovers at the meeting. So in the Epistle
not the doctrine is disciplinate as to the mode
of preaching declared that the prayer of the
Church for the requisite gifts
those and that deny that are sects
makes, and are not in the communion of the
Spirit, and truth, which the apostles preached
(Bor. Dictionary Vol 2. p 804 Baptist edition)
in calling the change, most explicitly, that he was
aiming at the fundamental principle of a sect. And so
with those as they are free and cheerful
able riches of his grace according to his gift and in-
dowment. Bring up their corrections. The ad-
dition of the person with the preciousness appeared
not to be seen rebuke; but be it remembered
that our brethren advocated, much less
insisted upon any peculiar shape or
color of the dress - so long as it was
simple - or in the Quaker expression of such as
is recently simplest and most fashionable. The earliest
of the recommendations of all the Books of Disci-
pline which we have examined, were
aware that we stand charged by many
well disposed people with having endorsed
a special form of dress, and that those
minds and that those that do not rigidly
follow that pattern are suspected of defection
from the great principle that underlies the
Quaker order in common with true Christians
"the kingdom of God is not meat and drink
but righteousness and peace and joy in the Holy Ghost"
so neither can any denomination in the Church
of Christ claim the influence of the cardinal
principle to which every one is properly sub-
mitted & subject to - Whose will, the Scripture
declares, is that I may live, and I may, I trust, be enabled to keep my belief accom-
modated to the influence of Christ is submitted to this precious

Published in Friends Review
"Is there among you any growth in the truth?"

Members of the Society of Friends who can look back over
fifty years of acquaintance with our meetings for discip-
pline can call to mind the embarrassment into which
the meeting frequently brought when the above pre-
cept was required to be answered and many by comparing
the London Discipline published in 1834, with its successive
editions, thirty years later, may perceive that that second
query is omitted in the latter edition from its original
position and standing among the unanswered queries. One
reason is possible that some serious minds, unacquainted
with the motives that led to the insertion of the query,
suggesting as it is the all-important self-examination
it would legitimately lead to, may have attributed
its withdrawal from the written or printed rules
to a lowering the standard of religious obligation:
instead of that I apprehend it arose from a conviction
that any one who had really experienced "a growth
in the truth," would be especially careful of the use of
it at all, to speak of it with great cautions; and he that
had not experienced such a growth had no right to say
that he had: accordingly it was regarded that the
safest to omit the query altogether.

Others there are who take the ground that there is no
standing still in the Truth - that a life in the Truth im-
plies a growth in it; and that this growth being expe-
rimental, the partaker of it will be prompted, for the
encouragement of others, to speak of it, and yet without
boasting. We all know that we may be enamored
with a work at our first acquaintance with
it, and that a more perfect acquaintance induces
greater admiration: there is a growth in our
love of it. So with the great miracle of creation
- that portion of created things that comes under
our observation excites wonder, then follows venera-
tion for the unseen cause: as we acquire a more per-
fect knowledge of these works of nature our veneration

leads to adoration of the Almighty Architect; and although we are taught to distinguish between natural and revealed religion, we find it difficult to suppress the conviction that there is, or there has been, a link, if tarnished in this state of existence, that surely connects the two. Indeed, in this respect, all science must lead to God.

The Evangelist John, was left on record the injunction of the Lord Jesus "Walk while ye have the light"; and the apostle admonishes the Galatians to "walk in the Spirit". In each of these cases we regard walking as synonymous with a progress in the truth, such as was experienced by Apollos under the tuition of Aquila and Priscilla at Ephesus.

It is true that some earnest souls make, occasionally a mistake, as did Richard Claridge, who, on leaving the Episcopal, and being baptized in the Baptist communion; on leaving the water, was accosted by another person, who, taking off his hat said "Sir, you are welcome, Sir, out of one form into another". "This many words struck him home, says R.C.'s biographer, and often after returned with weight upon his mind."

But R.C. did not stop there — he saw another step required of him to be taken, and in taking it he joined the Society of Friends. And although his attachment to the Society may sincere we are not to suppose that he regarded his membership therein as the end — much more as one of the means in his search that should contribute to his growth in the truth.

And now, in this day of religious transformation, the experience of Richard Claridge may be of great value to serious people who, on adopting a new "form of religion" may misconstrue to regard it as equivalent to an increase of "the power", so that they have found an easier way into the kingdom of heaven than by the strait and narrow way. And although we may not feel ourselves bound to publish the whole of our religious experience the sanctity of the closet can never exclude self-examination: and we let each one piously ask "Is there in me any growth in the truth?"

H.M.

leads to adoration of the Almighty Provider; and although we are taught to distinguish between natural and revealed religion, we find it difficult to surpass the conviction that there is, or there has, a link, if unrivetted in this state of existence, that surely connects the two. Looking [illegible] we may [illegible] the light [illegible] walk in the light.

The Evangelist John, has left on record the injunction of the Confessor "Walk while ye have the light"; and the Apostle admonishes the Galatians to "walk in the Spirit". In each of these cases we regard walking as synonymous with a growth in the Truth, such as was experienced by Apollos under the tuition of Aquila and Priscilla at Ephesus.

It is true that some earnest souls make, occasionally a mis-step, as did Richard Claridge, who, on leaving the Episcopal, and being baptized in the Baptist communion; on leaping the water, was accosted by another person, who, taking off his hat said "You are welcome, Sir, out of one form into another". "This many words struck him home, says R.C.'s biographer and after-wards after returned with weight upon his mind."

But R.C. did not stop there — he saw another step required of him who he took, and in taking it he joined the Society of Friends. And although his attachment to the Society was sincere we are not to suppose that he regarded his membership therein as the end — much more as one of the means within his reach that should contribute to his growth in the Truth.

And now, in this day of religious transformation, the experience of Richard Claridge may be of great value to serious souls who, on adopting a new "form of profession" may be disposed to regard it as equivalent to an increase of the power, or that they have found an easier way into the Kingdom of Heaven than by the strait and narrow way. And although we may not feel ourselves bound to publish the whole of our religious experience — the sanctity of the closet can never exclude self-examination: and let each one seriously ask "Is there in me any growth in the Truth?"

H.M.

And bringing the subject down to our own times

Perhaps it is not too much to say that the unanimous reported approval from prominent and blessed speakers in the late General Meetings indicate a decided change of sentiment amongst us. May they not indicate more life? Surely, if one can confirm be told by one of the prophets, and that too before a multitude of other Christians, that "the church of Christ in our times, has ceased trying very hard, in many ways, to assemble, cause or excite, by human management" but that is not what we want. We instead we may all agree, take out of ourselves, and become simplified instrumentalities, the Lord will take us and use us". The next time, part of a chapter from Brookfield, with application of its language to the state of the church to day. — Miss Rankin 5/12mo 18) If we, especially such of us as have maintained that "we must not go to other churches, but they must come to us": can accept the E.V. as rendering in accordance with the Truth in many instances as it is, we can say, and that with much greater confidence. There is room for growth in the Truth.

In view of these signs of the times including the reading the Spirit in our hymns for Divine Life and Power and a turning from the categories of Essential and Fundamental terms, in that case, surely, we may say, and that thankfully and diffidently, I say This is among us more evident & apparent in the Truth

As reading to the Lexicon adanatos is made up of two Gr words — a negative, and dunatos possible or powerful = impotent or weak; like Emathia, a negative and mathos, to learn = unlearned, or amaraontos, a negative and maraiaomai, to fade, = unfading.

We do not mean that a man is wholly deprived of strength when we say he is weak, or impotent": we mean that his strength is very much reduced, and that it is difficult for him to do anything as he like ordinary men. And this appears to have been the apostles meaning when he is using the word adanatos in Rom 15:1

We have another example in the Gr word asthenes — a negative and sthenos, strength = without strength; the word occurs in three forms nearly seventy times in the N.T. and the translators have assigned to it the sense of impaired health or strength. in no case does the sense appear of total extinction of either: Now take the sense assigned to adanatos Rom. 15:1 and apply it to the backslider Heb 6:4 and this we may do without "wresting" it from its true meaning, we have good reason for accepting the version of Doddridge nor. It is difficult to see" (Rosa Parkhurst G.B.) And in addition we may call to mind instances in which men who at one time appeared sound in the faith after words showed unmistakeably that the Christian spirit and life had departed from them, and on looking again we find them imploring for many years evidence that their repentance is accepted and working to uphold the ruined faith he had once brought. Shall we say his repentance is impossible

For it is impossible for those who were
once enlightened, and have tasted of the heavenly
gift, and were made partakers of the holy
Ghost, and have tasted the good word of God, and
the powers of the world to come, if they shall
fall away, to renew them again unto repentance,
seeing they crucify to themselves the Son of God
afresh and put him to open shame." (Heb. 6:4.)

Readers of Bible Commentaries are aware
of the attempt of some pious writers to [illegible]
while they insist on the correct translation
of this passage, also attempt to explain its significations, so as to expunge
the sense of total and hopeless condemnation that at first appears to have been
the sense the apostle intended to convey
of the condition of all backsliders; and
who can define the extent of discouragement and anguish of soul which, such
an acceptance of the sense has occasioned to those who have fallen short of the faithfulness required of them, and sensible of
it are seeking, through repentance, a renewal of their former assurance?

The question of course depends on the signification of the Gr. adunatos, which occurs, no two
forms, twelve times in the N.T.: eight times translated impossible, once not possible, once impotent, and
[illegible] once weak.

For it is impossible for those who were
once enlightened, and have tasted of the heavenly
gift, and were made partakers of the Holy
Ghost, and have tasted the good word of God, and
the powers of the world to come, if they shall
fall away, to renew them again unto repentance;
seeing they crucify to themselves the Son of God
afresh and put him to open shame." (Heb. 6:4.)

Readers of Bible Commentaries are aware
of the attempt of some serious writers to
while they insist on the correct translation of this passage in the N.T.
lation of this passage, also attempt to explain its significations, so as to expunge
the sense of total and hopeless condemnation that at first appears to have been
the sense the apostle intended to convey
of the condition of all backsliders; and
who can define the extent of discouragement and anguish of soul which such
an acceptance of the passage may occasion
in those who have fallen short of the faithfulness required of them, and sensible of
it are seeking, through repentance, a renewal of their former assurance?

The question of cause depends on the signification of the Gr. adunatos, which occurs, in two
forms, twelve times in the N.T.: eight times translated impossible, once not possible, once impotent, one
could not do, and one weak.

for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to open shame." (Heb. 6:4.)

Readers of Bible Commentaries are aware of the attempt of some pious writers to soften while they insist on the correct translation of the passage, also attempt to explain its significance, so as to expunge the sense of total and hopeless condemnation that at first appears to be the sense the apostle intended to convey of the condition of all backsliders; and who can depict the extent of discouragement and anguish of soul which such an acceptance of the sense has occasioned those who have fallen short in the path of holiness, desirous of being, and sensible of, what they are seeking, through repentance, a renewal of their former assurance?

The question of cause depends on the signification of the Gr. adunatos, which occurs, in various forms, twelve times in the N.T.: eight times translated impossible, once not possible, once impatient, once could not do, and once weak.

Unity of [illegible]

Which is the normal condition of the Church?

It seems that the apostle comprehended the difficulty which his members of the church at Ephesus were subject to in this matter, made up as it was of converts from among the Jews and Gentiles: doubtless, it was a hard lesson the Jews were required to learn to regard the Gentiles possessing the same privileges as themselves & partakers of the benefits of the Gospel; and the apostle accordingly exhorts them to "endeavor" to keep the unity of the Spirit" or as Macknight renders it "carefully endeavor to preserve the unity which should subsist among persons animated by the same Spirit", and do this by the bond of a peaceable disposition". And it must have been no easy lesson to the gentile converts to comprehend the selfishness of the Jews in claiming a monopoly of those benefits.

By looking back over more than eighteen centuries we can imagine some of the injuries they, more particularly the Jews, have inflicted on the Church by indulging in the haughtiness and coldness which the apostle reproves; and on looking around us in this our day can we console ourselves with the conviction that we have attained a position in the church above the reach of the reproof which the apostle indirectly conveys. The number of nominal members of the church has vastly increased since Paul wrote and there are extraordinary efforts being made to bring about an "Unity" of some kind in the Church of Christ, and

being and that [illegible] prosperity & [illegible]
so pressingly invited to exert his influence
towards [illegible] the unity of that [illegible] body.
Looking towards Rome we [illegible] some relaxation of
the efforts put forth by the Romanists; but
we have no faith in them; we look towards
New York and the Protestant Ecumenical
Council to be held in Sept. next: as the Romanists
are endeavoring to exclude Protestants so will
Protestants labor to maintain their positions, and
we perceive no signs of unity in those movements.
Each has its own especial interests to conserve and
[illegible] the other no sympathy no pastoral
feeling — no mode of encouragement in carrying
the work they have undertaken. The weak joints
in one are but upheld by the other.

Some Protestants are becoming more sensible of the
[illegible] influence of the lack of unity in the Church
and are endeavoring to correct it: the Old School
and the New School Presbyterians in America, after
years of separation have come together again

Terms of Christian Fellowship in the Primitive Church.

"Now when they heard this they were pricked in the heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And [illegible] save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers". Acts 2: 37—42.

After reading the above simple and expeditious method of admitting new members into the Primitive Church, and comparing it with the forms and ceremonies adopted by the modern Church one may well enquire In what particular is the modern method an improvement on the primitive one? And from whence has come the authority to make the change?

It does not appear that the proselytes were required to confess their particular sins to each other or to the apostles, and we may understand, as it seems intended we should, that in that multitude gathered from "out of every nation under heaven" (v5) there were men of various degrees of intelligence, and even of devotedness, but there appears to have been no requisitions made by the apostles as to the fitness of the proselytes for the Church beyond this, to "repent and be baptized, [illegible] in the name of Jesus Christ for the remission of sins". And in one day three thousand accepted of those terms — were baptized, and henceforward constituted a part of the Church, and these continued stedfastly in the apostles doctrine and fellowship", and as no qualifying word is attached to "fellowship", we may safely infer it was no grudging or half-hearted acceptance of them, but one that made the new members welcome to their most solemn

meetings – those for breaking of bread and prayers. Neither is there mention made of any other tokens of fellowship being kept in use for the proselytes as they might advance step by step to a higher form of discipleship – they were all – the twelve, the one hundred and twenty, and the three thousand, to the number under the tuition of the Holy Spirit – all acknowledging one master even Christ – all depending on him for the remission of sin, so that in every sense of the word the whole number were on one platform – "brethren," – none being lords over God's heritage, but being ensamples to the flock.

By these humble means the kingdom or new dispensation found acceptance in the hearts of thousands, who for twenty years lived in great unanimity and charity, keeping the unity of the Spirit in the bond of peace, possessing of their own masters spiritual presence, and rejoicing in the hope of a more complete felicity. In his strength they had sustained two severe persecutions in which two of their number (Stephen and James) had sealed the truth with their blood. In an earlier part of this period this fellowship or harmony had been somewhat interrupted by a secular contention, but this was soon composed by appointing certain of their number for a specific purpose. (Acts 6. 1-7.) There arose now a controversy that had a more intimate connection with the Christian religion itself and therefore seemed more likely to disturb the union of men with whom spiritual objects were the chief ground of concern. Some of the Jewish converts to Christianity still retained a strong attachment to their old religious and national peculiarities. (Acts 15.) Nothing could be more contrary to the genius of the gospel than the attempt of some of these half-christianized Jews, who endeavored to impose upon the gentile converts as a term of the necessity of circumcision, and obedience to the whole mosaic ceremonial law in order to salvation. Some of the Pharisees themselves professed the Christian faith; but they were displeased to see and hear of so many Gentiles admitted into the Christian church, and regarded by the apostles as on an equal footing with themselves in the favor of God. Thus were their minds darkened with respect to the article of justification: and before they were aware, by thus insisting on the necessity of circumcision (ch. 15. 1) they practically denied that the grace of our Lord Jesus Christ was not alone sufficient for man's salvation; and that ritual or technical observances contributed to their acceptance with God, whose reign on earth it was one of the chief objects of the Lord Jesus to establish: "Thy kingdom come. Thy will be done in earth as it is in heaven."

This was the first time that the pride and ignorance of the human heart, disguised under the pretense of religious zeal, attempted to undermine the simplicity of the faith, by which hitherto Christians had rested with complacency on Christ alone, had enjoyed peace of conscience, and had been constrained to obedience by love. This, says Ellwood, † was a very dangerous doctrine, tending to subvert the faith of Christ; and by blending the law and the gospel together, undervalue the dispensation of the son in perfect, and insufficient for salvation, without the additions and help of the dispensation of the servants; and by this means they troubled the minds and disquieted the consciences, of their Gentile-Christian brethren."

This display of Pharisaical zeal, it will be borne in mind, was made at Antioch, and when Paul and Barnabas first encountered it.

"To this pernicious doctrine" continues Ellwood "Paul and Barnabas stoutly opposed themselves, and after much dis-

† Sacred History 377 – Philadelphia Ed. 1832

sentions and warm disputations with them about it. it was at length by agreement determined, that Paul and Barnabas, on the one part, and certain other of them on the other should go up to Jerusalem, to the apostles and elders, about this question and learn the matter to the decission of the Church there".

Lyceums — What they should be.

Human life is so serious, such a momentous affair that there is no part of it that can be properly spent in idleness or dissipation.

Labor, either physical or mental, is the condition upon which we can enjoy it and profit by it. Without physical labor the body looses strength and the whole system declines in health. Without mental labor the mind grows weak also and is posessor degenerates towards the level of the brute.

The great object we all are in pursuit of is happiness, but the means we employ to obtain that happiness depend in no small degree upon the nature of the education to which we have been subject. The common school does but little toward educating those that attend it beyond solicitating time & application and attention; after that the scholar is left, too often to himself to choose the course of life he will pursue in search of what he has been allowed to call happiness.

Some members of the human family, as they approach the evening of life, reflecting on the many errors they have fallen into, an

The many others that they seem, by accidents to have escaped, are willing to extend a helping hand to those that are commencing life — to warn them of the dangers that beset them on the right hand and on the left. The rocks upon which they may strike, and the quicksands ready to swallow them up. Some of the fruits of this anxiety on the part of the more experienced for the well being of the less experienced may be observed in the Statute Books of Legislative bodies. But the plan adopted by such bodies is too often what they call the shot gun — determining among themselves what is crime and affixing a penalty upon him that commits it without pointing the way in which the crime may be avoided, and the more lasting benefit enjoyed by those who prefer the narrow path of virtue before the broad way of vice.

The Ancient Market-place.

The market or forum. In the cities of antiquity [illegible] very different from our markets; where merchandise [illegible] ally sold. When we read (Acts 17: 17.) of the apostle Paul disputing with philosophers in the market, at the same we are apt to wonder what kind of philosophers these market folks could be, or why the disputants would not [illegible] in a place better for investigations, and discussions, of abstruse and difficult subjects. But the fact is, that the forum was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. Around the forums were sumptuous porticoes, enhanced by decorative specimens, and of the most magnificent kinds. Here the philosopher met, and taught, the lawyers pleaded, and declaimed, and orations, as well as amusements, regaled the populace. The nearest approach to the composition of an ancient forum, is Covent-garden, in England; where we have a market in the middle, a church at one end, a theatre at one corner, and sitting magistrates close adjacent. Now then, if we add a school for philosophical disputations, or diversity lectures, we have nearly the composition of an ancient forum, or market-place. Hence, when the Pharisees desired salutations in the market places (Mark 12: 38) it was not merely from the country people, who brought their [illegible] for sale, but as they loved to be admired by religious people at the temple, the synagogues, &c. so they desired sal-

The many others that they seem, by accident to have escaped, are willing to extend a helping hand to those that are commencing life — to warn them of the dangers that beset them on the right hand and on the left. The rocks upon which they may strike, and the quicksands ready to swallow them up. Some of the faults of this anxiety on the part of the more experienced for the well being of the less experienced may be observed in the Statute Books of legislative bodies. But the plan adopted by such bodies is too often what they call the short road — determining among themselves what is crime and affixing a penalty upon him that commits it — without pointing the way in which the crime may be avoided, and the more lasting benefit enjoyed by those who prefer the narrow path of virtue before the broad way of vice.

The Ancient Market-place.

The market or forum. In the cities of antiquity [illegible] very different forms are markets, where merchandize [illegible] usually sold. When we read (Acts 17:17) of the apostle Paul disputing with philosophers in the market, at Athens, we are apt to wonder what kind of philosophers these market folks could be, or why the disputants could not meet and engage in a place better for investigations, and discussions, of abstruse and difficult subjects. But the fact is, that the forum was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. Sometimes a forum was a simple square, surrounded by decorated porticoes, and of the most magnificent kinds. Here the philosophers met, and taught, the lawyers pronounced, and decisions, as well as amusements, delighted the populace. The nearest approach to the composition of an ancient forum, is Covent-garden, in England; where we have a market in the middle, a church at one end, a theatre at one corner, and letting market-houses close adjacent. Now if, to these we add a school for philosophical instruction, or divinity lectures, we have nearly the composition of an ancient forum, or market-place. Hence, when the Pharisees desired salutations in the market-places (Mark 12:38) it was not merely from the country people, who brought their produce for sale, but as they loved to be admired by religious people at the temple, the synagogues, &c. so they desired salu-

...tations from persons of consequence, judges, magistrates, dignitaries &c. in the forum, in order to display their influence to the people, to maintain their influence." (Calmet, Encyc. Religious Knowledge.)

There are two Greek words in the New Testament used to designate the places where men did "buy and sell and get gain" (Jas 4:13) they are agora and emporeon. Emporeon is the word translated ~~to abound~~ Jas 4:13. "My Father's house" ~~a~~ an house of merchandize, John 2:16, also in Matt 22:5, and 2 Pet 2:3. Emporos occurs five times and is translated merchant.

Agora, from the peculiar use made of the word seems to claim, at the present, more of our attention: it occurs Acts 17:17, and Mark 12:38, and in none other places; it is derived from ageiro, to gather together, and corresponds with the Hebrew word Ayer, to gather, see Deut 28:39 and in some other places in the Old Testament; from it we have the Latin ager, a heap, and the almost obsolete English, aggerate and exaggerate, to heap on. Among the ancient writers, Homer, and Herodotus use the word to designate an assembly of many persons, specially an assembly of the people and not the council. Not only for public debating, elections and trials, but also for buying and selling - a place of general resort. Hence agorazo, to be in the agora to attend it, to have free use of it. Agoraios, "certain lewd fellows of the baser sort" (literally frequenters of the agora (Acts 17:5) "a court are held and there are deputies" (let court days go on) (Acts 19:38). In Rev 5:9 and 14:3,4, agora is rendered redeemed, and twenty eight times it is rendered bought - buy.

Greek Agora.

The radical sense then of agora is a place where the people assemble for any purpose, and is not confined to the purpose of buying and selling: with this ~~view~~ the account of the ancient "Market place" given by Calmet, seems to harmonize. There were, we perceive, several classes of men who frequented the agora, or rather, men with very different objects in view: some for devotion, some with "long clothing" who loved "salutations"; some to attend the courts of "law"; and here, ~~the apostle~~ it seems probable, the apostle Paul encountered "certain philosophers of the Epicureans, and of the Stoics who took him and brought him to the Areopagus" for a more explicit hearing. On one side buying and selling was carried on, and certain lewd fellows of the baser sort probably made the whole scene their place of amusement: the agora being famous for so many different characteristic features our translators must have felt at a loss for a clue to the true sense intended by the inspired penman, and no reason that they may have given, has come down to us for their choosing the mercantile feature as the proper exponent of that promiscuous assembly.

But, as we may readily suppose that, they designed to make their translation agree in its several parts as nearly as circumstances would admit; and having translated peripoyesomai, hath purchased, Acts 20:28, they would be inclined to make use of other opportunities for sustaining that rendering; hence they selected the custom of buying and selling in the agora, as the chief business of those who frequented it and framed their translation accordingly. Had they made choice of the open "law" as the peculiar feature of the agora

Barometers

There was one other influential man who [illegible] the cause of these [illegible] valued [illegible] in England who [illegible] to his own [illegible] became early devoted to the Book and the [illegible] and hence the [illegible] of the Independent that

Various are the opinions entertained by agriculturists and others of the value of the Barometer some speak of it as indispensible when the farmers crops are lying there ripening for him an entirely useless, & that [illegible] a medium between these extremes is probably their true place. In some cases, there appears to be a great difference between the working of different instruments. A few years ago there was described in the N.Y. Tribune a simple and inexpensive Barometer of this kind, and the writer of this made one. Any other student can find a platform pine board, six inches wide & 18 inches long. Tie in frame one end piece of the same material 3½ inches wide, 12 in high, notched on the top to receive the beam about the same distance from the opposite end stands a piece of plank bored 4½ inches from the bottom for the purpose of an the upper part of this piece a piece of metal, paper 2 in long, having a scale of inches bored out at from 0 in the middle, 1, 2, 3 upwards and downwards. The beam is made of pine stuff 8 inches long, 2 in wide at one end running to a point at the other, at 2 inches from the middle and over the middle place a pivot, a part of the blade of a pen knife, such as will make a very good one, be careful to place it at right angles with the length of the beam, the edges hammered and sharpened with a knife, and the ends of the beam and make frames of wire in which to place a bottle of the glass holding about a quart, close and dry, on a fine day after the table has

---

Reading the Bible.

"Remembering that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, by the faith which is in Christ Jesus". 2 Tim. Version 2 Ep. Sam. 3. 15

In connection with the above we do well to remember the testimony of Peter "knowing this first, that no prophecy of the scripture is of any private interpretation." (2 Ep. 1. 20.)

And Paul says to the Galatians "The Law was our schoolmaster" Gal. 3. 24 But the N. T. of Tit. is preferable "But before Faith came, we were kept up in prison, in ward under the Law, in preparation for the Faith which should afterwards be revealed. Thus, even as the slave [paidagogos] who leads a child to the house of the schoolmaster, so the Law led us to our teacher Christ that by Faith we might be justified; but now that Faith is come, we are under the slave's care no longer. For you are all the sons of God by your Faith in Jesus Christ; even, Whosoever among you have been baptized unto Christ, have put on Christ. In Him there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female, for you are all one in Christ Jesus". Gal. 3. 23–29.

[Read on to 4th Ch. 7 v. – Our Father.

It is very evident that when Paul was speaking of the "Holy Scriptures" and the "Law" he was referring to the Old Testament: the New Testament could not have been known in its present form N. T. – I. D. B., 586. It does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished; and we may perhaps see in this a providential provision

"And other sheep I have which are not of this fold: them also I must bring, and they will hear my voice, and there will be one flock and one shepherd." John 10:16
Revised V. Rom. B. M.

But whether we accept this or the ~~common~~ version of this passage, we can hardly escape the important question, ~~does the~~ which claims serious attention from all Christians ~~in~~ whatever name ~~they are~~ recognized, does the tendency of our religious lives contribute to this bringing the scattered sheep of Jesus into his fold? Do we individually and collectively labor with the intention of bringing those within our reach near enough to the "one shepherd" that they may hear His voice ~~and voice~~ in preference to any own?

The same catholic spirit of Jesus is conspicuous also in Mark 9:38, 39, 41. In reply to the teaching of Jesus "John answered him, saying, Teacher, we saw one casting out demons in thy name, who doth not follow us, and we forbade him, because he doth not follow us". And doubtless that disciple looked for some sign of approbation from his Master for such devotedness, but did he get it? Mark the reply! Instead of approval it was reproof. "Jesus said, Forbid him not: for there is no one who will do a miracle in my name, and be able readily to speak evil of me. For he who is not against us, is for us. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, truly I say to you, he shall by no means lose his reward".

The fifteenth chap. of Acts is a record of certain men who went from Judea to Antioch full of zeal in promulgating their peculiar views concerning the Gospel: they, doubtless, were sincere in their attachment to their Hebrew version of the Gospel but Paul and Barnabas taking broad Christian ground "had no little dissention and discussion

with them. Here we find a repetition of the acceptance by the Gentiles and rejection by most of the Jews of the Christian version of the Gospel. And it is also remarkable that after the Christians at Antioch had received and accepted the epistle from Jerusalem we find nothing to lead us to doubt their orderly conduct or christian faith. ~~And~~ Thomas Ellwood, in his "Sacred History", says of Peter ... "whom he of all men might best do, having been divinely taught by the heavenly vision, Acts x. that the partition wall between Jew and Gentile was now broken down, and taken away, and himself made the first publisher thereof to them". (New York Edn. p. 381.)

The account of the church at Antioch we find in the Jewish Cyclopedia of Biblical & Religious Knowledge with much ~~more~~ greater attention: — "It is painful to trace the progress of declension in such a church as this, — a church whose infancy was watched over by such a brilliant galaxy of eminent and inspired teachers (Acts 13:1) — and which flourished for three centuries with increasing vigor, under the fires of persecution; yet from the age of Chrysostom, that is, from the close of the fourth century, must we date its decline and fall. It continued indeed outwardly prosperous; but superstition, secular ambition, and pride of life; pomp and formality in the service of God, in the place of humility and sincere devotion; the decay of charity and the growth of faction; shamed that real religion was fast disappearing. xx"

With the experience of the primitive church before us, do we not feel prompted to accept the teaching of Paul? — "One thing I do, forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. xx let us walk by the same rule, let us mind the same thing." Then was the success of primitive ~~christians~~ Friends, why not of modern ones.

against that spirit of superstition which in earlier times converted the symbols of Gods redemption into objects of idolatry." (2 Kings 18:4)
It is certainly remarkable that in the controversies at the close of the second century, which often turned on disputed readings of Scripture, no appeal was made to Apostolic originals.

But, some one may inquire, shall we then, under these circumstances, set aside the N.T. as useless? By no means. The N.T. contains many very valuable exhortations injunctions and promises, with which if men would live more in accordance, they would be happier and the world at large would be infinitely better. Among the precious promises made to his disciples by the Lord Jesus those words recorded by Matthew "Lo I am with you always even to the end of the world." (28:20). Again he says "I tell you the truth: It is expedient for you that I go away, for if I do not go away the Comforter will not come; but if I depart I will send him unto you: when he the Spirit of Truth is come, he will lead you into all truth." Now, by those words of Jesus I am led to understand that Jesus would have his disciples depend upon the teaching of that Holy Spirit as the criterion of truth and his authority outweighed all others and placing the traditions of men in the back-ground.

Furthermore, in my earliest acquaintance with Friends and their religious sentiments I can call to mind nothing that led me to suppose that they made the written word the infallible rule of faith and practice. If Friends of the present day have discovered that those of sixty years ago were in the dark let us see what this new teaching is before we are pressed to endorse it.

I feel persuaded, that the little that I have to say on this subject is not worth a long apology: I rise as I have no wish to trespass upon the time of the House, in the hope of making converts to the doctrines I profess: but that my remarks will not be so interesting I still feel: that this would be a principle I pray a few words

It is now more than two years since I first set out from London with the gentlemen from Canada who were then associated with me in a memorial to the Earl of Durham who was then about to assume the government of the British Provinces. The memorial was in favor of some popular reform of the then existing differences between the government and the patriots, so called. The deputation was favorably received; and more trusted men could not be found by that distinguished nobleman. The loss of blood for which some of the engineers of the Canadian rebellion are reputed so famous, in time appeared considerably attenuated.

The answers to which he made to the gentlemen remembered by me, he assured us that he appreciated our good intentions that he was about to retire from the government of those provinces under a conviction that the moral force of his government was gone, and that he had no desire to govern by physical force alone.

He avowed to us that he abhorred the shedding of blood as much as any man: and that in the interests of Europe the appeal to the sword was considered only as the ultimate resort with him, & would be if possible still more so.

I could not & cannot call in question the correctness of that piece of information which he seemed to understand & that which not so much as statesmen to feel & could have no other part in the power of each intentions as indicated by the extent of their establishments. We are bound on good authority that one government alone has 170000 barrels of gunpowder in store. 65 millions of ball cartridge made up for use. Fifty thousand pieces of cannon in store, besides those afloat and arsenals, and fortresses and batteries. They have five millions of cannon balls and 12000000 bags of sand ready for use whenever needed

It seems hard to believe that there can be much room for peace principles under such a profession of the manifestations of wars; yet if we give true credit that is unquestionably due to the accounts we have had of the proceedings at the different Peace Congresses in Europe there is running up there, under the fostering care of despots on either side of the Atlantic, an anti-war sentiment, destined at no distant day to put to shame, much darker in the most sentiments of our nature.

When I read the accounts of their proceedings, and of the delegates from America I could not discover the names of one that I supposed had ever been a Democrat. Why is this so, thought I — The Statute book shows the presence of a parson or priest in our legislature — the absence of military parade — the absence of a soldier in uniform seem to [illegible] as much of the people, that one would think that I have known has been that there is a great amount of anti-war sentiment in the state which should be strengthening the hands of the friends of Peace and Purity

& be officially informed from England from the Peace Society of the state but I could not find its whereabouts. I wrote to the Secretary of the American Peace Society at Boston & he kindly answered me. I gathered from his letter that the state society had come to an anchor & only some few times. I then went to Middlebury for the purpose of consulting with the friends of the movement there I hoped to find there a better state of things resulted in the publication of the article which has appeared in some of the papers. The subject is now, I presume, before the friends would much [illegible] to see it — in the hands of men who have been [illegible] in their efforts to [illegible] & other [illegible] towards staying the progress of the demon Intemperance — [illegible] make just such efforts in the [illegible] & similar efforts made by similar men for the purpose of stemming the march of the demon of war, [illegible] by the insurrection

(Read the concluding ¾ of page)

But America has taken the lead (see Hawaii 4 page)

Wherever peace on earth ought to be looked to as an end and an aim of our Holy religion —

Resolved that each individual believer is called upon to cultivate in himself and endeavor to promote in others those feelings and that course of conduct which are calculated to produce this blessed effect.

Resolved that as one of the means for the accomplishment of any good purpose & placed at our disposal is association —

Resolved that it be expedient for all the friends of peace within the limits of the State to form themselves into an organized association, to be called the Vermont Peace Society, auxiliary to the American Peace Society.

To test the subject more fully and carry out our views more completely —

Resolved that a call for a Peace Convention be made & be held at

It seems hard to believe that there can be much room for peace principles amidst such a profusion of the munitions of war: yet, if we give the credit that is unquestionably due to the accounts we have had of the proceedings at the different Peace Congresses in Europe, there is gaining up time, under the fostering care of its friends on either side of the Atlantic, an anti-war sentiment destined at a day not far off to shame such distrust in the most sentiments of our nature.

When I read the accounts of their proceedings, and of the delegates from America & could not discover the name of one that I supposed had come from Vermont. Why is this so, thought I — The Statute book shows the peaceable spirit of our legislature — the absence of military parade, & the returned list of a soldier and implements seem to say as much of the people. This one indicates that I have thought has been that there is a great amount of anti-war sentiment in the State which should be strengthening the hands of the friends of Peace on both

to be fearfully informed for engaging for the Peace cause of the State but I could not turn to where to write. I wrote to the Secretary of the American Peace Society at Boston who kindly answered me. I gathered from his letter that the State Society had come to an 'anchor' & some great times, I must to Middlebury for the purpose of consulting which those friends of the movement that I hoped & found there & that in consultation resulted in the publication of the article which has appeared in some of the papers. The only fact is now just published to friends would like more to see it — in the hands of men who have been to work in their spirit to advance this [illegible] toward staying the progress of the demon of intemperance — [illegible] may yet not be seen in the [illegible] Society & similar efforts made by Christian men for their purpose of opposing the march of the demon of war, [illegible] by the Americans

(Read the concluding [illegible] of page)

But America has taken the lead (see Num. 4 page)

Whereas, peace on earth must be looked to as an end and an aim of our holy religion —

Resolved, that each individual believer is called upon to cultivate in himself and endeavor to promote in others those feelings and that course of conduct which are calculated to produce this blessed effect.

Whereas one of the means for the accomplishment of any good purpose is placed at our disposal, in association —

Resolved that it be expedient for all the friends of peace within the limits of the State to form themselves into an organized association, to be called the Vermont Peace Society, auxiliary to the American Peace Society.

To act the subject more fully and fully, but are deemed more completely.

Resolved, that a call for a Peace Convention be made & be held at

It seems hard to believe that there can be much room for peace principles amidst such a profusion of the munitions of war: yet, if we give the credit that is unquestionably due to the accounts we have had of the proceedings at the different Peace Congresses in Europe there is springing up there, under the fostering care of its friends on either side of the Atlantic, an anti-war sentiment, destined at no very distant day to put to shame, such distrust in the moral sentiments of our nature.

When I read the accounts of their proceedings, and of the delegates from America I could not discover the name of one that I supposed had one drop of Quaker blood in his veins. Why is this so? thought I — The Statute book shows the prevalence of a pacific spirit in our legislature — the absence of military parade, the [illegible] of a soldier in uniform seems to say as much of the people, the conclusion that I have drawn has been that there is a great amount of anti-war sentiment in the state which demands the strengthening the hands of the friends of Peace and Europe

to be officially interested for [illegible] Congress for the Peace Society of the State but I could not find to whereabouts. I wrote to the Sec'y of the American Peace Society at Boston who kindly answered me. I gathered from his letter that the State Society had come to an 'untimely end' some years since, I then went to Middlebury for the purpose of consulting with the friends of the movement there. I hoped & found there a most consultative assistance in the publication of the article which has appeared in some of the papers. The article is none just or [illegible] friends would [illegible] to see it — in the hands of men who have been in the habit of their efforts to [illegible] the people & the Senate of the U.S. in favor of the removal of [illegible] measures — [illegible] may [illegible] against the [illegible] & similar efforts made by similar men for their purpose of opposing the march of the [illegible] war, [illegible] by the Constitution

(Read the concluding [illegible] of page)

But America has a title to the head (see Memo. 4th page)

Whereas, peace on earth and good will to men should be looked upon as the end and aim of every holy religion —

Resolved, That each religious society is called upon to cultivate in its members a spirit of love, and endeavor to promote those feelings and principles of conduct which are calculated to produce such effects.

Whereas one of the most important means for the accomplishment of this purpose & placed before the public at this proposal, is a proposal that it be adopted for all the friends of peace within the limits of the United States to form themselves into an organized association to be called the American Peace Society, auxiliary to the American Peace Society, and to act in concert with the said society, and to aid it more completely —

Resolved, That a call for a General Peace Convention shall be held at

James L. Phelps

Melrose
Mar 8th
1871

Washfield
Mar 10

The great reach between the profusion of any manifestation on the part of the United ~~Kingdom~~ assistance for Canada in 1837 & 38 and the sentiment so prevalent in the late United States, in 1845, has often struck me and seems to indicate a very material advance in proper manners, & much stronger faith in proper principles. In 1837 while the mother country was endeavoring to throw off the oppressive yoke of the British crown by a resort to actual civil war, we of these ~~United States~~ northern states were very free in their gifts of the munitions of war, & were offended at first time given who took the usual musket, sword and one hundred rounds of ball cartridges (not). Each of us became state militia, & many a man in uniform in the state, and after said in the resolve of the legislature, at its adjourning session, for a peaceful succession of Canada, we should ready to engage in what else the difficulties involved between the United States, pursuant to the state pride at the present time, and the state of Pennsylvania in the time of William Penn?

Reminded of the present movement think not be amiss here, the new public sentiment, that ~~there~~ only the ~~wicked~~ misfortunes flood, & which we have had the occasion to observe, represents between different

bound in a ~~Country~~ between different countries in a state and between different states is a ~~Confederation~~ such as I understand the principles of the actual friends for the movement this time — they seem to be pursuing the improvement forward another state — having part in certain measure in the settlement of differences between towns, counties and states. They seem to feel that the same principles, if carried out, would be equally effective in the settlement of differences between nations.

James V. Shelby

Holmes
Wm Allen
Clay

Wadsfield
Van

In your last interesting dispatches you mentioned that the state of Vermont during the existence of troubles in Canada in 1838 & 39 and the sentiments to prevail by the citizens of the U.S. in 1840. has often been stumbling stone and seems to indicate a new material advance in peaceful measures, a remark I have often heard in peaceful principles in 1837 while the navigators in Canada were undergoing to throw off the allegiance of the British Crown by a regular & actual civil war not a few of our worthy citizens were very free in their gifts of the munitions of war & were informed at that time of those who had the temerity to muster swords and one had sent half a keg of bullets down in 1838. Each of the same state enlisted a militia, clearly a man in uniform in the state, and after reading the resolves of the legislature of the country, not even for a peaceful invasion of Canada, me & others ready to engage in what ever the difficulties would be between the causes pursued by the state previous to the present time under the Gov. of Pennsylvania in the time of William Penn?

Principles of the present improvement which not be more to her the view of such states actually engaged their exertions that their constitutions would influence floor is a right we have to as means of settling differences between different

between in a County between different counties in a State and between different States is a Confederation and if I understand the principles of the actual friends of this movement this is — they since it as regard the improvement forward in the state — having part in keeping records in the settlement of difficulties between towns, counties and States. They have good faith that the same principles of reason and would be equally effective in the settlement of differences between nations.

We the undersigned Citizens of the United States, residing on the Northern frontier adopt this mode of publickly declaring our sentiments with regard to War.

We hold War under any and every circumstance to be entirely opposed to the principles of the Gospel of Jesus Christ. Instead of justifying War under any, even the most trying circumstances, we in the whole tenor of the Gospel clearly and definitely bear down upon it & declare himself fearlessly and openly opposed to it. In the place of retaliation even when that would be sanctioned by justice, he enjoins Submission; instead of an Eye for an eye, he says resist not evil

. . . Love them that love you what thank have ye. do not even the Publicans the same? But I say unto you love your enemies, bless them who curse you and pray for them that despitefully use you & persecute you

The Earth has already made one revolution in its orbit since we were called to witness some of the fruits produced by an unrighteously indulgence in the Spirit of War. Who amongst us has forgotten the heartburnings of our peaceable citizens, engendered by the alarming reports of success and failure of those among our northern neighbors, who under Christian name were striving to break down or build up a form of Government professedly also of a Christian character? But by the influence of Unchristian means.

Did we then collectively or individually bear such testimony against the unchristian character of that struggle, or did we not

either openly or tacitly become abettors in it? Were there not some among us ready to triumph & did triumph at the success of the power of the Sword? But was that triumph a holy or an unholy exultation?

We would also declare our love to the friends of Liberty — Civil & Religious Liberty in the most extended meaning of those words, but not that kind of illegitimate Liberty which is obtained by might or intrigue. The Liberty that we are friends to is that which springs out of good order & due regard to each others rights: and all those who are by precept means labouring for the extension of that Liberty do have our unqualified good wishes.

But in taking a glance at the peculiar circumstances of our suffering Province, does there not spring up in our minds some sad foreboding of its future? And why? It is not because of any lack of love of genuine, legitimate Liberty in it, but because we fear a holy thing will be attempted to be produced by unholy means & because we fear the Spirit of discord is hovering over the whole of Christendom and awaiting her[illegible] of every convenient opportunity of establishing yet more firmly her dominion among the sons of men.

And with the knowledge of the past and apprehension of the future are we not loudly called upon to look yet a little higher than the Standards of Peace? Are we not in the discharge of a sacred duty in thus publickly inviting to application under that benign Standard?

If we believe that we are in the possession of a little light in this matter why should we be tardy in our endeavor humbly to act in accordance with the Divine injunction. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven?"

It appears to us that another great obstacle to the extension of the Dominion of the Prince of Peace is the want of a more entire trust in the Arm of Omnipotence. Man is too apt to place that confidence in his own arms which is alone due to the Arm of God. That he could not do if he were truly a Christian in heart as well as in name. How comparatively few are the instances on record of men while acting in a public capacity having strictly adopted the resolution of the Psalmist "I will put my trust in the Lord for in the Lord Jehovah there is everlasting strength" and yet among those few are we not to number those where is there one of feeling of support? The conduct of the Christian body of Friends in the [illegible] of Pennsylvania & those residents in Ireland during the rebellion there may be adduced as favorable instances where the non-resisting principle has been successfully carried out; in both those cases the Sword was entirely laid aside but they were not consequently defeated.

But also remembered that this is no new doctrine, but it is coeval with the first promulgation of the Gospel & several of the early Christian writers speak of the Christians of those times as of men who were opposed to War in principle & practice. Tertullian says "Jesus Christ by disarming Peter disarmed every soldier afterwards". "Can a soldiers life be lawful when Christ has pronounced that he who lives by the Sword shall perish by the Sword. Can one who professes the Peaceable doctrine of the Gospel be a Soldier when it is his duty not so much

as to go to law? And shall he who is not to revenge his own wrongs, be instrumental in bringing others into chains, imprisonment, torment, death? Tertullian who lived some time after Cyprian in his treatise concerning the true worship of God says "It can never be lawful for a righteous man to go to war whose warfare is righteousness itself." In another place he says "no exception can be made with respect to this command of God. It can never be lawful to kill a man whose person the Divine Being designed to be sacred as to violence." Clemens of Alexandria speaking of the Christians who were contemporary with him gives them the Appellation of "Peaceable" & "the followers of Peace." And he says further that "those who were the followers of Peace were near the Kingdom of God."

Fellow citizens whatsoever things are good amongst the Principles of Christianity the same things are good also in Practice & under a sincere desire that the number of those may be multiplied who are longing for & entering into that Kingdom whose Throne is Righteousness & Peace the Crown and those who turn from it turn not away. We beg you

Providence 6 Mo 18th 1805

Dear Friend, Benjamin Tobin

The Address issued by the Society of Friends which thou sent to me I have read in connection with the Discussion which by the meeting for Sufferings was entered into & with much pain & interest and mourning I am sensible of the opinion which I supposed was upon the strong ground of some years since that the great work of Liberty and Deliverance is without breaking the the thunder of its Acquisition like a strong man prepares patiently and the golden beam of truth for centuries claimed as the property of a few must shine to bring light on the minds of the many." There is evidently a growing disposition among the thinking portion of the human family to take nothing upon trust examine and judge for each one for himself seems to be interested in large characters upon the be apparently occasion with many in the intellectual world — Progress! progress! is the cry and it ought to be well for us to remember that there is a possibility of progressing backward as well as forward. The line of demarkation between a rational and profitable liberty of conscience and a spurious liberty which unavoidably leads to anarchy and confusion, does not appear to be very well defined in the minds of the Majority whatever it may be in the minds of the Philosophic few. Robert Barclay says Apol 18th "But the liberty we lay claim to as such is the primitive church justly sought under the Heathen emperors, partly for men of honesty, honesty, and a peaceable conversation to enjoy the liberty and exercise of their conscience towards God and among themselves." But Sewel (History) tells us that it is very possible for men to be very clamorous for liberty of conscience and yet be cruelly prescriptive and intolerant themselves and I fear it would be a very difficult thing to find many perhaps not one, who however their own claims may appear for liberty of conscience being enjoyed by themselves who have not manifested a disposition or has appeared some kind of an intolerant spirit towards those who have publicly avowed themselves of different sentiments & which the strong subscribed — some one have mentioned to him to observe. none could be more zealous to break away from the restraint which popery had imposed upon the consciences of men than John Calvin, but the spirit Calvin manifested his great zeal for what he called liberty of conscience could not endure the sight of those who claimed a similar privilege — those who dared to venture beyond the line which Calvin had drawn as the true one between orthodoxy and heresy, met with a similar fate to those who had emerged from beneath the papal yoke — prosecution and persecution met them at every avenue and his thirst for vengeance could be satisfied until Michael Servetus was inhumanly burnt at the stake for writing against the doctrine of the Trinity which Calvin zealously espoused

her other words I suppose it would say - cultivate benevolence, cultivate meekness and enlighten intellect and let all other passions & sentiments be rightly trained

A B C. Well, what is the sin that he has been guilty of the sin of departing in sentiment from you and some other early friends as to the right interpretation of certain passages of the scriptures. What is the sin that he stands charged with - I do not suppose it would be disputed that persons, I am rather inquiring where that authority comes from that prompts one & sometimes two or hundred to that assault. I cannot find it either in the recorded precept or example of Christ -

A. M. A neighbor, who occasionally handes me a copy of the Regenerator for perusal asks me why I do not subscribe for that paper - I want the priviledge of answering him on a page of that journal

Some who profess to be interested in the moral and physical regeneration & society must have an opinion as to the influence which the Regenerator exerts either for weal or for woe upon the great community it is circulated among and I make a deep impression and its footprint will not be obliterated in a day

I have long been persuaded that society as it is constituted is tremendously out of order, and have hailed the appearance & republication with which I have become acquainted, that has professed to furnish "knowledge as the remedy for the many evils which ignorance has entailed upon the human race and I was not without a hope that the Regenerator would do more than make the profession - that hope has now fled -

I still cherish a hope that I am not so completely walled in within the narrow circle of unchristian sectarism or so stupefied by cherished dogmas of men as to smother every spark of liberty & straighten or consent to be robbed of the prerogative which the injunction of our Lord & Master has given me to "hold fast that which is good"

If we begin with the lowest animal propensities we find objects towards which those propensities legitimately conduct us — if we stand a step higher — among the selfish sentiments or among the perceptive faculties we find objects as legitimately and as fitly adapted to the male as to the female. For acquisitiveness, we have our bosom friend — for philoprogenitiveness we have our children — for inhabitiveness we have our farms, our dwellings or our cities — the eye may delight itself in light the ear may listen to the notes of music — destructiveness may be directed towards its rightful objects the forest falls before the woodsman axe, or the venomous reptile or the fierce beast may be lawfully destroyed — benevolence may find an object on which it can bestow its sympathies, may feel willing to bleed for the bleeding if not die for the dying — all this may be done without disregarding the true relations existing between faculties and objects which "Knowledge" leads us to — but if we go one step higher up the scale we find — selfishness and hope and benevolence each just as truly developed as amativeness or destructiveness, and just as much inquiry objects on which to spend themselves as the latter — and now comes (I had almost said an arbitrary command) the teaching — selfishness need not look beyond what the eye can see or the ear can hear — hope may dwell upon the prospects of the animal man under the government of certain circumstances and regulations forever becoming regenerate — but benevolence must have nothing else to feed upon but the sentiment "Ignorance is the mother of devotion"

This is the doctrine which the Regenerator proposes to disseminate — If it may stand out one faculty of the mind why not another, another and another — If ignorance is the mother of the exercise which benevolence delights in — why is it not also the mother of benevolence, of justice, of hope, of sublimity? And if Knowledge is to be the remedy for such supposed evils: where will Knowledge lead us. will not the Regenerator make perpetuation of the "brotherhood of man" and aspire to be a leader to aim at extending and making it more extensive & permanent. and that true knowledge will lead to that

some account of the Society of Friends to Canada during the disturbances that
The disturbed state of some of the neighboring British
Provinces in the years 1837 and 1838 will probably be present
in the minds of many persons in the United States, especially
by those who resided in the province. The causes
of the belligerents were chronicled in the public papers with
many comments on the measures which
the British Government was supposed to have taken in
relation to those who had ventured to speak some in their
favour, to restate the facts and to see if there was a call there to
find any one who deemed it possible for that Government
[illegible] to have any disposition to listen to,
much less to redress the grievances of her [illegible] subjects
in those Provinces. But the writer of this article, having
seen the privileges during the existence of hostilities
in 1838, in company with two other friends, the latter some
time Canada, of presenting the two accompanying memorials to the Earl of
Durham who was at that time Governor General of the British
Provinces, can bear testimony to the ease with which the
representative of that Government can be approached
when attempted without the appearance of hostility or the
presumption of a dictator.

As might have been expected, some of the more subordinate
officers of the Government adopted the usual method of testing
the loyalty of those who were residing within the Provinces by
tendering to them the oath of allegiance, probably with a
particular reference to those who had come from the
United States. among this class were many friends, em-
bracing the largest share of the heads of families of friends
settled at Bytown C.E. As might have been expected
too, when the oath was tendered to a friend, the officer was
informed of the testimony which he found himself bound to
bear against taking an oath. also against bearing arms.
The refusal of friends to comply with those requisitions placed
them for a short time under the more watchful eye of the subor-
dinate officers of the Government and they were not entire
ly exempt from inconvenience by this extra supervision.
Under these circumstances, friends would gladly have availed

spoke of them as 'moral lepers' and wards to annoy the
best duties of the State to get rid of them - So her answer to
that there is another way of curing them of their leprosy, besides
banishment, and that is education, and enlightening them
in the ultimate to many of
which Jefferson stands as the same relation to those
a child often does - it does not belong to him -
an example
we have which stands opposed to their receiving instruction
book, it is contended by many, as not to be likely there
drawing some inferences from the same that they may be drawn
instruction
this power is extreme limited - the consequence is
that the black population of the state are kept illiterate:
in them, as they have always remains in force
it is not the opinion that much can be done by the black
themselves for effects of the minds of the colored people
I think that they are not wholly out of our reach -
the first place - by the many small schools of nice which
wooing heavenly before the wind, I was aware that both
Roanoke and Neil for a considerable part of the South Eastern
counties were favorable to the growth of that species of grain
readily - that many persons (including some friends) who
not keep own or employ slaves would very cheerfully go
the culture of rice, if they could be assured of a market
it when raised, which could be prepared and sent from
those competent to judge that it could be delivered in
James River
use a repute at Smithfield, at a price of 50 cents per bushel
enough to insure it a favorable reception in the whole
market after paying through the hands of the manufacturer
only the quality of the rice appeared to me to nearly or
equal to that from Carolinas
Another item in the accounts, which should not be forgotten is
in those counties that have suitable soil for the growth
rice, and which some are raising, contains also some
demand of good moral lepers who would probably find employ
ments as the tidewaiters
equally - of friends and others also have come to the resolution
no longer bestow their money patronage in favor of the Slave
of labor would take some pains to show that patronage into
this may have the tendency by using
the free labor scale under good management
the signs which the free states of Europe & America
that so many gratuitous statements for their labors
with me of the 5th of Oct.
with my relatives & friends home - left the Pennies a few hundred

The Committee appointed in the 11th month last to
inquire into the State of the title deeds of the property
belonging to this meeting Report they have paid
further attention to their appointment, and find
the deed executed by Reuben Boothby on the part
of himself and Seventy Rogers, and conveying
a certain lot of land and building thereon situate
by Friends purposes & the description, and thereby
the following Trustees viz Joseph Hicks & Jonathan
Elias Hutchinson were duly appointed by the aforesaid
Meeting & Trustees for the purposes therein
mentioned - Which deed is now lodged in the hands of
Elias Hutchinson one of the Trustees aforesaid
& bearing date the 12th of 4th month 1825
Which Elias Hutchinson has delivered over to
the present Trustees
Whereupon the Committee have thought proper
to propose to the Meeting that the said deed
be recorded in a book to be provided for that purpose
& that the Trustees be directed to take
the same into their care & custody
Which is submitted
Signed on behalf of the Committee
Elias Hutchinson

themselves of the assistance of the meeting for sufferings, but the other deputation presented themselves — a memorial from the meeting for sufferings of York might not be received by the Governor with the confidence that it received and to communicate with the meeting for sufferings of London there was no channel open.

Surrounded by these difficulties they applied for counsel to a friend in an adjoining State who favoured for their use the Memorial No 1 with the proposition to have it presented by a deputation from the adjoining friends. The Memorial was approved, but as no hall opened for its presentation, it remained almost a dead letter until the fall of 1852. At that time a friend from England, a minister of the Society of Friends paid a visit to friends and others in this Province, he also recommended the presentation of the Memorial also Memorial 382 which he had prepared for that purpose intended, as it will be observed for the signatures of other leading members of the Society and who any pecuniary furnished the funds needed by the deputation, and letters of introduction to the Governor. To the latter the deputation were indebted for the gracious reception they met with from the Governor General.

Three friends, were selected for the purpose who after a pleasant passage across the Atlantic arrived at Quebec on the 12 of 10 Month. The preliminary steps being taken the deputation was admitted an audience with the Governor attended by his Private Secretary.

This interview was highly satisfactory to the deputation

speaks of them as 'moral lepers' and regards it necessary that
the duties of the State to get rid of them - So has occurred to
me that there is another way of curing them of their leprosy, besides
the punishment, and that is education, and conducted not them only
but their children
in the estimation of many people
which I suppose stands on the same ultimate to them
as which does - It does not belong to them -
an education
the law which stands opposed to their receiving
school, is so construed by many, as not to prohibit their
receiving some instruction for the present, but they may be worse
this instruction
than ignorance is certainly limited - the consequence is
that the black population of the state are both illiterate:
in the beginning
as they are now, and will remain unless
this is not the opinion that much can be done by the black
education of all of the friends of the colored people
I think that they are not wholly out of our reach -
the first place - by the many small patches of rice planted
among heretofore by the Indians, I was opened that both
Georgia and soil for a considerable part of the South Eastern
counties were favorable to the growth of that species of grain
and that many persons (including some friends) who
now own or employ slaves would very cheerfully go
the culture of rice, if they could be opened to a market
in which raised, which became proposed and I was upon
those competent to judge that it could be delivered on
James River
the a vessel at Smithfield, as cheap as 50 cents per bushel
enough to insure its favorable reception in the whole
markets after paying through the hands of the manufacturer
the quality of the rice appeared to me to nearly or
equal to that Carolinas rice
this item in the account, which should not be forgotten is
in those counties that have suitable soil for the growth
rice, and where some farms are raising, contains also some
hands of good sinister moral lepers who would probably find employ-
ment in the tillings
by a few friends and others who have come to the resolution
no longer bestow their money patronage in favor of the slave
trade. would take some pains to show that patronage with-
they may have the determination by giving
the free labor scales which has for blacks of a part of Maryland and Virginia
to them what many product, the whole and advantage for their labor
with me of this [illegible]
me my estate 8 horses home left the premises a few hours

residing in Virginia who could probably hold Consolation ready & reply to any suggestions that might be made to them on that subject.

Sending the bearer Jonathan Elliot will put him under engagement in forwarding to the printer a draft or copy of the pamphlet & endeavour them to make a speedy publication

I am Dear Sir your friend & Servt

W.W. Hening

P.S. She sends postage for five letters & other goods which I purchased for Mr Tiffe &c on my return home & Mr Jo Pleasants for which I found a very ready sale for among friends as merchandize; I might safely have purchased four times the quantity

Dear Sir Since that I have not yet obtained my pamphlet from London; if he fails in procuring it & will let me know, I think I may possibly find the money in this neighborhood. The Bindings thrown to me by Friends in the Road.

I hope we do not soon be forgotten by me.

I have one new subscriber for the A.R. but have collected nothing yet; as soon as I hear I will endeavor to inform thee

Daniel Perry, Monthly P.

Go ye and learn what that meaneth I will have mercy and not sacrifice. Matt. 9: 13 [& Matt 12 Ps L 6: 8]

I come not to call the Righteous but sinners to Repentance.

Jesus the Saviour that is to say does not in this lesson or the company surrounding him = the Scriptures as a new commandment he unto them, that they love especially who men profession with Christ and the Prophets needed only due reference to those ancient writings to remind them that the dear Master "I will have mercy and not sacrifice" had been repeatedly holy men of God who had been moved by the Holy Ghost from the earliest records: that Patriarchs made known that even in "Father Abrahams" time "the Lord God" of Abraham was a God of mercy and truth" neither did Jacob forget this Divine attribute when he [illegible] to Bethel to procure corn.

Even at that time no mention is made of divers [illegible] in addition being given to prove that it is important to comply with the [illegible] that is, but when Moses [illegible] instruction to hear and to [illegible] and record upon record that the Lord commanded him" then Moses makes the solemn record "And the Lord passed before him and proclaimed the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. Keeping mercy for thousands forgiving iniquity and transgression and sin." Thus was the commencement of a new era in the history of man, never to be forgotten. And lest it should be forgotten Prophet upon Prophet was constrained to repeat with no diminished emphasis the declaration "Jesus is the Lord and Righteous, yea

a Jon 4:2, 7. Micah 7:18, 20 Ezek 36:

our God is merciful".[a] & give thanks unto the God of heaven: for his mercy endureth for ever".[b]

Notwithstanding these repeated assumptions there were those who were zealous of the law of Moses, and who still adhered to the conviction that "without the shedding of blood there was no remission" of sin; and that submission was made to some such imaginary language as "sacrifice and offering thou didst not desire; burnt offering & sin offering hast thou not required".[c] And we must be reminded that all the offerings and sacrifices which were considered as of an atoning or cleansing nature, offered under the law, were ordained by God to show that none of them nor all of them were equivalent to the mercy of God without them. And in this the apostle fully concurs.[d]

In any language more forcible is it recorded for us that the Lord by other prophets "Thus saith the Lord of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices and eat flesh. For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and I desired mercy and not sacrifice; and the knowledge of God more than burnt-offerings".[e]

Upon this scripture

Some critics seeing where the ungrateful assertions of false teaching must lead them have endeavored to diminish its force by giving to the word οὐ the sense of a comparative negation - translating the passage "I will have mercy and not merely sacrifice" but for these and other authorities just as [illegible] common version. Greenfield says οὐ is an abs. of negation, denying absolutely and objectively; Parkhurst (Rare edition) "Negative, not; positively & absolutely Robinson & Pickering more decisive — "a negative particle not, no, denying directly and absolutely as in the grammarians say, denying absolutely and objectively".

This word οὐ occurs more than twelve hundred times in the N.T. in very few passages is it translated comparatively, none, neither, nothing, while in the great majority it is rendered not absolutely as where it read "thou shalt not kill"; "the gates of hell shall not prevail" against the N.T. and this is sustained by the versions of Wiclif, Tyndale, Cranmer, Geneva, Rheims and the American Bible Union.

Others maintain that the parallel passage in Matt. 9:13 has a comparative meaning, but here again the Lexicons fail to sustain them. Greenfield says οὐ in Attic Gr. οὐ, οὐκ, οὐχ is the most absolute negative & [illegible] not [illegible] surely die" my soul no hell; thou shalt not steal. Parkhurst and Parkhurst give similar definitions of the same meaning.

[a] Neh. 9:31; [b] Matt. 5:24; [c] 16:18; [d] Heb. 6:6; [e] 2 Pet. 3:10. Ezek. 20:15;

[illegible] Matt. 12:7

[a] Ps. 107:1; [b] 136:26; [c] Heb. 9:22; [d] Rom. 6:23; [e] Heb. 10:5,6,7; [f] Jer. 7:21-22, 23

With this testimony before us, there seems no room to doubt the signification of the offering put on the passage quoted — that God did not require sacrifice — that he promised a coming event should come to be fulfilled.

But that is not all. The writer goes further to teach that sacrifice is the one that signifies a bloody sacrifice as in Lev. xvii. 11.

In which he tells us himself in the words "but if ye shall know what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." Who was it that condemned him? Who crucified him? Who demanded his crucifixion?

Not one who had an opportunity of seeing

Nothing to see!

On looking at the picture of the little girl who is tired of play in the Metropolitan Art Gallery, I have been reminded of a certain a bad country lad who says Father I should very much like to go to New York or some great city and see such as I have seen advertised by Barnum — or at the Hippodrome, which I suppose means a circus. Eastman says there is some thing worth seeing there. A great fat woman stood side of a little bit of a man and many other droll things that made him laugh. And at the Hippodrome Sargent saw such beautiful horses and such wonderful riders that make our county horses and riders look so sober, almost ridiculous. Can't I go with them, Father, the next time I have pass to the city?

Well, James. Look at that picture, my boy. That little girl is the very picture of ennui, or weariness. She is tired of play, and has turned her back on the intensely landscape behind her. There are the mountains beside her, and methinks I see a small river gliding silently along. Then there is the house of worship where Psalms of Praise are sung and other religious exercises are performed, and in the far distance there is the outline of mountains, altogether making a very pretty view; but that little girl takes no interest in them, and it may be reasonably [illegible] that a person of her tender years and [illegible] mind cannot sufficiently [illegible] comprehend them.

To the Senate and House of Representatives of the United States
in Congress assembled:

The undersigned, citizens of Moulton, Vermont believing
slavery the great cause of the present rebellion, and an institution
fatal to the life of Republican government, earnestly pray
your honorable bodies to immediately abolish slavery throughout the United States, and to adopt measures for so amending the Constitution as forever to prohibit its existence in any portion of our common country.

Men

Henry Miles

Women

Mary Miles

[illegible] Hardwicke & consider from the equal wisdom [illegible] & laws and decrees, & consider, dutifully & [illegible] on our remedy and if the practice of horse [illegible] but at any time it must have very much degenerated to become what it is now a species of great excitement and gambling, [illegible] of any good [illegible] of it now by inducing an improvement in the breed of those we pay very dear for it by multiplying the number of low bred [illegible] and such mountebanks as are exhibited at Bareham

Museum may be examined privately by professional men for advantage, but to expose themselves publicly for amusement as [illegible] so nothing is wise must have an [illegible] and had better be avoided. These are museums of the many of high breed have [illegible] it is too of last kind

Museums of wonderful works of nature that are [illegible] as amusing they may be instructive and studied to advantage but Republic exhibitions of [illegible] mountebanks as Burnham [illegible] quite unnecessary matter

Importance of attending to Scripture Proper Names.

The want of proper attention to the names of persons, places and things mentioned in the Scriptures may lead a Bible-reader into much confusion, as may be seen from the following examples.

Abimelech - Not father, Melech the King, father of the King ordinary father: the name seems to have been the Land & Sea distinctions at different times & to whom this should be given. Abinadab - father of nobleness or noble father (1 Sam. 16:8). Abinoam, father of pleasantness or grace. Abiner, father of light; Judg. 4:6 shortened to Abner (1 Sam. 14:50) Abiezer, father of help (Josh. 17:2) Abiel, the father of strength (1 Chr. 11:32) Abijah (2 Chron. 12:16) - Abijam, (1 Kings 14:31) - Lightfoot supposes that the termination jah, the holy name, was altered to jam i.e. from whose father is Jehovah, to father of the sea or according to Simeon, clearness, splendor.

The above illustrations are chiefly from the Maccabees but we have a parallel case a less objectionable example in the change of the name of Abram, so high or exalted father (Gen to Abraham, "a father of many nations" (Gen 17:5).

1 Chron 11-32

Abiel, God is Creator, is changed to Abi-albon. (2 Sam 23:31)
God is strength = the father of creation; and the father of strength
Abihud

For the American Friend.

A few things that I saw in Montreal.

The reading of David Hunt's account of his visit to England across the Atlantic", published in the A. F. of the 15th inst. particularly the closing paragraphs, and the letter of Lewis Wolley and Rachel W. Hoag, suggested to me the idea of offering a few remarks on what I saw during a recent visit to that city. I had also been informed by members of my family residing in or near to that city.

Montreal, standing at the head of the ship navigation of the St. Lawrence, promises to be what many of its enterprising citizens are aiming to make it, the permanent emporium of the "New Dominion" in commerce if not in intellectual and religious influence. The Grand Trunk R.R. keeping good that city's connection with the seaboard when the navigation of the River is obstructed by ice and affording at all times a more expeditious means of transit to Portland (Maine) than the steamers can give, however well built and well appointed they may be, make it a centre from which much may be expected.

The first thing that attracts the attention of strangers (or of those who, like myself, have not visited the city during many years) is, of course, the magnificent "Tubular Bridge": the centre span of which is 330 feet, and 60 feet high; twenty four spans each 242 feet, with two stone abutments each 242 feet, making together the total length from bank to bank 10,254 feet. This structure is regarded as "the most gigantic work of science and engineering on the face of the globe": it certainly has an imposing appearance and the reflections that crowd into the mind during the six minutes between our entrance into and emergence from the tube, going at a thundering rate and in almost total darkness, are such that most readers

all but the dullest of scholars.

Many of the principal streets have been made wider, having with new fronts of stones equal to some first-class buildings of American cities. The "horse cars" run about four miles from the suburbs through the city, a great accommodation to the thousands that use them, for 5 cts.

There are two "churches", chapels or schools in which some form of religion is taught including 11 under R. C. rule, 2 finish Synagogues, and 29 Protestant but not one Friends' meeting, my calculation of near one hundred thousand souls. I must confess I broke any one with regret who desires to see Christianity in its simplicity fully represented before the people.

As I have already said, there is but one family of Friends, but beyond these were several individuals who were in some way connected with and measurably attached to the Society. I also met with several intelligent gentlemen who manifested an earnestness in their efforts to sustain Sabbath schools and Temperance and other religious improvement; and the time spent with them was one of refreshment and renewal of the conviction that Peter's declaration, "God is no respecter of persons" is as true to day as when that apostle was constrained to make that announcement before Cornelius, the Gentile centurion. And from other information procured in that city there appears to be not a few who fully agree with Friends in the conviction that War and Christianity have no fellowship with each other: some of these have taken a decided stand, openly professing their Peace principles, which seem to harmonize well, these agreeing so fully as they do with Friends in this particular, but differing from Friends in their manner of religious worship in making Scripture reading, the taking of bread and wine as symbols of Christian communion and Water Baptism as emblematic of Spiritual Baptism would seem to close the way against Friends to form of gathering suitable materials out of which to construct a Friends' Meeting. And yet it seems that Montreal as missionary ground on which an abundant harvest might be gathered if the laborers should be led into that part of the Lord's heritage.

For the formation of a Peace Society there seemed to be sufficient materials provided that speak favorably of the principle in private men sufficiently grounded on the Christian element to induce them to hear a public testimony in favor. But looking a little further into the matter one sees looming up, here and there, obstacles that would put to the severest test the faith of the pioneers in this work. (It is true that the greater the obstacle the greater the victory, if victory be obtained.) But let us consider the chief obstacles in the way of forming an efficient Peace Society: they appear to be these, first the public religious teaching of nine tenths of the Pastory in the city is reported to be decidedly in favor of learning on the sword, not of the spirit but of the soldier; next they have five thousand English soldiers among them who receive their pay from the Home Government, reminding them of the parental care of that Government over its distant colony; and then the monetary influence of that army — spending in that city for the support of men and officers a sum estimated equal to twenty-five thousand dollars weekly — of English gold. (The British

Note taking 5 dollars per week as the cost of board &c of the private; and 10.000 for the officers — cavalry and artillery horses and supplies and materials of warmance attendant on the former have the total 26.000)

Under these circumstances desirable as it would be to see a "Friends' Meeting" or a "Peace Society" well established in Montreal it seems that we, who would rejoice at such an "accomplished fact", must wait to see the pointing of the Divine hand in the matter, yet under a precious conviction that in that intensely city, amid the display of "ritualism" and other forms of religion, the fields are white already for the harvest.

There are already openings by which the public eye or ear may be reached in support of our principles. Several Ministers of the gospel have held public meetings in the city. In some of these meetings the Londoners may have felt the necessity of a double portion of faith to sustain them while they "cast their bread upon the waters" to be found by others they may never know. One bookseller making the sale of religious publications a "specialité" has consented to receive such as advocate the anti-christian nature of war, and a gentleman connected with the "Young Men's Christian Association" intimated his willingness to lay before the examining committee any publications that might be forwarded to him for that purpose. And any such papers if directed to the care of Walter Marriage, 30 Jemaine St. Montreal will be properly disposed of.

Then there are the walls of a "Drill Shed" going up, designed to give room for two thousand men while they are taught the art of war. Yea, Montreal, abounding with its Ritualism and its war sustaining clergy, has also a few who look for beyond such outward signs, looking "the kingdom that is not of this world"

[illegible] one of the [illegible] whilst
[illegible] were [illegible] disciples, he answered
disciples of the Lord Jesus were required to learn
a lesson of a different nature in the school
of Mary — the Teacher they had promised to follow.
Indeed the lesson was truly learned by them
the esteem with which they at first regarded him
ripened into reverence and veneration, and thereby
caused him to teach them [illegible] to pray. In
answer to that petition of theirs he gave them the
simple but beautiful model that has been
adopted by Christians of every name and [illegible]
[illegible] by them is held precious at
the present day.

The disciples [illegible] the exact [illegible]
that matter — they solicited, asked for it and
it was given to them. But there was other
teaching in store for them which they also needed
without being conscious of it: on these prayers
instruction came unsolicited. Slowly they had
learned to reconcile the seeming conflicting
declarations: "My Father is greater than I," and
"I and my Father are one": they were now required
to learn how they should be one with Jesus as
Jesus was one with the Father: — "Have that except
ye eat the flesh of the Son of man, and drink his
blood, ye have no life in you". Many of his
disciples, when they heard this said "This is a
hard saying, who can hear it?" The explan-
ation followed: "It is the spirit that quickeneth;
the flesh profiteth nothing: the words that
I speak unto you, they are spirit and they are
life".

[illegible] as the words that he spake unto them, so in
[illegible] become, by his influence, spiritual and living
[illegible] to the soul, so did he cause to live this at
[illegible] of Galilee when by [illegible] he
also when he has blessed the [illegible] and fishes they
were compelled to satisfy themselves [illegible]

Impression as were those miracles at the time they were performed, the time came when the disciples had lost sight of them and needed a public reproof from Jesus to refresh their memories (Mark 16: 9, 10, 11) which is the cause of the

It was enduring and permanent lessons, that the Lord sought to instill into the souls of his disciples, just for this purpose he made use of called their attention to many things with which they were already familiar and using them as parables drew instruction from them, & which his hearers were strangers to. And, as has been shown, the miracle that he did were for the same good purpose. One of the results that followed was an increase of fellowship - if not of mourning tone on his part, there was on that of his disciples; and John was the first to whisper "It is the Lord, the Son of the living God"

The great and solemn mystery was not explained. God manifest in the flesh was refused and believed on in the world that would transform the Pharisee into the debauch and believing Christ to die had commenced its work, and some of his disciples were so excited that they proposed bestowing an altar to Jesus, but, be it remembered, he manifested no approval of the proposition, but, contrary to what we may believe was the desire of his disciples, he enjoined them "It is expedient for you that I go away". Yet he would not leave them comfortless. One more important promise he made - that he would send them "the Spirit of Truth" for an Instructor and Comforter. And all believers know that he has fulfilled his promise.

But did he not enjoin certain duties to be observed by his followers if they would keep the covenant on their part? Undoubtedly he did. But there were some practices that he gave countenance to that Christians of the present day feel under obligations to keep up although they are not especially enjoined. such for instance as meeting together on religious worship

The Lord Jesus came to Nazareth where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day and stood up for to read." Luke 4: 16) and in Matt 18: 20 it reads "where two or three are gathered together in my name, there am I in the midst of them". His example he set and the blessing he promised followed by the injunction of Paul to the Hebrews (10: 25) "Not forsaking the assembling of ourselves together as the manner of some is" These promises taken collectively are deemed sufficient to warrant us in building meeting houses, and in uniting with fellow men to join us in them in the performance of religious worship. All which are approved and advised.

But now the question comes is there not a more positive injunction laid on his disciples by Jesus in regard to what is called and as Paul speaks of as the Lords' supper? It seems very clear that Paul so understood it or he would not have said to the Corinthians 1 Co. 11 - 16 - 34

A modern writer says perhaps with some courage certain, that for many centuries the history of the Eucharist might be considered as a history of the Christian Church. We may take our stand on this point and look back through its medium on the institutions and feelings most precious to the first commencement of the Apostolic age.

Early history of the Church

The word Church is translated Church in the N.T. seems twice only in the gospels [illegible] and one hundred times in the remaining books: and it seems worthy of notice that Luke should use the word 24 times in the Acts of the Apostles and not once in the gospel written by him: from which it would seem that the word was more familiar with the disciples after the crucifixion than before: the Anglicized form of the word occurs once in the O.T. as the title of the book of Ecclesiastes

Wycliffe Tyndales and other writers used the word Kirk

Why should I favor a Society for preventing cruelty to animals

Because cruelty to dumb animals is indulged in it tends to prepare the mind for indulgence in cruelty to members of the human race: and cruelty indulged in between members of the human family leads the way to robbery, violence and murder, to the penitentiary, the State Prison & the gallows.

Because habit the power of habit is so powerful for the right & for the wrong: our Common Schools - common or select, bear testimony to the value the community puts to the power of the habit of study: a good school implies an orderly school but there can be no order where self will & unruly excitation is indulged in. The influence of the Reform School at Waterbury is an eminent illustration of the power of habit in bringing disorderly boys into the ranks of law abiding citizens. thus by diminishing the number of vagrants and law breakers, the probabilities are increased that the rights of persons and property will be duly respected.

Because - although it is freely admitted that the influence of many of our schools is of the right kind - tending to the increase and maintainance of orderly habits, it is claimed that that influence may be supplemented by the liberal spread of religious and benevolent tracts among the community at large: and that the preparation and distribution of such literature can be accomplished more successfully by a society in which all its members are actuated by a kindred spirit, than by an individual acting by his own impulses and discretion.

Because all successful reforms have been aided in their success by co-operation and organization.

Because the pecuniary expences inseparable from all reformatory movements, no one person should be expected to defray, if indeed he were able.

Because the members of such a Society acting in concert as the co-operators with the Church in what Ministering the Gospel does not properly having any monopoly of this occupation, a law abiding person from habit as well as education & just principles in character as

their society designs to foster.

In this country, it has often been alleged that the founders of our schools of Republican institutions regarded them as a special class; and we, having the history of more than eighty years to consult, are convinced that whatever tends to the security and perfection of social existence is therefore, to some of paramount importance.

Because it is acknowledged that notwithstanding the enlightened sentiments expressed in the last two preceding paragraphs have been advocated by the Secretary, Vermont Board of Education, as appears in their Seventh Annual Report, and published by the community abroad, and in some measure acted on, we have the complaint, (too well grounded it is feared) that crime in various forms has been increasing of late, is tempting the want of some additional agency that may supplement the school system without conflicting with the Church: some influence that may reach still deeper into the substratum of social life: and that this desirable influence would be exerted by the establishment and perpetuation of an abundant and available Grammar and religious literature, such as a well sustained Society for the promotion of cruelty to animals would be expected to put into circulation.

Indeed, it would seem that the able writer of that Report had his "mind's eye" on some such agency as the Society above named that could bring up & bearing the design to reach and exert a powerful influence on emigration of a most desirable character and exert an immediate & powerful influence where it was most needed.

Societies in Eng., N.Y. Bo., Phila. and Mont. such societies have been established, and in many cases have had a salutary effect on the public sentiment of the community.

And the Lord commended the unjust steward, because he had done wisely; for the children of this generation are in their generation wiser than the children of light. Luke 16.8 —

So accustomed are we to many words, whenever the word Lord occurs in the New Testament, that even it almost always is rendered that we may more notice the exceptions when it does occur, and accordingly mean the true signification of the passage, as in the one quoted above. The Lord Jesus, in speaking has been using a parable, illustrating the shrewdness of the children of this world and Lord an unjust master will sometimes commend an unjust steward; but the lexicons and commentators do much to clear the passage of the difficulties that appear to be connected with it if the word Lord as it is rendered Jesus.

The Greek word Kurios occurs very many times in the New Testament; in most cases, it is, in the Authorized Version rendered Lord, but in Acts 19.20 it is rendered God; Matt 6:24; Mark 13:35; Matt 21:30, Luke 16:3, John 4:11, 15, 19, 49, and 5:7 12:21 and some other places. See French Maître In the translations of Wicliff, Tyndale & some others the translation agrees with the N.V. yet Blanc, French, and Alford suggest master as the steward master and not the Lord Jesus. as the one who "commended the unjust steward": and urging this process in this case, and the sense, prophetically, contrary to our conjectures, and many difficulties are cleared up which may have sorely troubled some tender minds.

Alford says "ὁ κύριος i. e. concise the Lord of this steward the E.V. ought to have been expressed "his Lord" and then would have been no ambiguity." A substitution would

Read Liddell, Master of the Rolls. Luke 19.22, 23.
Lord = master Gen. Tyndale Matt 24.42
Greek Lexicons Kurios in the first the equivalent of Baal-Lord who used in the sense of owner

both

be that we avoid, let him sell his garment and buy one." Luke 22.36
How can we reconcile this injunction with the doctrine of the Prince of Peace?

Answer— We must adhere strictly to the belief that the work bears us, as His Heavenly Father, in harmony with himself and that no part of his doctrine really conflicts with any other part; however great the discrepancy may at first appear; that he is the same yesterday, to day and for ever in all his attributes and points of doctrine and instruction; hence, if we find him clear, explicit and commanding in one case and appear in some other to contradict himself we may rest assured that it results from no change of purpose in him, and the error, if any, existed in those that first translated his sayings of him or in those that transcribed, collected, compounded and translated the histories; who were all fallible men.

It may be remarked too that the canonical books of sacred scripture, called the New Testament was made many years, probably centuries after the death of the original writers, and it is hardly likely that many of them were in the hand writing of their authors when collected; and had been transcribed most likely more than once before they were judged canonical; and in transcribing them much skill was required, more than that translators could at all times command. To which in part is to be attributed the original manuscript was hid the hands of the translators — and the opinions of some that the word devil in this case is an idiomatic, and not the literal rendered to accord to the true sense of the 28 ver.

Will you let me have a little Jowlders-ig to cure the rig-wob?

My dear woman, what do you mean? What in the world is Jowlders-ig? And she pointed to the printed matter on a paper that lay on the counter. O, oo. Printers Ink, you mean doggone? Yes, sir that is what I mead. But what sort of a thing is rig-wob? And the good woman pointed to some scurfy blotches on her dog's head. Ah, haa, now I understand you — Printer's Ink to cure the ring-worm is what you wanted? Yes, indeed; you see, (shaking a little box into which she had dipped her finger & thumb) I indulge myself in this way; some of my neighbors tell me that snuff-taking has injured my voice, I know I feel some difficulty in making myself understood at times, I wish I was quit of the habit, but it clings to me like a second nature.

Well, Madam: you say you wish you were quit of that filthy habit of snuff-taking: to entertain that wish is an important part of the cure, but it is not the whole. I know a man who has lately become a member of a religious society, for many years he has been accustomed to the use of tobacco and it had made its mark on his face — there was a small blotch that caused an embryo cancer: he was strongly advised to give up his tobacco: he tried and tried again without the desired success: at length he tried the effect of prayer: in that he found the Key that unlocked the door of his prison, and he was emancipated from the slavery of tobacco. In this confession he made in a somewhat public manner. H. M.

[illegible] Rec was the "Brethren" referred to in the New Testament. The term "brethren" seems to have been applied to more than one class of persons in the New Testament language. Matt 12 50 "whosoever shall do the will of my father which is in heaven the same is my brother" 4-21 "he saw other two brethren James, the son of Zebedee and John his brother." See the same phrase Acts 9.30. "Which when the brethren knew they brought him down to Cesarea" 11-29. "Then the disciples, every man determined to send relief unto the brethren which dwelt in Judea"

Finally, and more generally those of equal rank and dignity Matt 23 8 "Be ye not called Rabbi for one is your master even Christ and all ye are brethren". And in this particular did the doctrine of Jesus widely differ from that of the Pharisees — Christ taught men to make no distinctions between an upper and a lower class among true disciples, but Jesus taught the doctrine of equality amongst believers — But not was God done was God to all; — that that was the faith of one was the faith of all 2 Cor 5. 13) and that was the principle upon which the primeval church was founded. Hawker defines the way (Matt 12-50) in which men become his brethren, and he made by which we might know them. "By this shall all men know that ye are my disciples if ye have love one to another" John 13-35

No other do we find language conveying the idea that any particular portion of the Church was more entitled to the appellation

Written for the Herald of Peace

Bible-class questions. Who were the Nethinims?

"Now the first inhabitants that dwelt in their possessions in their cities, were the Israelites, the priests, the Levites and the Nethinims." (1 Chron. 9:2

"This," as Dr Clarke reminds us, "is spoken of those who returned from the Babylonish captivity." As the ordinary Priests received instructions from the High Priest, and the Levites were subordinate to the Priests, so the Levites had others under them, called Nethinims, whose business it was to carry the water and the wood that was wanted in the temple for the use of the altar & the sacrifices and to perform other laborious services. (1st High-Priest; 2nd ordinary Priests, 3rd Levites; 4th Nethinims)

Near the close of David's reign the Levites numbered thirty eight thousand, from the age of thirty years and upwards (1 Chron. 23:3), yet either on account of the increase of the services performed, or through any ability or fault on the part of the Levites, two hundred and twenty (Ezra 8:20) Nethinims were appointed to share in the labor (Neh 3:26) and on them it seems the real drudgery devolved. (Josh. 9:21-27)

They were called Nethinims from the Heb. word Nathan, signifying to give, set apart, dedicate: the word occurs (Ps 68:35) "The God of Israel is he that giveth strength and power unto his people";

There was an eminent Heb. prophet in David's reign who rightly bore the name of Nathan, (dedicated), and who fearlessly did the part of a prophet when he apprehended the imagination laid upon him to go to the king, which he did, and in a beautiful and pathetic parable reproved him for the sin he had committed — "And Nathan said unto David, thou art the man." (2 Sam 12:7) Nathaniah (1 Chron 25:12) is another proper name of a person, it signifies given of Jehovah. Nathanael, the gift of God, a disciple of Jesus Christ. (John 1:45)

So these despised Nethinim were assigned an exposed situation on the walls of Jerusalem: "Moreover, the Nethinims dwelt in Ophel (a water-tower) unto the place over against the water gate toward the east, and the tower that lieth out"

Having traced the history of the Nethinim, in this imperfect manner, we may inquire Have we at the present day a class of men in the Church of Christ who are willing by — "not-by constraint", doing the work of that despised people? Willing to occupy the water-tower that "lieth out" on the wall of Zion? Willing, not only to give the alarm on the approach of the enemy, but also to labor for the rebuilding of the wall? Not only of the little nook, the sect or society of which they may be esteemed members, but of the whole heritage of those that fear the Lord — And willing to receive, in return, the lowest place on the list of laborers?

If all the Nathans in our midst would realize the import of their name, and seek after dedication of heart and soul in the Master work; if the Nathanaels and the Nathaniahs would give themselves to the service of the Lord, what rejoicing there would be!

Let us charitably believe that there are many loyal and earnest laborers in the Lord's vineyard, whose hearts are warmed with the love of God, whose work lies concealed from the eyes of such as are looking for great performances — working on in their appointed allotment — asking for no promotion for their services — silently and conscientiously trusting in the Lord under the full conviction that the foundation of God stands sure, having this seal "The Lord knoweth them that are his."

The New York Tribune an advocate of Peace?

It is not so uninteresting or usually unprofitable study the secular press is forming upon us — one by one, the newspapers of the day are falling into line & into a military phrase, and managing themselves, in some cases, uninterestedly enough, on the side of Peace. The New York Tribune of Dec 14 is an instance of this kind. We will not criticise its criticisms magnanimously — much rather would we express our thanks for the generous stand it takes for the cause of Peace by giving publicity to sterling Peace-sentiments — intermingled as they are with expressions of contempt for the manner in which the International Peace Society conducted its meeting, & the foreign visitors, — [illegible] contempt — for they can afford to exhibit contempt for this and worse manner so long as such an influential journal will keep unperverted a standard of Peace — & though it may differ in color and form from ours, we have confidence that the secular as well as the moral and religious interests of our race, point in the same direction — breaking down such barriers and building up our faith in Peace principles. The two interests may aid each other although not in perfect unison. Let us then not find any fault in an attempt to weaken his influence.

The writer of the Tribune article says many good things — much too good to be thrown aside as "ill-humored platitudes" as he calls the resolutions passed at the Cooper Institute meeting: — many sentences in this sound like

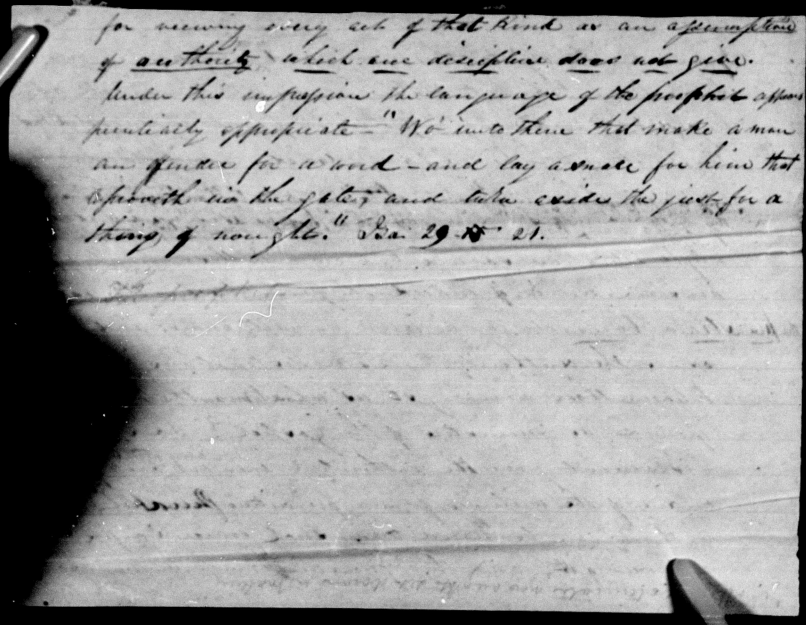
profitable in the case if upon get the bear without losing [illegible] The article [illegible] from this standpoint [illegible] where he depicts comparing the nation at peace with the one at war. "The nation at peace, with all its energies in activity, has a manifest advantage over one at war whose industries are stopped and whose energies, turned from the work of production are engaged in that of destruction." [illegible] regime, in expenses & the influences of the present European war he says "Those who made loans & invested keep up the bullion-flowing tide of life [emigrants with their "good deal of ready money"] and continues to reinforce our industries have been drawn upon to support the battlements of Antwerp, Metz, and Sedan, and are still swept out of life by the guns of Paladins and Saxons; or they are wasting in the trenches of Versailles and Vincennes. All the available troops of the five nations, numbering nearly 1000,000 men, are locked in collision, and the ships of gen & with empty sails and fire, and the wails of women & children ought to recruit our industries are cut down by bullets, or power, or famine, & upon the number of persons we have to look to conjecture."

That writer continuing his enumeration of losses which this country is suffering in the way of commerce and monetary affairs speaks of the probability of many of our promissory "coming back to us for the cash at no inconvenient rate. That capital during the war has accumulated in London on deposit." Now it is interesting to inquire what has been the principal inducement to send capital from this country during the war to London? An indirect answer to this may be found in some European papers:— The London Standard, by no a peace-paper, except incidentally, says "The English people cannot afford more than one hundred a generation pay one hundred millions for the luxury and moral comfort of appearing in a pacific character before the world. At present the chief source of danger is undoubtedly to be met by our mild and pleasant way of speaking, we may lead the continental Powers to believe that England means never more to take up arms in any cause. Nothing can be more fatal to our national interests — more injurious to the cause of peace than such an opinion; and yet we perceive it is an opinion which is current throughout Europe. The foreign press, whether Russian, Austrian or Prussian, is fully persuaded that we will not go to war upon any provocation. The Cologne Gazette, which is perhaps the highest representative of free German opinion, has dared to be sarcastic at our expense in the following style:— 'And what will England do? We should rather ask, what can England do? — — That the English Ministry, led by Gladstone, who in 1853 showed such unwillingness to come to the assistance of Turkey, in her real need — — will make colossal armaments by land and sea is morally impossible. — — And as for Belgium, in the interests of culture, he would rather see the Russians at Constantinople, than the!'" It seems to us truly clear that the European" continental

a Letter

Power" connected in some way, greater security for
capital in the hands of English bankers under
an Irish Ministry, than with cautious
bankers surrounded by dislocable ways.
Drawing to a conclusion the Tribune, wisely says. "Although
we have little right to imagine that the war abroad
will make us even temporarily any richer or more
prosperous. We cannot ease any solid prosperity on
the disasters of our neighbors, even if any were
base and selfish enough to wish to do so. The utmost
that we can do is to gather the lessons taught us by
the past which we have not power to avert, and
when we have no means of mitigating, and to ponder
them well. They should strengthen our faith
in the institutions under which we live, and in
our ability and the intelligence and patriotism of the people. Next to God
When we have prayed for his blessing let us hope and labor for a restoration
of the entente which only existed a generation of peace and good
will to promote it to pour upon them that we can not.
It remains by enabling the cause of Europeans
and establishing "the conscience of peace" in America
the Tribune points to the new lands on which
now is so much to do. That the Americans can
do not desire to fight any of their fronts wing to wing
with Russians, they have to grapple one in a while, to
keep their hands in." I in reading the whole article
one can hardly refrain from expressing his surprise
that a writer of ability who could comprehend
the horrors of war the stupendous waste with its cost and
sins, and the needs of women, should fail to comprehend
the nature of the real remedy: the intellectual and moral
enlightenment of the mass of mankind with the true principles. The writer
seems to have been gathering up his strength for this purpose
& then for fear of being classed with the well-meaning but brain

If any should object to this query, and ask why has so much pains been taken to establish a principle universally acknowledged? I would reply - if from the pointed & connected manner in which the alterations to which I have alluded, [illegible] the text conflicts with our [illegible] opinions of the [illegible] of this [illegible] [illegible] [illegible]



for viewing every act of that kind as an assumption of authority which one descriptive does not give.
Under this impression the language of the prophet appears peculiarly appropriate — "Wo unto them that make a man an offender for a word — and lay a snare for him that reproveth in the gate and turn aside the just for a thing of nought." Isa. 29. 21.

This liberty to choose, embracing that of making slight alterations in the mode of apparel not for fashions sake but for the sake of convenience & ease is founded on no basis of moral principle but on the belief that man as an accountable being has the prerogative to determine for himself & to exercise that right at his discretion having as he is frequently invited in the scriptures. Inevitable as this prerogative must ever remain, it brings capable of realizing the tremendous difference between a state of happiness and one of misery, the evidences that have been so carefully & faithfully applied are not few, nor need we go beyond the precincts of our own society for examples. So with the alterations that have taken place in the manner of living amongst us; the comforts & conveniences of life which we now enjoy, and which it must be allowed are in a degree necessary to support the mind and body in a vigorous & active state for the many useful purposes of life, have so gradually crept in, that few of the members of our religious society have been aware of the change, and deliberately & for some considerable time found in this place. Tea had only been introduced, and that as a delicacy, among the nobility about 25 years before G. F.'s death, and coffee about the same time of his, so that it is by no means probable that these superfluities came much into use until after the first generation of friends had passed away, the state made objections to the use of the poisonous tobacco plant was more fully indulged in, notwithstanding the example of moderation set by G. F. and the recommendations of his friends. It seems difficult to conceive how a people

many, that from these

so exemplary my other mother could have
shewed the practise among themselves of little thing
of lesser pollutions was intervening to obstruct it.
In Italy the Pope has upon his back against the
the Gender was permissible with accommodation
In Turkey it was opened in a capital Crime.
In Persia it was permissible with the leap of
Reason: In Muscovia, it was pleasant in the
same category as a breach of the 7th Commandment
and King James 1st, called by some the wisdom
Solomon, speaks of it after this manner, — "It is
a sweet smoke, loathsome to the eyes, hateful to the nose
harmful to the brain, dangerous to the lungs
and in the black stinking fumes thereof
nearest resembling the horrible Stygian
smoke of the pit that is bottomless."

Here then is another observation, to which if we
proceed, and discover by many steps how this
declination from the simple manner of our
forefathers & the ill influence we find the addition
of superfluous ornament and modernism
could only have been in general terms, we shall
in vain attempt from the use of tobacco would
have been spoken of as we speak of intoxi-
cation from the use of alcholable drinks:
But we may deplore the use of which a thing
has been applied without renouncing the
existence of that thing.

Robert Barclay in the 15 Proposition in
his Apology upon that it is not lawful for
Christians to use superfluities in apparel, as
are of no use save for ornament or vanity.
and commences his argument in the
following manner
tested of is the vanity and superfluity of
apparel. In which first two things are to be
considered, the condition of the person and the
country he lives in. We shall not deny that all
persons are to be clothed alike, because it may
perhaps neither suit their bodies nor their estates.
And if a man be clothed soberly and without
superfluity, though they may be finer than that
which his servant is clothed with, we shall not
blame him for it: the abstaining from superfluity
which his condition and education have accustomed
him to may be in him a greater act of mortification
than the abstaining from fine clothes in the servant
who never was accustomed thereto. As to the country
what it naturally produces may more suit to the
inhabitants than use, or whether it be fit to
them by way of exchange, seeing it is without
doubt that the creation is for the use of man. So
where silk abounds, it may be worn as well
as wool; and were we in those countries, or
near unto them, where gold or silver are as
common as iron or brass, the one might be used
as well as the other. The iniquity lies here
whereupon a lust of vanity; and a desire to adorn
themselves, man and woman, not content with
what their condition can bear, or their country
easily affords, to stretch these things, that from this

ability, and the price that is put upon them, seem to the prudent, and to feed their lusts the more; and this all sober men of all sorts will readily grant the evil.

Secondly, When men are not content to make a true use of the creatures, whether the things of necessity, and do not satisfy themselves with what needs and conveniency calls for; but add thereunto things merely superfluous, such as is the use of Ribbons and Lace and much more of that kind of stuff &c" Pages 32 & 33

Although, it is meet to be remembered, that William Penn was engaged so frequently and extensively in defending the principles and practices of Friends from the attacks to which the age in which that time is passed, yet it seems that only a small part of his writings has any tendency that he contended for any particularity in dress than what the upper hundred, or above middle people would readily acknowledge as obligatory on them as consistent Christians; the writer of this article has not been able to discover any language that can be fairly construed to mean, that he deemed it important that the rule of the members of that body of professing Christians should be observed should prove any singularity either in its material or shape to distinguish the wearer from the sober minded among other professors, and it is not unreasonable to suppose that had he entertained a sentiment of that kind some symptoms of it would have shown itself when speaking so particularly on the subject of apparel as he does in his reflections and maxims. Some selections from which follow

Selections from Book of Discipline and other authorities intending to show that the society of Friends never have enjoined any form or fashion of dress, or any particular manner of cutting it, should be made; as you think proper. the due observance of the Ordinances of Religion

The New York Discipline says" our object is to let our dress, simplicity and decency be our manner, and not to conform to the vain and changeable fashions of the world; though we may occasionally adopt alterations which appear convenient and useful" Pages 62 & 63.

From the London Book of Discipline, being an extract from the Epistle issued in 1703, extracts from the Epistles of 1675 & 1691 precede it which are, although less fully, much of the same character — "This direction tended to keep out that pride, and the vain customs and fashions of the world prevailed over some of our professors, particularly in the cuts of apparel and furniture, both earnestly recommend that all who make profession with us, take care to be conformable in what they wear and what they use, so as to avoid the vain customs of the world and all contrariness in color and fashions, and keep themselves spotless and blameless, adorning their profession in all modesty and sobriety" Page 206.

And under the head "Conduct & Conversation"
an extract from the Epistle of 1761 has this lan-
guage - " Our conduct is to bear a testi-
mony which is worthy of general remembrance, that no
affectation of singularity was the cause of a de-
viation from either time and religious fashion
but in the purest gospel love any difference in many
respects from the conduct of those among whom
we dwelt &c" "May the exhortation of Paul,
in the sight of God, ever attend this simplicity
of appearance, that none by a careless inco-
sistent walking therein, may furnish occasion for
the testimony to be evil spoken of or despised" &c

George Fox's letter on pride in apparel written
in 1685 concludes in this unpropitious language -
"The Lord taketh pleasure in his people, he will
beautify the meek with salvation" Psalms. "All
that know the truth as it is in Jesus, are to
be beautified and clothed with this salvation,
which salvation [mere mark, not any particular
form of dress] must be depended upon as a
strong wall, or bulwark or hedge which salva-
tion is a strong wall or bulwark against that
spirit, that would lead your minds into the fash-
ions of this world into those things which the fallen man
and woman delighteth in and beautify or adorn
themselves with. Therefore all that profess the truth
be circumspect, sober, and fervent, following the
holy Jesus who is not of this world, we know ye
love life and peace with God". Gd Journals vol 2 362

yet the dress of those, justly considered
consistent members of the society has
undergone no remote change since
the commencement of our history, which
might have been very properly regarded
as declarative of [illegible] and
had a conformity of shape or material
been required; but as neither the declared
nor implied meaning of those yet repeated
words 'decency, simplicity and ability' has
yet appeared to be the exact [illegible]
which some have deemed [illegible]
alterations, indeed by the increased
cheapness and [illegible] of many articles
of dress; household furniture, and carriages
have taken place without materially destroying
the harmony of the body
or endangered.

The undyed clothes, generally, and leathern girdle
in some cases worn by the sober minded
from among whom, those embracing the pe-
culiar sentiments advocated by Geo Fox
had come have long ago been laid aside
and those plain [illegible] by clothes of
finer texture and more varied colors
the loose hat, [illegible] by some
hat to those [illegible] to be worn by the sol-
diers imposed the revolutionary war and
worn by many of the elderly and recent
plain friends of 40 years since, has been
exchanged for the round hat generally of mat
ronner brim; the inconvenient buckles
and gaiters with a row of buttons and a strap or
silver buckle at each knee, have

[illegible] the [illegible] of the Society of Friends [illegible]

I have wished that this business had fallen into other hands, but finding I should be under an able hand to undertake the task of clearing the subjects of the difficulties with which it is entangled, I have not hesitated to give my opinion on the occasion, & ask for a little attention.

In marking the quotations, I have endeavoured to be as brief as perspicuity would allow, and if I have not in every case quoted the whole paragraph or sentence, the omission has not been made under a wish to make a partial selection or draw an unfair inference, but for the sake of brevity: and as the volume and page is mostly given from which the quotation has been made the reader may easily refer to the authority for himself.

The marks and lines are those mostly of my own marking, intended to call the attention of the reader to the particular sense which they are intended to convey.

It will be perceived that I have taken the opening of the Baltimore Book of discipline, namely that we may occasionally adopt alterations in our Book which appear convenient & useful, without thereby passing the good order which our discipline enjoins provided decency, simplicity and utility be duly regarded therein. And with a sincere wish to bring my view of the sentiments entertained by early friends on this point I have taken some pains to examine the writings principally those of Geo. Fox, R. Barclay & W. Penn, also others of later date: and I feel bound to acknowledge, that the investigation I have pursued, shews me that the position that I have taken is by no means peculiar to myself.

It seems reasonable to suppose that those who were instrumental in the original formation of our discipline, believed it important for friends to adopt a dress of uniform color, material or shape that some evidence of that belief would have been left on record, among the voluminous writings which they published in defence of their then unpopular & novel practice. But a careful search for that evidence does not bring it to light: on the contrary evidence of the opposite character is more abundant, some of which have been selected and are herewith offered to the perusal of the impartial reader.

If it be apprehended that no religious person believes that any precise form or dress has been established as a standard in the due observance of the discipline long ago established, that belief cannot be strengthened by an acquaintance with the changes that have taken place since the time of early friends. It has been noticed by the late learned Thomas Blackburne, that although the limits prescribed by our discipline, namely decency simplicity and utility have by the generality of our members been duly observed the

Introduction The following selections from writings of acknowledged respectability principally those written by members of the society of friends have been made under an apprehension that some diversity of sentiment exists among us in relation to the ~~commonly~~ used terms plainness and simplicity as used in the books of discipline of our society and the writings of early friends.

My intention has not been to lessen the weight of their religious or moral obligations, but rather to shew that the obligations to observe plainness and moderation, particularly in regard to dress is free from those absurdities which are ascribed to them by superficial observers and some others who have never given themselves the trouble to examine the ~~same~~ reasons which, at least, upon the principles and practices of It may not generally be believed that, in the language of Thomas Clarkson, our "private attire is a particularity is considered little better than the worshipping of lifeless idols, and is usually called by the world the Idolatry of the Quaker dress" This charge in former times would be serious indeed. It would be serious, because it would take away from the Religion of the Quakers one of its truest and best characters. For how could any people be spiritually minded who wear the worst livery of lifeless mind. For people who place religion in particular fashions must unavoidably become superstitious" Portraiture of Quakerism Vol I - 277

Introduction. The following selections from writings of acknowledged respectability, principally those written by members of the society of friends have been made under an apprehension that some diversity of sentiment exists among us in relation to the ~~conventional~~ terms plainness and simplicity, as used in the books of discipline of our society and the writings of early friends.

My intention has not been to depress the weight of any religious or moral obligations, but rather to shew that the obligations to observe plainness and moderation, particularly in regard to dress is free from those absurdities which are ascribed to it by superficial observers and some others who have never given them serious thought to examine the reasons made, or have, upon the principles and practices. It may not generally be believed that, in the language of Thomas Clarkson, our "primary attention to particularities is considered little better than the worshipping of lifeless idols, and is usually called by the world the 'idolatry of the Quaker sect'". This charge if well founded would be serious indeed. It would be serious, because it would take away from the religion of the Quakers one of its purest and best characters. For how could any people be spiritually minded who place the most trifling of their religion in particulars. For people who place religion in particulars must unavoidably become superficial

"Choose thy clothes by thine own eye, not another's. The more plain and simple they are the better, as they are more useful, more fantastical, for ease and decency and not for pride.

If they are clean and whole, it is sufficient; for one cloth best fits the body and pleases the tailor. It is said of the true church, that her clothing is wrought gold, and her raiment of needle work; we can therefore be glorious within, and mind, more than our bodies, if we would be of her communion.

And as though he foresaw the danger to which some might be exposed while drawing the line between those things that were allowable and those that were not, in others, as well as in themselves he says under the head conformity to it is reasonable to conceive, where conscience does not forbid compliance; for conformity is at best a civil virtue.

But we should only use it as necessaries; the rest may prove a snare or temptation to break society.

But, above all, it is a weakness in religion and government where it is settled by things of an indifferent nature; since, besides that it makes way for scruples, liberty is always the price of such conformities, here liable to hard usage and then for the less reason to be refused when that have more latitude.

And yet the latitudinarian that I blame, is one that is only so in charity, for the freedom that I censure in mind is no scepticism in judgment and much less in practice.

get the drift of those justly considered, considerat mainders of the Society her mind some to smell change since the commencement of our history, which might have been any property regarded as covetousness [illegible] had a singularity of shape or material been regarded; but as neither the declared nor implied meaning of those often repeated words 'decency, simplicity and utility' has yet appeared to be the cause [illegible] which some have deemed tempting many alterations, which indeed by the increased cheapness and abundance of many articles of dress, household furniture, and carriages have taken place without much apprehension naturally disturbing the harmony of the body.

The undress clothes, generally worn, and the leathern girdle in some cases worn by the noble minded form among whom, those embracing the female sentiments advocated by Jo Dock have come have long ago been laid aside and their place supplied by clothes of fine texture and more varied colors; the coarse hat, under a tolerable, may some be to those presumed to be worn by the Sisters engaged in the revolutionary warfare worn by many of the elderly and even plainy friends fifty years since, has been exchanged for the round hat generally of narrower brim; the inconvenient breeches and gaiters and plain coloured [illegible] buttons and stripes or vests buckle at each knee, have

"choose thy clothes by thine own eyes, not another's. The more plain and simple they are the better, mother's [illegible] are fantastical; for use and decency and not for pride.

If there are clean and warm, it is sufficient; for one ought not to [illegible] the poor and please the wanton. It is said of the true church, that [illegible] in all glorious within" do we care therefore for our minds, more than for our bodies, if we would be of the communion.

And as though he foresaw the danger to which some might be exposed while drawing the line between those things that were allowable and those that were not, in others as well as in this instance, he says under the head conformity to it is reasonable to enquire, whether conformity does not forbid compliance; for conformity is at best a civil virtue.

But we should only keep it in necessaries; the rest may prove a snare or temptation to break society.

But above all, it is a weakness in religious government where it is extended to things of an indifferent nature; since, besides that it makes way for scruples, liberty is always the price of such compliances, there is [illegible] to be and there for the same reason to reproach others that have more latitude.

And yet the [illegible] that I plead, is one that is only in charity, for the freedom that I mind is no [illegible] in judgment and much less in practice.

It is true that in his pamphlet written in reply to one written on 'the Spirit of the Age' he draws a comparison between the decent and clean appearance of one minister and the dusty [illegible] appearance of his opponent: and alluding to our abstaining from the cassock had attached too much importance to "the Quakers' mean clothes" adds. Truly, that faith that comes in by the outside will go out by its too." And descends somewhat more into particulars by speaking of a "cloth waistcoat, a blue apron [most likely woollen] and an ordinary Bodice" as more becoming the sober minded woomen than "a silk petticoat gown" "an apron of fine holland [probably unbleached linen] or "a Bodice of Rich Satten itself".

The most authentic that I remember after is 'Locke's Principles' in which the author when speaking of "one principle for regulating dress" says "our principle is, to let decency, utility and simplicity be our chief guides; and not to conform to the changeable fashions of a vain and fluctuating world; though we may occasionally adopt such fashions, which are convenient or useful". This a principle, the propriety of which I apprehend no one will deny; and it is easy to suppose, that such a rule must make those who adopt it, generally singular in their appearance. It is not however for the sake [illegible], that we differ different from others; yet we have reason to believe, that even this simplicity is not without [illegible]

It would not be very remarkable if some anxiety was felt by a portion of our members, in view of circumstances which to them had the appearance of unwelcome indulgence, especially as, when adopted by those regarded as ministers of the gospel it is true it would not be without a precedent, for we find when the law was given by Moses very particular directions were given concerning the garments of the priests. A care concerning this peculiarity was preserved until the coming of the more full latter dispensation, but whereas Christianity was revived and its principles attained their legitimate efficacy, that anxiety about the peculiar forms of the dress of those who stood as mouth to the people was no longer required the reason being fulfilled all the ceremonies established by it became obsolete and useless, hence we find no injunctions in the new testament that can be fairly construed to uphold or give countenance to a custom so peculiarly formed. The law which came by Moses had much to do in the purification of the body, but the grace and truth which came by Jesus Christ was for the purification of the soul: accordingly when any mention is made of the clothing of the apostle it is incidentally and not as a command by which he instructed his disciples to take no thought for the body, what they should put on.

"They were probably dressed in the habits of Judean peasants and not with any marked difference from those of the same rank in life, and

that they were despised plainly we have every reason to believe, from the ignorance in which some of them appear upon the Supplication of appeals. But Christianity has no where recorded these habits as a pattern not has it prescribed to any man any fashion or color for his clothes" Bankson P. 180

But when the church had relapsed into a state of darkness the anxiety about the sentiments of the priests was carried, they doubtless finding it far less difficult to appear pure than to be pure. But so great was the dislike of the people to have the old superstition the use of the host, it being considered an unwarrantable innovation, that councils were held, and regulations published, forbidding any priest on any pretence whatever to appear abroad so armed, and enjoining them to keep to the use of the chapeirons, or hoods made of black cloth." And notwithstanding the efforts of many of the Reformers to abolish every remnant of idolatry among the church, the superstition they met was too powerful to allow of so desirable a result, and many of the rites, including a peculiar garment for the priests were, with some modifications, retained by the (Partially) Reformed Church.

In this practically Reformed state history informs us of among the Protestant Church when her eyes became open to its condition. And in his letter to the Priests and magistrates during his first imprisonment, he upbraids very plainly the priests with retaining the forms of godliness although they have lost the power; from which and from other parts of his writings we have abundant proof that his testimony was as much against the sacerdotal garments and outside religion of mere profession as it was against the pollutions of superstition and profaneness, and against every thing whether regarded with sanctity or not, that had a tendency to divert the mind from the most precious power of religion, as a reforming principle in the human heart.

It would, I think, be generally admitted, notwithstanding the high standard of perfection to which our early friends were directing the minds of the people, and to which faithful in many generations since have directed us, that there is a propriety of our not attempting to place the improper dependance upon ourselves of others, or of keeping ourselves as much as possible free from danger of falling into the same error among us as are in danger of falling into the same error, namely that of attaching too much importance to the subject of dress. The language of John Penn in his address to Friends in America seems very suitable in which, after speaking of the peaceable spirit which they enjoy, who are in profession of "total Reformation," who are holding the truth in righteousness! he says "But alas! we are a mixed people, and occasionally we meet with those who think that we have little to do except with such things as distinguish us from other professors of the Christian name; who earnestly contend for these as of Christianity, that heavenly message of life and salvation to all men

considered in them — as if it were not solely a primary influence to the root of the Christian life in many many, but as of the importance of practising our familiar testimonies was greatly thereto known to Christ and the power of his resurrection and acknowledge them as the service of God more especially of those "Methodists" then passing some excellent remarks on the simplicity of dress and department. Page 13.

And J. Gurney in his observations & letters a similar view of the subject he says

"That there can be no virtue in any particular form of dress or ornament; and the reflecting reader will probably agree with me in the sentiment that to insist upon any such point, as of the evening of it were a religious obligation, is a misapplication of precious Christian simplicity, and a substitute superstition for piety. It is not an uncommon error to suppose, that Friends make it a matter of religious principle to wear a certain form of dress. Such, as I am acquainted with their sentiments, the main principle which they entertain, with respect to the subject is that which I have already adverted — namely that personal vanity is a practice which Christians ought not to indulge, and therefore that nothing is to be introduced into our clothing or added to it for the sake of ornament" Page 216

Quakers had principally come, & had laid aside in their time and the place supplied by a hat or bonnet of felt which supplied its place some specimens of which are believed to be yet in being, kept as objects of curiosity and not entirely without their fitness.

When followed the change to a bonnet of parts board, of course with veils, this alteration must have been startling in a high degree to those of them were any at that time to be believed that simplicity always meant sameness for whereas the felt or straw bonnet was mostly of uniform texture, probably of domestic material, and simple in its shape; the new bonnet that was to supplant it and did supplant it for a time consisted of a great variety of materials; the substantial part, designed we may suppose to afford protection to the head against the inclemencies of the weather was a piece of bombazine board, but the part to be seen was of rich and more costly silk, with a lining of silk & similar kind and instead of the simple smooth surface of the bonnet, the new bonnet may be smooth in part but is laid in pleats in the crown, the number of the pleats and height of the crown varying according to the fancies, Philadelphia or New York patterns; or according to the choice of individuals whose example already influence several branches of manufacture, alone & alone took place without producing, and serious disorder in the society because they were probably made under the belief that the liberty then recently allowed in the Baltimore book of discipline was confined as the privilege of every member

of every yearly Meeting, namely, "to adopt alterations which are convenient & useful" provided they did not aggravate the discipline many points of decency & simplicity and ability

Alterations too, as great, have been made in the materials out of which other parts of the apparel of women are fabricated. The woolen & linen which have been in such almost universal use by our early friends, (with linsey & silk, but little used and that by the wealthy and cotton Barcley does not speak of it was probably but little known at the universal date of it in England fifty years after this time, did not exceed half a pound to one inhabitant.) are now more sparingly used, the cheaper fabrications of cotton and lighter ones of silk in most cases supplying the deficiency.

Some of the sober minded among our young women have totally adopted another slight alteration, if going back to the use of the straw bonnet must be called an alteration. I am not speaking of those who have added superfluous ribbons or laces, but of those who have adopted the simple straw bonnet without bows or extra ribbons: and possibly some among us who are anxious to have the identity of our garb preserved may look it as a useless innovation, with such I confess I do not sympathize, but this lack of sympathy does not arise from a love of novelty but purely because I cannot see why a straw bonnet should be regarded as less decent or less simple, or less useful than one of the same description fifty years since. How to secure a retention of [illegible] manufactures more purely domestic [illegible]

for plain place to the more commodious beaver the large straw bonnet has been taken for the hat and a humble stuff not unfrequently of leather dare to appear some other alteration could be mentioned if necessary such as the introduction of muslin [illegible] the adoption of which probably gave rise to some uneasiness in the minds of those who insisted that [illegible] meant simplicity but that [illegible]

In substituting pantaloons for breeches, the light beaver or straw hat for summer, in place of the heavy wool only suitable for winter use and the occasional fur cap for winter use a decided improvement must be allowed to have been made, the pantaloons, for instance, are less costly than the breeches and gaiters, but more convenient and simple. From the heavy wool to the light beaver or straw hat, the improvement is no less perceivable. Unlike as are these improved articles to those they have supplanted, the alterations have been made without disregarding the discipline because decency, simplicity and ability have not been disregarded: but these alterations could not have been made consistently had the discipline been construed as I apprehend some construe it. Would it have been [illegible] as it has, could there be any desire so to construe its [illegible] those who like the woman spoken of by Solomon appears to [illegible] Penn who have gone into extremes both in plainness and [illegible] religious motives, for the purity of which [illegible] too, among the rightly concerned ones, who have regard the alterations of this nature as attacks upon the [illegible] and simplicity there is the truth, however I may respect the purity

…on commodeare practices
…rticle has been taken from
…umble story not impair
…ave it gives some other
…be mentioned if necessary
…se of ridicule, how responsible
…reasonable abuse laws
…probably pass till some in-
…stances very serious consequences
…those who invented the complaints
…that enemy is now easily Mistaken

…ulations for breeches, &c

…hat for summer, in stare
…ly suitable for winter and
…f fur cap for winter very
…not must be allowed to asso-
…aulations, for instance, are
…breeches and gaiters, but
…d simple. From the hunting
…our or steam hat, the impro-
…ccivable. Unlike as are
…ders to those they have sup-
…ions have been made neither
…cipline because decency, sim-
…have not been disregarded;
…ociety not have been ex-
…ubtly, have the discipline
…apprehend some conjecture why
…olerated as it has, really how to
…stone its spread against the spirit
…ble with the intentions of the Revolu-
…mans spoken of by William
…me into extremes both in
…to some apprehensive
…to the purity of which W.P.
…credit. There may be other
…ly concerned ones, who
…lterations of this nature as
…ty and simplicity there is
…e I may respect the purity

of the intentions of such, they must allow me to say, that if they closely examine their own apparel; the fulness of their bonnets, their cuffings, they will probably find many things which are flaunt to them, differing as widely from those things which were at one time regarded as consistent, as those things, about which they now feel concerned, differ from the dress of others: probably they will find that without any repellence to the advice of William Penn, they have many of the ups been acting in accordance with it namely of "to choose thy clothes by thy own eyes and not another". Such will hardly venture to condemn in others what they allow in themselves.

Thus far I have been speaking of the dress worn by some reputed consistent friends, I will now allude to the apparel of women, and the [illegible] reputation &c.

By comparing the dress worn by exemplary women friends of the present time, with the account we have of what women of the same society wore when the society of friends first became organized, no difference or peculiarity is observable as that noticed in the apparel of the men. The same latitude, recognized by the Baltimore Book of discipline, and as consistent with decency simplicity and utility, and used by the men, has not been regarded as unworthy the notice of the committee of alterations, which convenience or usefulness has suggested, have been adopted by them to about the same extent. The black hood made of [illegible] worn by the sober minded women previous to the organization of the society of friends, and from among which [illegible]

New England Branch Freedmen's Union Commission.

Office, 8 Studio Building, Boston.

With the emancipation of the colored people of the South came the necessity of organized effort to relieve their immediate wants, and prepare them for their new condition of freedom; and for this purpose societies sprung into existence all over the North. To secure uniform and effective action, these societies, centering in Boston, New York, Philadelphia, Baltimore, Pittsburg, Cincinnati and Chicago, united, forming the

American Freedmen's Union Commission.

OFFICERS:

Chief Justice S. P. CHASE, Pres. JOS. P. THOMPSON, D. D., and others, Vice Prests. Rev. LYMAN ABBOTT, Secretary.

The essential principle of this Commission is expressed in the following Article of its Constitution:

"The object of this Commission is the relief, education and elevation of the Freedmen of the United States, and to aid and co-operate with the people of the South, without distinction of race or color, in the improvement of their condition upon the basis of industry, education, freedom and Christian morality. No school or depot of supplies shall be maintained from the benefits of which any shall be excluded because of color."—ART. II. CONSTITUTION.

It will be observed that our schools are open to all who choose to come,—that is, no one is excluded on account of his color; all are admitted on the same footing and treated with equal consideration. The attendance of whites, however, is very small in comparison with the blacks. It need not be repeated that the freed people manifest an intense desire to learn, and have fully demonstrated their capacity to do so, as also their willingness to assist, to the utmost extent of their slender resources, in the support of the schools.

This Commission operates in connection with the Freedmen's Bureau, and though there is now very rarely any need of military assistance or protection, it is still important that our schools be well established before the Bureau is withdrawn.

THE NEW ENGLAND BRANCH

Of the Commission (formerly New England Freedmen's Aid Society), conducts its own business as before, but in conjunction with the other branches, and as a part of the National organization. The Officers are:

PRESIDENT:

HON. JOHN A. ANDREW.

VICE PRESIDENTS:

Maine.	*Massachusetts.*	*New Hampshire.*
Hon. SAMUEL CONY.	Rev. J. M. MANNING.	Hon. I. GOODWIN.
Hon. ISRAEL WASHBURNE, JR.	Rev. J. F. CLARKE.	T. H. LEVERETT, Esq.
Vermont.	Rev. A. A. MINER.	*Rhode Island.*
Hon. C. W. WILLARD.	Rev. WM. HAGUE.	Hon. A. E. BURNSIDE.
Hon. A. B. GARDNER.	JOHN G. WHITTIER.	Hon. SETH PADELFORD.
Hon. LUKE P. POLAND.	WM. LLOYD GARRISON.	Rev. ALEXIS CASWELL.
	And others.	

The New England Society, during the year ending the first of July last, commissioned and sent to the field 138 teachers. Its schools numbered nearly 10,000 pupils. It collected and disbursed over $70,000 in money, besides a large amount of clothing and other supplies. About 100 teachers will return in October to their work. There are places open and waiting for as many more, but we have not the means to send them. The freed people are now generally able to provide for their own physical needs, and also assist in supporting the schools. In Columbus, Georgia, the past year, they paid the salary of two of their five teachers, and in other places made provision for the teacher's board. They are in all cases required to aid to the extent of their means, and will do more the present year than ever before. In this way they are being gradually prepared to assume the entire support of their schools. We are also educating a large class of native teachers, who will be able to continue the work when the Northern teachers and support are withdrawn. But for the present the schools *must be* sustained by the North, *else they must cease;* and to give up the work now, would be to sacrifice most of what has been done, and allow the colored people to relapse into their former condition of ignorance and consequent dependence.

The enfranchisement of the freedmen renders the need of schools MORE IMPERATIVE than ever.

Men who are to vote, ought to be able to read. They cannot learn without teachers. We cannot send teachers without money. We therefore invoke once more the assistance of every friend of the freedman, of humanity, and of the country.

Money may be sent to
E. W. HOOPER, *Treasurer,*
No. 20 State Street.

Communications should be addressed to
J. H. CHAPIN, *Secretary,*
No. 8 Studio Building.

OCTOBER 1ST, 1867.

New England Branch Freedmen's Union Commission.

SUBSCRIPTIONS.

[In many of the Schools this year, the Freedmen pay from twenty to forty per cent. of the expenses. They are not idle pensioners upon the public bounty.

The following persons are appointed a Committee for the town of to solicit and collect funds for the maintenance of schools for the freedmen in the South: said funds to be forwarded according to directions in accompanying circular.

COMMITTEE.

Treasurer.

Names.	Amount.	Names.	Amount.

We are living in an exceedingly interesting time, a time very similar to that that Christ speaks of, already quoted when many hearts of the church are withdrawing their dependence upon human authority and clinging to an anchor more firmly than ever upon that that is divine. How comforting is the assurance that the Truth will bear the closest examination—the most unscrupulous sifting! Happy will it be for them that are found resting their hope on the substance & not on the shadow. "Contingent evils ought not to be allowed to bear down and prostrate divinely established good." What shall we say to many one who regarded such doings as a step towards "pulling" down our God's heritage?

To such Bible readers who are not able to read the Greek Testament, yet would be glad "to read the English Testament in the light of the original," "Sabbath and Liberty enthusiasm to Christianity" would be a welcome service on the ground that it would be

Williams Allinson, My dear Friend:

As I read the Review I understand it is mainly opposed to that kind of discussion which partakes of acrimonious controversy, but I am not any more willing to believe it is wholly opposed to discussion because it has been advised them that it is opposed to the use of such because that faculty has been misused. The Pope with all his power can hardly establish the dogma of the infallibility of the Pope, much less can he plot down discussion.

After more than fifty years membership in the Society of Friends I am led to believe that nothing has tended more to hinder its growth than the resolution come to by influential members of known upon discussion as though it were impossible to distinguish it from angry controversy. But now, see, a re-action is taking place in the mind of our members: the First-day School, under the restrictions of the past, had barely an existence — now, valleys with greater freedom of discussion, is becoming established amongst us and regarded by many who are warmly attached to the Society as an institution of invaluable good, and cordially cherished as the hand-maid of other religious influences, — permeating and under the Divine blessing giving a new life to our branch of the Church of Christ.

Search, where we will, through the twenty two volumes of the Friends' Review or the volumes of other Journals published by Friends, where do we find the report of the doings of any of our members that surpasses in interest the report of the conference of Teachers and delegates of Friends'

First day school Society held in Philadelphia as mentioned it in the annual late minutes of the Review? In that "conference" Friends met, conferred, and notwithstanding the various shades of opinion, "discussed" in a temperate and orderly manner the annual report brought under its notice, and the "Report" marks a "new era" in our history. [The writer did not attend it.]

Notwithstanding the value of the Report taken as the whole, there are a few expressions that have led me to suppose that either the speaker or reporter was in error. The first is on page 24 where James C. Thomas is speaking of the visit of Elizabeth Fry to the Colonies in his call — like Peter Ball to the towns of a metropolis: should it not read Peter Bedford instead of Peter Ball?

Again. John M. White says "we have carried it [the S.S.] on upon Friends' principles. The time is not occupied with singing. Every lesson in the primer and spelling book is from the Bible." Now, it seems that such particular selections of lessons from the Bible could hardly be made without including some of the following: "Sing unto him, sing psalms unto him: talk ye of all his wondrous works." (Ps 105:2). "And when they had sung a hymn they went out into the mount of Olives." (Matt 26:30; Mk 14:26). "Speaking to yourselves in Psalms, and hymns and spiritual songs." (Eph 5:19). I am willing to confess I am ignorant of any passage in the teachings of the Lord Jesus or of his apostles that prohibits the singing of psalms or hymns or spiritual songs in a devotional manner: if any reader of the Bible prefers a mute and spiritual signification of those passages he has undoubtedly a right to do so; but it seems a little presumptuous to make that Friends' principles" forbid their members from singing a hymn.

H.M.

Hamilton, C.W.

If we all erred,

What becomes of our Sins?

Before we attempt to answer that question let us ascertain what is meant by Sin.

In the old Testament we find many allusions to sin, yet without any clear definitions of its nature: so early as in the 3rd chapter of Gen. v 10 Adam says "I heard thy voice in the garden, and I was afraid." Adam knew that he had transgressed a Divine law: this transgression this stepping over a known law is what the Evangelist John plainly and emphatically calls sin — "Sin is the transgression of the law". (1 Ep. 3:4) In in the case of Adam, also of Cain, we find an acknowledged consciousness of being in a state of alienation from the Divine favor: — Adam felt that he was not in that image of God in which he had been created; and Cain perceived that his offering was not as acceptable in the Divine sight as that of his brother Abel.

This consciousness of alienation, thus early impressed on the human heart is intimated in every branch of the human family with which we become acquainted, and the universal prevalence of sacrifice of some kind, independent of, and often opposed to, man's natural reasonings on his relation to God seems to point to a blind attempt on man's part to appease the wrath of an offended Deity — a rude endeavor to reinstate himself in the Divine favor. but it is worthy of especial notice that the Scriptures are silent when we ask them for some distinct command of God from which ~~they~~ sacrifices originated.

The offerings brought by Cain and Abel were, as their name (minchá) imports, thank-offerings, something given

But when Moses, two thousand five hundred years after, was instructed to regulate — not to establish the practice — that was already established — to regulate the ceremony, he divided the sacrifices into seven classes — the Minocha, to give; the Korban, to approach; the Zobach, to slaughter animals; the Olah, whole burnt offerings; Shelem, peace offerings; Chattah, sin offerings; and Asham, the trespass offering.

Confining our notice at present to the Chattah, or sin offering, we find under this head (Num 28-15) "a kid on each new moon. 2nd. At the pass over one goat for a sin offering" (v 22) And 3rd at the great day of Atonement, two goats for the people, and a bullock for the Priests. Lev 16-5 Of the two goats one to be sacrificed to the Lord (v 9) and the other for the Scape-goat" (v 8-10) - And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat and shall send him away by the hand of a fit man into the wilderness. (v 23) and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness." This is what Moses taught the Israelites, as to what became of their sins; and it was to this ceremony that the Priests adhered with as much tenacity and that of much the same way for the Prophets to teach a very different doctrine.

The first to express a doubt of efficiency of sacrifices in general is Samuel (Ch 1-15-22) "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Then comes the Psalmists

When the Lord Jesus came, fully qualified to fill the office of the Messiah, and John bore witness of him — "Behold the lamb of God which taketh away the sin of the world". there were few prepared to receive him in that capacity. such as thought they understood how the "scape-goat" could bear away the sins of the people were the better prepared to regard Jesus, as engaged in some mysterious way, in the same work: they were more than half prepared to believe in him.

But when Jesus unfolded to them more clearly the spiritual nature of the work in which he was engaged, that they must co-operate with him to a certain extent; and that the great work of regeneration must begin with repentance and completed by drinking in his spirit and nature "From that time many of his disciples went back, and walked no more with him". (John 6-66.)

We have read of what followed, how Jesus was crucified, but not as an enemies could not extinguish the light he had brought into the world — he rose again and there were "witnesses" raised up who bore testimony — "Repent, and be baptized, in the name of Jesus Christ for the remission of sins" (Acts 2-38) — "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3-19) ~~But see the testimony of Peter — that of Paul is to the same effect~~ (Col 2-13 14) — "And you, being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the hand-writing of ordinances that was against us which was contrary to us, and took it out the way, nailing it to his cross". Thus we have the testimony that the sins of the truly repentant and converted are remitted, blotted out, forgiven, no more to be brought up against them.

the Psalmist (Asaph, cotemporary with David) with similar language Ps. 50:7-15. (Hosea says I desire mercy and not sacrifice" (6:6)) David "Sacrifice and offering thou didst not desire ... burnt-offering and sin-offering hast thou not required." (Ps 40:6). This was the language of the Prophets 1000 years B.C. Two hundred years later the same doctrine is proclaimed in still more emphatic manner. Hosea says "I desire mercy and not sacrifice" (6:6). And the words of Isaiah are impressive - (1:11, 12 & 13) "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

The testimony of Jeremiah appears to be more direct and pointed. "Thus saith the Lord of hosts ... I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." 7:22

Now it will be borne in mind that between the Priests whose authority rested on the ritual of Moses, and the Prophets who looked beyond Moses unto the God of Moses, there was a wide difference. While the Priests were insisting on the people's looking toward the Law, its sacrifices and its scape goat for the remission of sins, the Prophets were pointing them to a spiritual Teacher to be heeded, and an inward work to be done - fourteen hundred years B.C. the writer of the book Deut. was constrained to say "But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it." 30:11, 12, 13, 14

Date

The Pharisees were more harsh in their zeal for the glory of God than when they took up stones to cast at the Saviour. Let us do not give them credit for ... because their ... of kindly opposition character to those that we look for from those who are sincere in their zeal. And we can easily perceive the ... of the application of hypocrites applied to them by those who were aiming to destroy - their progress, lest as it might be for the glory of God were did or ever will shield them from the contempt due to hypocrites -

Men can now in the warmth of their zeal for the cause of the Slave (which ... claims a high place in our hearts) denounce "all worship as heathenism that has not" what they call common humanity in it" care denounce all encounters in temples of abolitionists as the doings of the mob - walk into the meeting houses of the Christians (... by the way which all ... Sectarians) ... from the ... position and look around upon those who have assembled for the purpose of worshiping God according to their own conscientious interests and cause to be broken up, that meeting - ... the sights and trample the assembly under their feet - ... rush and ... walk about the ... things that they think they have done and yet call themselves consistent abolitionists - I like their way - ... abolitionism known as radicalism by ... denounced as those ... abolitionists cannot follow ... such proceedings any more than they can ... these slave holders - they may ... the anti slavery ... and think they may speak ... the detraction of the Church under ... [illegible]

Not on 'church-action' says another but you hinder the church.
Not on 'abstinence from slave labor production' says a third but you stop my mouth, or shut up my store or stop my contributions to the anti-slavery funds. Beauty be bound up pathetic. Have our hearts bled for the suffering slaves 'when' a little personal case stands in the way!

If the ecclesiastical and legislative power of the South over the slave holder is limited. The commercial power is much greater. Let this north insist on buying no more of the produce of slave labor after the 1st of 1st mo 1841 and let both themselves ready to receive the produce of free labor - would any one hesitate & predict that the result would be speedy bloodless emancipation?
But as that would be too much to expect from the free states in the present stage of the business, let every abolitionist adopt that course or some substantially of abstaining from the use of the accursed thing after the present time, and if it should fail of producing any sensible alteration of the figures in the ledgers of the slave holder it would be putting a more conspicuous seal upon the sincerity of our devotion in our holy cause. Our doings would at any rate thus more fully correspond with our sayings.

The abolitionists of Great Britain know the value of such practical talk as the accounts lately published in the Liberator indicate, and the wholesale manner in which they are preparing to carry on their commercial-abolition war, is in the highest degree cheering - cheering to the American abolitionist especially. It has been most justly observed, that the first report that comes into Liverpool from the west indies the produce of the free labor of the East Indies reigns the death warrant of American slavery.

How can we engage in profitable discussions with [illegible]

"The first and most obvious remedy for alleged grievances is candid discussion between the parties concerned". This sentiment is thus well expressed by Judge Chase in his address before the Friends' Peace convention in New York. Judge Chase recommends this mode of settling differences as applicable to statesmen who have the power of fomenting or allaying the feelings of nations and regards war and compulsion as peace will cheerfully undertake it. especially means the readers of the Friends Review endorse the sentiments when applied to the cause of anti slavery, and yet have strange it seems that discussion on topics that are nearly related to the prosperity of the church should be discouraged by the same periodicals

It is not to be supposed that men who have always been in a minority will all take the same view of every question that springs up in relation to their secular or ecclesiastical obligations, nor that they should remain at ease under the dictatorship of any individual or an association of persons without exercising the right of private judgment, & consciences. If they are free men sensible of their freedom given them by God or other sovereign they will take the apostles advice "Prove all things, hold fast that which is good". And when two or twenty, or any number of readers are engaged in studying the Holy Scriptures they will frequently meet with expressions they do not fully comprehend. on all of which some will have a much clearer comprehension of them than others and no lover of real religious improvement will lay restrictions of all discussion in relation to those questions, they will rather approve of such a temperate exchange of sentiment as

may furnish illustration.

It was purely against the will of the Romish church that any should undertake to read the Bible free from Papal dictation. But thus did Wiclif and after him Luther, leaving the denunciations of the Pope read and published their views in relation to the salvation by the grace of God, bringing the gospel standard upon the battle ground of the Christian heart, and reasoning from the Scriptures as the only infallible rule of faith and practice, assumed to the Protestant Reformation an height and place so high a value. In this D'Aubigné's history of the Reformation is altogether distinct from the history of Protestantism. In the former all bears the character of a regeneration of human nature, a religious and social transformation emanating from God himself. In the latter, under often a glaring depravation of first principles, — the conflict of parties, — a sectarian spirit, — and the agitation of private interests. From Wiclif to Luther discussion was the principal human element that founded the Reformation, and yet that reformation was not more than half accomplished when Luther commenced his labors and career. It is true the discussions Luther and his associates engaged in had not respect to controversy, nevertheless many of them have been handed down to us, as tracts and other writings of great value even by those in the present day who seem to doubt the propriety of discussion in any form, but it seems to me the whole subject of most momentous interest depends on the nature of the discussion, and if it is such as the subject demands, and the spirit manifested in the discussion be such as shall be acceptable to God, then will the discussion and investigation be productive of good results. If it is not, then it will be [illegible]

On the Liberator

Is Joseph Sturge an abolitionist? Unquestionably he is – with many who are able to bear testimony to it. But is he an abolitionist à la mode de Liberator? Perhaps he does not claim to be – well then we have down – at 'the sign of the dove' we have him – tell all (that part of the world that reads the Liberator) that 'Joseph Sturge may be a very good modern Quaker, but his treatment of Mssrs Garrison, Collins and other devoted friends of the slave proves him to claim to seek and recount of pure abolitionism.' (see Liberator 1835). So we are no longer at a loss for a standard by which to determine who are pure abolitionists – the oracle has been consulted, and it has declared in letters of ink below pretences on paper that he who does not treat Mssrs Garrison, Collins and associates properly is recreant to pure abolitionism. Q.E.D.! Let him labor ever so faithfully – let him point to 800000 free men in the West India Islands as the fruit of his labor in conjunction with other modern christians it is but as sounding brass or tinkling cymbals unless accompanied by a proper treatment of Wm L Garrison & his friends.

How came the [illegible] abolitionists of England – Thomas Clarkson, William Allen, the late William Wilberforce, James Cropper and other grey headed men – how came they to grope their way so far along the path of emancipation without the aid of [illegible] Joseph Sturge? Far be it from me to undervalue the faithful labors of any because their heads are not yet bleached with age – but farthe shall I join in a crusade of puritanism against any because they cannot endorse the moral sentiments of men unanimously upon the endurance of the greatest anomalies & the [illegible] facts of the moral world.

So contains the echo of some low remarks of the [illegible] Herald intended to cast a sneer upon the labors of Sturge the soon is duly appreciated

I know of no more charitable way of accounting for the strange conduct taken by the Dissenters, whose prepossessing feature is Benevolence, against men whose Benevolence is also conspicuous and able supported. Than by referring to a prophecy of in John (16.2) "The time cometh, when whosoever killeth you, will think that he doeth God service" now there can be but little doubt that this was reasonably fulfilled by the supporters of this Insurrection & it has been in the consequential movements in the persecutions to which a new dress has at all times been given - including the sufferings which the dissenters from the Episcopal church have to endure: and the wrath of many Popes & Fathers the consequence of now not all these persecutions the results of conscientiousness combining the bonds set to it by the Divine Laws. For not Know that we ought to reveal to these commands they are all within the compass of mans ability to assume Rich, and even Paul with all his deep study of the law did so, but when his eyes were truly opened, he saw the extent of the error into which blind conscientiousness had led him. he saw that there were many truths dearer more among those that he had been persecuting on account of their difference in beliefs and with true magnanimity & soul he acknowledged his error publicly to the world, there can be but little doubt but that Paul was equally sincere when engaged in persecuting the Christians that as he was afterwards in his attachment to them, but his sincerity did not preserve him from error and I can scarcely believe that Wesley believes himself a wiser or a more pious man than Paul. There is no question with that Methodist word that much is due to Wesley for his labors in extending the extent benevolence of the American people, but it must not be forgotten that the zeal that he has so successfully been blowing have been burning in a fire kept up under much discouragement

I know of no more charitable way of accounting for the strange conduct taken by the Liberals, whose prevailing feature is Benevolence, against men whose Benevolence is also conspicuous and well apparent, than by referring to a prophecy of in Johns (16.2) The time cometh, when whosoever killeth you, will think that he doeth God service, now there can be but little doubt that this was reasonably fulfilled by the suppressors of the Inquisition & it has been in the common fulfillment in the persecutions to which a new sect has at all times been subject - inducing the suppressed which the dissenters from the Episcopal church have to endure: dark as was not the death of many Dyers & others ~~the consequences of~~ were not all their persecutions the result of conscientiousness combining the bonds set to it by the Divine laws. I do not know that we ought to reveal at those accusations they are all within the compass of man's ability to examine & ~~to~~ and even Paul with all his deep study of the law did so, but when his eyes were truly opened, he saw the extent of the error into which blind conscientiousness had led him. he saw that Hate more many times, devoid more among those that he had been persecuting on account of their difference in belief, and with these magnanimity of soul he acknowledged his error publicly to the world, there can be but little doubt but that Paul was equally sincere when engaged in persecuting the christians ~~that~~ as he was afterwards in his attachment to them, but his sincerity did not deliver him from Error and I dare scarcely believe that we believes himself a wiser or a more pious man than Paul. There is no question with the Anti Slavery world that much is due to both for his labors in arousing the latent benevolence of the American people, but it must not be forgotten that the zeal that he has so successfully been blowing has been burning in a fire kept up under much discouragement

…uitable way of accounting for the
… by the Liberator, whose professed
…benevolence, against men
…is also conspicuous and reli-
…by referring to a prophecy
…the time cometh, when whosoever
…think that he doeth God service
…but little doubt that this was
…ted by the supporters of the Re-
…herein in the coming fulfil-
…entions to which a new date
…and speak - and perhaps the suppress
…from the Episcopal church had
…the death of many Dyer Quakers
…ans make all these precautions
…resolutions, and reasonings, the
…ed by the Divine laws. Reason
…be a moral standard, and human accordance
…compass of man's ability to ascer
…ined with all his deepest study
…, but when his eyes are truly
…extent of the error into which
…ness had led him, he can
…ing truly devoutly mourn among
…men presenting an account of
…beliefs and with tears magnanim
…acknowledged his error publicly
…ans be but little doubt but that
…ances when engaged in persecuting
…as he was afterwards in his attach
…his conscience did not dictate
…and Scourge seamen of this Puritan
…leader or a more fanatical man
…is no question with the Anti-Slavery
…due to Roby for his labors in
…benevolence of the American
…not be forgotten that the
…faithful hero Downing had been
…up under cruel persecution

by a society that have known what persecution
for conscience sake was & the like.

Perhaps I am not sufficiently informed upon the
subject - but I understand Roby, & he appears to
all pleadings concerning persons such as is generally
enacted by human governments in the punish-
ment of criminals for the purpose of preventing
crime & the reformation of the offender - but in stopping
& remember that a punishment and disgrace
like has been for some years past making itself
more in the minds of the influential portion of the com-
munity are held under the Atlantic and perhaps the
day is not very distant when the retributive system
of punishments will be superseded by one that while
it restrains the criminal from the commission of
such crimes it reminds him in the path of virtue
I think friend Wilson would like to see that day -

Now I want to argue how much better than this an
opposite system is that which has been adopted
by some of the Northern governments especially the
New Jersey system & that which has been adopted
in Pennsylvania & the New York system - but I am
afraid I have already occupied too much of your
valuable time & space & I hope that

a sacrifice on our part, how can we have the opportunity to insist upon a sacrifice a hundred fold greater on his part? And then comes the bellowing abolitionist, his motto is 'work and eat,' — if I tell the slave's master he is a villain, the slave cannot reasonably object to my eating up his rice. But was that the practice of the good Samaritan whose example we are called upon to imitate? Who saw him put a fence upon his own benevolence — who saw him claim the right to divide the spoils with him who had inflicted the wounds? Truly we are all guilty concerning our brother before God — upon each abolitionist whether in the yearly meeting or out of the yearly meeting — whether a member of the society of Friends or of any other denominations of Christians, it is the brilliancy of the jewel to consistently be seen that it may be admired and adopted

N. Rogers says Christianity if it exist is now in the pro-
-cess of public profession consequently if N.R makes
a public profession of Christianity he professes none if it
(for it is the spirit of christianity which he denies in contradis-
tinction to the name) but Christ says Matt 10-32.

It may be that a faithful testimony borne
by friends against slavery will no more abolish
slavery than their testimony against war has
abolished war. Still if we are equally opposed
to Christianity the same reasons seems to
bid us cease as to bear our testimony against
each

5 If it not the duty of this meeting to direct
the attention of Friends to the doings of any of the
various associations of the day for the purpose
of condemning them or approving them, but be-
lieving that friends have their duties to
discharge from which the misdoings of others
can never exonerate them on the contrary if
ever there was a time that called loudly
upon the Christian world for the exercise of its
firmness here is it the present. Notwith-
standing the great amount of labor that has
been expended since friends first raised
their testimony against the unholy oppression
to which the African race have been subject
notwithstanding the legal enactments that have
been passed by legislative bodies designing to
create obstacles in the way of those who prose-
cute the trade in men so as upon the
extent that that trade so far from being extinct
is called on to a greater extent than it has existed
and we have good authority in connection that
like up there one thousand human beings
are daily sacrificed without counting those
who have died that they may take
without recompence in the cane fields of Cuba

---

or we may trace the decay to black and the note
that is in our brother's eye.

Can we imagine any thing more true to en-
-courage to the slave holder in maintaining his un-
hallowed grasp upon the poor bondman, than the
patronage which he receives from those who are pro-
fessedly anti slavery at heart? Take away
the sap from the tree, and with the tree have
taken away the patronage of the press, and make
there be printed — take away the demand for
the produce of slave labor and [illegible] with the planter continue
the use of slaves — no more than would the Indian
pursue the beaver, if he could find no market for
his furs.

Bridges, say some, we readily admit that the receiver
of stolen goods is as bad as the thief, that in point
of principle there is no difference between the crimi-
nality of him who holds slaves himself and of him
who hires others to do so for him: also the planter
who lives at Charleston or elsewhere, if from
his estate would be free, and the guilt would
fall upon the owner: but it is otherwise — the slave
pays his driver, the driver pays the overseer — the over-
seer pays the planter, and the planter buys the money
which his anti-slavery patrons of the North faithfully gives
with him with in return for the dark injustice and
cruelty which circulates through all the whole chain.
We also admit, that if the planter could not sell his
slave grown produce, he would soon be quit of the
trouble of raising it: but it is vain to hope that the
great body of Abolitionists are prepared to make
such a sacrifice as to relinquish the use of
or profits arising from dealing in such productions
as are raised by slave labor. If we with
all our deep rooted convictions of the sinfulness
of slavery in all its branches and ramifi-
cations, are not prepared to convince the
slave holder of our sincerity by guiltily submitting

Cuba or South America or elsewhere.

6 But we must not go a head in search of objects that require our commiseration we have near those millions of our own citizens subjects that [illegible] that make life miserable: part of the poor family of man yet entitled like the cattle of the fields, whose unrequited labor is expended on which the labor of free men would be more productive expended as in the production of those articles which in a different state of things were little thought of or requested. The cotton, the rice, the sugar and other fruits of that labor are brought into our markets and it is much to be apprehended that friends as well as others, tempted by the comparatively low price at which they are offered, are induced to become the purchasers, and consequently the patrons of a system, which in the abstract they condemn as contrary to His laws, who has made of one blood all the people to dwell upon all the earth. It is much to be feared that [illegible] of these articles which custom has made almost necessaries compels them to close their ears to the call of humanity upon the cost which they have been told the slaveholder, a trifling difference between the prices of slave labor and free labor produces appears to exist in the minds of many a sympathy which under other circumstances they would be ready to cherish.

7 Should be that this meeting has encouraged the effort to be produced by [illegible] abstinence from the use of slave labor productions still there will be the testimony left which friends have unfortunately [illegible] their duty to bear against every anti christian institution. And as their testimony against them, is not measured by the effect which that testimony appears to produce upon the public mind, but simply by the sense in which they regard such opposed as it is to the known principles of Christianity: so it appears that friends

New York Yearly Meeting of Friends again

Friends Leeds

Under date in the Emancipator of the 12th of 6th month, a communication over the signature of A Quaker, calls upon me to express my disappointment at the proceedings of the late yearly meeting relative to slavery. I am, whether it is praiseworthy or not on the part of an individual, who claims to be considered as how eye-witness of the proceedings of the yearly meeting, to arraign that body before the world at large, without first faithfully endeavoring to procure a more healthy state of feeling therein, than that which he represents, he may be more competent to determine than myself. But if he did so later, especially in the style and under the feeling manifested in his communication, I confess it was lost upon me. I was attended every sitting of the meeting & I cannot conceive how it should have escaped my notice. I also question the justice of charging the yearly meeting with having endorsed the sentiments of every individual who chooses to express himself therein, unless it can be shown that the meeting in a collective capacity has adopted it as its own. ~~Reference to the communication~~ But to the accusation — he says — "But strange to tell no action was had — on that subject (slavery) worthy of notice" unless it was the efforts that were made, both by individuals and by the meeting in a collective capacity, to stop the abolition cars, by earnestly persuading members of our society to discontinue their labors in the anti-slavery cause. It is indeed strange to tell such things — let me ask the correspondent if he attended the sitting of the 4th day afternoon, when the proceedings of the meeting for sufferings for the preceding year were reported — did he not witness the interest (I might say with regret become the intense interest) manifested in the

cause, especially while J. Gurney gave us a brief but thrilling narrative of his tour through the W.I. islands; he had the meetings consent to do that; & I doubt not he drew a faithful picture of the scene he had lately visited, in some parts truly humiliating in the eye of every one who has not lost the blush of shame — shame when he reflects that that nation which claims to be ranked among the most exalted of the earth, bows so low before the altar of Moloch as to lick the very dust from the feet of its blood holding masters.

There were certainly individuals who supposed their fears lest Friends should go over excited, but however earnest they might have been in persuading members of our society to discontinue their labors in the anti-slavery cause, which was much to be deplored, yet I confess I cannot see how the meeting in a collective capacity can be chargeable with such a lack of anti slavery feeling after it had calmly come to the conclusion to issue an Epistle to its subordinate meetings in presence of the circular the Yearly meeting had been under on that as well as other subjects. Two paragraphs from that Epistle I have will be sufficient to show that the Yearly Meeting had done something worthy of notice besides exhibiting the zeal of earnestness.

"It is with satisfaction we communicate the information, that our Meeting for Sufferings in the course of the past year, has been much engaged on the subject of Slavery, having presented to Congress a Memorial relating specially to the horrors, the sinfulness, and the waste of human life connected with the trade in Africa for slaves — which, tho prohibited by the laws of most Christian nations, including our own, is now carried on to a fearful extent, as is also the internal traffic in the persons of our fellow men — which together with the whole subject of Slavery, the Memorial embraces in a respectful, but firm and decided manner. A Memorial to the Legislature of this State, was also presented by the Meeting for Sufferings, on behalf of the free people of color, and their civil disabilities especially the right of trial by jury whenever their liberty is brought into question. These memorials attracted the notice and attention of the bodies to which they were addressed.

"This subject as thus brought before us, by the minutes of the Meeting for Sufferings, and from other sources, introduced the minds of many Friends into tender feeling with that deeply injured and sorely oppressed part of the human family, and it was affectionately desired that we might cherish feelings of sympathy with the afflicted slaves, and that our prayers may ascend to our universal Father, that He may be pleased so to illuminate the minds of those who are holding their fellow men in a state of abject and unconditional bondage, as to induce them to break the shackles, and let the oppressed go free: and as our strength is spiritually increased by union of purpose and concert of action, we believe it will be especially so in relation to our righteous testimony against the awful sin of Slavery. Our Brethren who have a prominent and honorable part in this concern, when they have the whole subject of it continually with us acted as a united body under the influence of Christian love, and removed in it as truth opened their way; and we know, dear Friends, that they reflected a light upon the subject before unknown to the world. This concern is continued under the special care of our

Meeting for Sufferings, to act in its behalf of the Society, as may stable of me for it."

Thus for has our yearly meeting gone towards bearing its testimony against the inhuman Anti-Christian system of Slavery as upheld by a people among the professedly Christian people that they correspondents (known ~~unrighteous~~ sinners) seems to think it almost a reproach to me that we should have forwarded a memorial to Congress of such a Calumnious nature as to be rejected by those to whom it was addressed. I confess I was simple enough to congratulate myself with the reception of the memorial especially when I remember that it embraced the ~~bold~~ subjects of Slavery, yet it was in a respectful, but ~~pointed~~ plain and decided manner. I suppose ~~notwithstanding~~ that I regarded the reception as evidence that, however sensitive his passions may have become, especially under the scorpion lash of our proceedings, the slaveholders reason is still approachable. I am my brother trespassed against me and I go and tell him his fault as he and alone and in such a meek and persuasive manner as that he listens to me, am I ~~like~~ likely to gain my brother than if I had approached him with a heart full of bitterness or with an embittered tongue? Is it not ~~good~~ anti-Slavery practice to compassionate the Slaveholder as well as the Slave. Does not the master claim our compassion if slaveholding has had the effect of producing that morbid ~~sensibility~~ sensibility of the mind which ~~will~~ would ~~in~~ almost any shape? But if counsel or reproof can be put into such a shape as to be rejected, ~~with~~ on that account to rise up and condemn it as worthless? If a sick man's ills are such as to require the loss of blood why is bleeding attempted by the lancet with anxious solicitude, rather than by the bare knife driven into the heart? The one is submitted to and effects a cure.

The first annual Report of the Free Produce Association of Western Pennsylvania is presented under some of the various incidents to which all new efforts to do good are subject. A board of managers not having yet been appointed, the subscriber approves the responsibility of preparing a report under much diffidence, but ~~with~~ with more hopes of indulgence than if under more favorable circumstances. The ~~Report~~ shows too in the work has the sanction that the ~~Report~~ we have embraced are under the ~~care~~ ~~of~~ increasing approval with which ~~the~~ ~~Report~~ ~~more~~ regard them as the advocates of ~~the~~ ~~Report~~ ~~of~~ the anti-slavery enterprise ~~appear~~ and the day is hoped ~~that~~ that it will ~~was~~ received ~~as~~ ~~to~~ ~~keep~~ the nature and tendency of ~~the~~ ~~principles~~ ~~of~~ ~~slave~~ ~~it~~ is expected ~~for~~ ~~a~~ ~~supposition~~ ~~that~~ ~~it~~ ~~is~~ ~~not~~ ~~to~~ ~~be~~ regarded as it was ~~by~~ the ~~Report~~ ~~of~~ ~~the~~ ~~Association~~ of Independence — The leaders of ~~the~~ ~~Association~~ ~~of~~ ~~the~~ ~~United~~ ~~States~~ with natural spirit ~~and~~ ~~Resistance~~ ~~to~~ ~~the~~ ~~invaders~~ the soil took up the ~~domestic~~ ~~cattle~~, and transplanted ~~it~~ ~~in~~ ~~the~~ ~~colonies~~ ~~to~~ the generous precepts of the Gospel of ~~Peace~~.

~~In the report~~ ~~the~~ objection — what have we to ~~the~~ ~~South~~ ~~to~~ ~~do~~ with the Negro slavery ~~of~~ the ~~United~~ ~~States~~ the answer does been repeatedly given — Slaveholding is a communicable ~~sin~~ ~~of~~ ~~such~~ ~~a~~ ~~nature~~ ~~that~~ ~~claims~~ ~~the~~ ~~sanction~~ ~~of~~ ~~the~~ ~~Christian~~ ~~that~~ ~~make~~ ~~up~~ ~~the~~ ~~community~~ — So long as ~~slave~~ ~~holders~~ ~~are~~ ~~to~~ ~~be~~ ~~found~~ ~~in~~ ~~the~~ by those

The Free Labor Movement.

The increased interest manifested of late by anti-Slavery people in this phase of the Anti-Slavery enterprise is a source of encouragement to its friends, and is regarded as an inducement to attempt something of an exposé of its principles and objects, which is now attempted in a concise manner.

First then, it may be said that the foundation of this movement lays the conviction, that whenever the requirements of the Moral Law conflict with the expediency, the practical Christian recognizes the obligation to yield to the requirements of the Moral Law although such a course should involve a sacrifice of personal comfort far more desirable to human nature: the life of a practical Christian, and of every member of the Militant Church is a practical illustration of the truth of this proposition and illustrations may be found in the daily lives of such characters

---

Petition of the People called Quakers
To the General Assembly of the State of Vermont.

Your Petitioners [illegible] being peaceable and loyal citizens or loyal residents of the State of Vermont availing themselves of the privilege of petition secured to them by the Constitution of the State, humbly respectfully but earnestly remonstrate against the repeal of the Acts of the General Assembly which secure to your petitioners exemptions from bearing arms or military obligations.

Your petitioners desire to call your attention to the [illegible] liberality manifested by the first and [illegible] General Assembly of the Republic, towards the class to which your petitioners belong, as recognized in the 9th article of the Constitution of Vermont, where it is read "nor can any man who is conscientiously scrupulous of bearing arms, be justly compelled thereto, if he will pay [an] equivalent."

2dly To an Act of "Affirmation, and Privileges to Quakers passed October 1797

Section 5--- "That all such of the inhabitants of this State, being of the people called Quakers, as from scrupulous consciences may be averse to bearing arms, be and they are hereby excused: nor shall they be compelled to serve as jurors in any criminal case". It will be observed that the Act referred to, exempts is qualified only by the State - that the exemption and the Act of 1797 has no restriction appended to it; but lest there should be any doubt or uncertainty on this point the Legislature in 1843 in their Act in amendment of the Militia laws

it is declared explicitly that "The following shall be unconstitutionally exempted from military duty" enumerating among others "Members of the religious denomination Quakers".

The foregoing being some of the prominent facts on record it may be allowable to remark that that legislation was effected not by the society of Quakers forsooth our predecessors, but by Senators and Representatives of the people among whom there was not perhaps any more than one or two members of that religious body; its exemptions must have been the result of the favorable impressions made by the predecessors upon the judgment of former legislators. Now it is argued that by the enacting the qualified into an unqualified exemption it was the intention of the annual Assemblies of 1757 - 1864 - 1842 that the class that your petitioners represent should so long as they cherished the same religious principles and maintained an undeviating adherence to the same principle and held themselves ready to expel such as did not conform to this rule should continue in the enjoyment of the

[illegible]

Middlebury Apr. 27, 1846
Mon. morning

Dear Sir,

You requested me to inform you before I should when I should visit Monkton, I hope to have that pleasure next week. I shall be all day on the road, if the weather shall be extremely pleasant but wisemen [illegible] that days I shall probably see you. But if the weather be otherwise, I shall go the next favorable day. Truly Yours

C. B. Adams

be suspended on removing at that the opportunity for early action might happen unimproved.

I would therefore propose that some central location should be selected where those who feel sufficient interest in the subject to desire their attendance together might be accommodated — say either in Pennsylvania, Ohio or Indiana about the end of the 10th month next. to which place those friends of the colored people might repair who could endure the journey for conference — An earlier day would hardly give time for arrangements — & various other objections would arise.

There are many friends within the limits of the meetings of Yearly Meetings who would probably favor an efficient and suitable movement for the benefit of the colored people, & some of them would confer together and propose on definite terms the time and place of meeting they might facilitate the arrangement materially for that for & around West of them might be accommodated.

To answer the time of the conference it might be desirable that we each any one who does not well know in the society should wish to attend he should have credentials either from the clerk or overseer [illegible] or other well known friend within the Monthly Meeting within which he might reside.

"United action on behalf of the people of color"
an invitation is given in No 24 of the Ram's Horn to the readers
to give their views generally on the above propositions
I, as one of the readers am willing to submit my views to
the consideration of others.

The Editor very properly remarks that "No difference
of opinion will exist in respect to the importance of the object
in view". If we are united in that sentiment then
there is one important point we have gained, and
such as we feel assured we have attained that point
will be purposed to take into serious consideration
the propositions that may be made as to the way in
the accomplishment of the desired object.

But here on the very threshold, a difficulty presents
itself that will be regarded as an unsurmountable
barrier in the way of progress by some, but how many
no one can say: it is this — If I admit that some
action on the part of the society of friends is now needed
it is equivalent to admitting that nobody does from the past,
it is equivalent to condemning the course the society
has heretofore taken; and as I cannot approve of the
such condemnation I decline in direct terms. I am
bound to do and such an intendance by construction
but we have evidence enough that such a sen-
timent is entertained by many members of the
society, we have no doubt but it would find an
entrance and be acquiesced in by many hearts
so that no obstacle would present itself in some part
in all our yearly meetings that so much time would

meeting
If it be
believes,
formal
drink
harmon
make Pain
never
wants
has mea
and wit
minute
the doct
language
entered
Lord

Formal
interpre
by author
a course
upon:
this day
study

United action on behalf of the people of color

An invitation is given in No 24 of the Observer to the readers to give their views generally on the above proposition. I, as one of the readers am willing to submit my views to the consideration of others.

The writer may properly remark that "No difference of opinion will exist in respect to the importance of the object in view." If we are united in that sentiment then there is one important point we have gained; and such as we feel assured we have attained that point will be proposed to take into serious consideration the proposition that may be made in order to forthwith for the accomplishment of the desired object.

But here on the very threshold, a difficulty presents itself that will be regarded as an insurmountable barrier in the way of progress by some, but how many no one can say: it is this — If I admit that some action on the part of the society of Friends is now needed it is equivalent to that nobody differs from the old, that is equivalent to condemning the course the society has heretofore taken; and as I cannot [illegible] such condemnation I assent in direct terms. I am pained at such an intimation by construction but we have abundant evidence enough that such a sentiment is entertained by many members of the society, we have no doubt but it would find an [illegible] acquiescence by many hearts so that no obstacle would present itself in some part in all our yearly meetings that so much time would

meeting the quotation from Barclay Ap. p. 446 "The body thing of Christ, which believers partake of in spiritual and outward; and the Blood which they drink of, is pure and heavenly and supernatural & elementary."

The Friend who wrote that letter I could never draw from a clear explanation of his views. The nature of that Blood and within a few years I have prominent minister preach loudly in support of the doctrine of the Blood in such language that would lead the uninterested hearer to infer that elementary blood was the kind intended.

For many years I have accepted Barclay's interpretation of Blood as that held by orthodox Friends, and more I must confess to know what they would object upon: all the light that I can get on this subject would be very acceptable.

Yours truly Friend Henry Wiles

Monkton, 11 mo 17, 1881

George Wood.

Dear Friend

As I said to thee yesterday, at the close of our meeting at Pleasantville, that there were sacred things in thy communications in the Christian Worker, of much interest, some of which did not seem to me to correspond with other sentiments expressed in that paper, so on giving thy communication another reading, the difference between them seems to remain. viz.

If we are ashamed of Quakerism the quicker there is a reformation the better, but if we believe in it, it is lovely to say so. But what is Quakerism the answer is found in the writings of George Fox, Rich. Richardson, Robert Barclay and others x it was a term applied to them in reproach x not of their own choice. Barclay says, the Scriptures are not the esteemed the adequate primary rule of Faith and manners, but secondary and subordinate to the Spirit xx" (Apology On Rule 2 Ep. to Sam. 3:16. R. Baxter says the translation which agrees with the Greek original also with the translations of Diodati, Arminius, Grammer and others, who were before K. Jas's time, also by Adam Clarke. (examined since 608 and adopted by several later Revisions including the one lately published by the united American and English Revision Committee) follows "All scripture given by inspiration of God is profitable for correction xx". Emphasis word is before "given".

About 50 or 60 years ago an individual who had spent the early part of his life in worldly pursuits and gaining some of his fellowmembers of the Society of Friends anxiety, called on me full of zeal which he had acquired

by attending a General meeting at Friend's
[illegible] had been converted and now
felt it his duty to labor with those he con-
sidered still in the dark, he put some
close questions to me which I answered
as well as I could, and he laughed at
my simplicity: on speaking of the Script-
ures I referred him to the authorities
given above including the revision of
H. Barclay, me would be instructed re-
plied "I believe all Scripture is in-
spired of God".

On another occasion I had written
an article published in the C. Worker, in
which I substituted "reconciliation"
in the place of "atonement" (Rom 5: 11
believing this more fully agrees with the
views of Christian Friends: it drew from
a prominent Minister a letter charging
me with having "misread and misunderstood
also dwelling warmly on the Blood of Jesus"
Confirmed by reading before our Ref-

Base dignity is his, whose vanquish'd mind,
Virtue has raised above the things below. Beattie

The first question – whether one man or class of
men are justified in taking another class of
men in the condition of chattle slaves. I assume
we all considered settled in the negative –
Accordingly if one man insists upon an
assumed right to hold another one in that
condition he becomes a transgressor of the
rule of right. in this case we shall be agreed

Next we all will admit that which it is not law-
ful for us to do, by our own hands, or in any
way by which our instrumentality, it is not
lawful for us to do through the instrumentality
of another – example – if it is wrong for me
to steal another man's horse – it is equally wrong
for me to hold out any inducement to another to

to do that same thing

We admit that it is wrong for the Slave holders of Virginia to compel the cotton planters of Louisiana with slaves to be worked to death on the cotton plantations. We can denounce in no measured terms the whole transaction as one of extreme injustice and cruelty. We can advocate the enactment of a law prohibiting the removal of slaves from the slave breeding states to the slave killing states, on the plea that Congress has the right to regulate commerce between the several States which that of buying & human flesh is undoubtedly an article of commerce, so long as Europe is willing to purchase it for cash even to the prohibition of its transportation from one state to another —

This you will probably say would be the constitutional and constitutional way of putting a stop to the inhuman business.

Here is another way. Suppose Louisiana and all the other slave killing States should become as for Christianized as to refuse to buy any more slaves from Virginia and other slave breeding States, would not the result be precisely the same as though congress had passed the law before alluded to? What is the principal inducement held out to the Virginian slave-owner to continue the practice of raising & sending his slaves into the cotton growing States? Is it not precisely the same inducement which actuates the dealers in Baltimore & other cities for the Smithfield market and profitably does — and the closing of that market against them would have a corresponding effect as the passage of a law prohibiting the export of the slaves. The result would be that the dealers would "pocket the affront" and turn his attentions somewhere else so there would be no more slaves to sell.

And if there is anything criminal in selling into the Smithfield customer it is a certain result that

Narative

ater with the former

I am the Smithfield butcher will not continue to buy cattle unless he can get his beef. This is the consumption for the beef that prompts them to buy beef cattle and it is the way which he offers to the consumer for that purpose to [illegible] this is for every one understood and for that reason I want to make use of the possible case

Now we are I presume all ready to admit that as slaveholding is clearly equal to robbery & murder all slaveholding is clearly equal to robbery & murder all human reasoning with impunity how can voluntarily contribute towards its support by preaching agreeing or apologizing for it - accordingly any one who essays an apology for it we without much ceremony or our part denounce him as a pro-slavery character - The first person ever apologized for slaveholding that I ever met with on my journey to Virginia was a Shoemaker in he had been living in Georgia long enough to wear out his native pity there fully for the slave - he told me that he was not a slaveholder in the common acceptation of the term, although he had frequently bought and sold slaves. There was evidently [illegible] in his mind some doubt as to the propriety of his course in that matter - there was a latent objection to the trade which the law of years had very much extinguished there was - perhaps nothing more than natural testimony against the practice which he had not entirely silenced - In answer to my enquiry of cattle could be obtained in Georgia that was raised without slave labor - he said it could by going round and picking up a hide here and another one there and that the agent would be suffered to prosecute molestation provided he attended to his own business by buying cattle instead of catching slaves

there was also considerable discussion among the Japanese on this military subject. The subject was fairly agitated —

In ongoing for a gentleman of Baltimore says he finds that there were about 20,000 blacks in Baltimore & thousands of whom were free and spoke with considerable self-approval of the spirit that the blacks in that city were better armed for and enjoyed more real protection than the same class of persons in Philadelphia or Yorkshire in stressing the notorious riot which figured somewhat in the two other cities which Baltimore was clear from. adding that the blacks had all the positions in their hands and that all the carrying for wood drawing and a number of other occupations were carried on by their exclusive privileges. He spoke of all this with a true Southern feeling that the blacks were receiving all these indulgences from the whites & though the whites had justly the power to deprive them of these privileges —

I visited one free school for the education of blacks there were about 250 scholars of the usual age & color the room was tolerably provided with furniture and looked well although the room was not very well lighted or ventilated. It was under the care of a coadjutor of Baltimore & superintendant & trustee of the schools under the title of a colored man of the name of Wells who had left some property to be appropriated to the education of colored children — both teacher and scholars exhibited a want of energy which some address & proof of the inferiority of the negro intellect — whether that inferiority does exist in the Jamaica race of Americo negroes it seems to me that a large share of the culpability belongs to the white masters. The slightest acquaintance with the subject being enough to convince an impartial observer that the institutions and sentiments of the whites are continually telling the negro that he is by

superior being — when a block has in the way of efforts —
I visited another school which was a pay school C. taught
by one ignorant male teacher he would have excluded
a new born examination be one county superintendent
the scholars were accordingly advanced although
laboring under great disadvantages with respect
to room. 88 scholars occupying four small rooms
two above ground two below — sadly to need ventilation
paying from $2 to $3 dollars per quarter
I visited the school where stand the same number
of white boys were taught the teacher a white man
of talents & the was an incorporate school and under
the care of trustees. some of the rules absolutely required
the teacher to apologize the scholars for some acts of dis-
obedience & the teacher appeared about upon a par
with the black teacher before mentioned the school room
for more rooms & seats — it being during the recess
I had an opportunity of observing the proficiency of the scholars
The first at which I noticed indicating the amounts for authority
which the white children over the black was when a black
lads accidentally stepped upon the foot of a white gentle-
man — a slight apparent violence between opposite — but beyond
the calculation when committed by the unadvised black
& a nigger — the gentleman pushed the negro aside in
a most commanding manner — the negro dared not look
to be free, merely looked at the gentleman & without any
apparent expression of feeling resumed his place and oc-
cupation — he had come to the age for knowledge —

On taking my seat on board a Steamboat on Chesa-
peake Bay I fell into conversation with a gentleman
who I took to be a preacher — he proved to be a planter
from the interior of Maryland — I was from the north
& the first topic of conversation between us was the
farmers did not come and buy the cheap land
of Virginia, introduce the northern system of farming
and get rich — I told him that there was one rea-

substantial objection you said he supposed I mean
what that objection is — then, after a degree of hesi-
tation he said I think you are
hardly candid after all you have hardly done the
subject justice for it seems to me if you were only
sincere in the interest which you express & manifest
for the black you would recommend your dear wife
daughter to take horses and husband from among them
& let her form a comfortable difference between
emancipated white and black matters. I did not deny
that we were in favor of a rational plan for emancipa-
tion but there was no push for hurry into the emancipation
business as that was done so extensively in the South-
that as a result may often have that part of the in-
habitants on their hands — but said to you know
that the Legislature of Massachusetts were so extremely anxious
to obtain black husbands that they actually petitioned
the Legislature of Virginia the law which prohibited the

sales from intermarriages — I smiled and the line that he
was to walk appeared serious to attempt & make any
capital out of that, he smiled too and then turned to
another view of the subject — he appeared to be quite
a practical man, by appearance from that book — he participates
in politics I believe I met them with a few gentlemen as
well as my memory would serve me — he took to
think that Dr Channing's book was con-
clusive — has something put his own conclusions
for a while when we met again we passed our time
here very pleasantly — the opportunity for observation
from another occasion — a gentleman pertinacious he had
been entertaining a long conversation after the opinion for
interruptions he called me opponents attention to some remarks
which he had made relative to Penn and the manner I was
much delighted with the way gentleman called upon me
he stated that he was a slave holder himself — in a very hu-
mane manner — that at his mothers death he had come into

the perplexities of four years — his mind took him down to examine the prospect of getting home in that conditions and the advice of the Methodist Conference had made the question in his mind. He found that he could not take them with a clear conscience, according to the commands of God & conscientious. One of the Stones died soon after — the other he liberated on the arrival of the age of 21 — and the fifth a girl of sixteen he kept & with whom his wife, he intended to liberate when 21 — claimed her certain privileges during her minority — giving her something of an education &c —

He met Lincoln & Emancipation was the apparent issue in many properties and influence who said that it would extinguish mills on the outlet of the Racoon — Swamps — was announced them freely upon a variety of subjects not forgetting slavery — he manifested great sympathy for Lane Northern farmers, with their habits of industry and economy, to settle among them — we were shortly after joined in our conversation by a more southern looking gentleman that they called Dawes also of Lancaster —

Neither of these Gentlemen made any attempts of pushing the institution — both seemed fully aware that the South ought to look forward to a period when servile labour should take her place beside the independent State of the North — this idea they seemed to be told that they were very far behind the times — that their darling institution was passing them down to the new Race — they knew all this and thought it took good reason to believe that they were accounted as enemies of their country — but what could they do — things like the mass of the influential men in the States were evidently deficient in one very important thing — faith to believe that it is always safe to endeavour to do that which is undeniably "Right" — they appeared sympathetic with reparation in interference — it was peculiarly the business of the South to take care of their

owes business - it was however very evident on that as well as on many other occasions that they had a very vague idea of genuine northern patriotism & labour principles. The time for which engagements are entered into is also - I was informed by them that they thought abolition not one of the measures likely to animate - ignorant population - this ship for the abuse of the Slaveholders, and unison to use the black blood population of the South to have upon their white owners - I endeavoured to ask them right upon that point of the subject - observing it as hardly possible that there might be some few amongst so vast a multitude of such feelings - but that I did not mean to enter on that topic - I thought that the topic of abolitionism were by them in a very different feeling - only they admitted that the society of friends were so regarded but thought that were exceptions to the general rule - He instanced a case which had rather recently occurred where a person had indulged in some very free expressions in relation to slavery which created much excitement - there was a buzzing assent which indicated approaching trouble to the preacher, but when some one explained to the crowd that the preacher was a friend, the tumult subsided and he attained to pass quietly away -

When the Colonel left the steamer he was followed by many of a small boat as usual - the boat was of usual shape when the preacher to attain the gentleman's assistance - it was not near enough to the land to allow him to step out upon it - what was to be done in this emergency - his servant who had rode the gentleman's horse down to the landing, stepped into the water up to his knees, and taking his master in his arms carried him to where he could stand without wetting his important feet -

In the course of our conversation the Col. told me that tow considered 2 bushels of wheat and 2 barrels equal to 15 bushels of Indian corn the latter very to be good crops - for cattle might some 120 to 130 per yr - 15 acres fine share of pretty

Constitution of the Ferrisburgh Freedmen's Aid Society.

Art 1 This association shall be called the Ferrisburgh Freedmens Aid Society.

Art 2 The object of this Society shall be to promote the education and elevation of the Freedmen and to co-operate to this end with the New-England Freedmen's Aid Society.

Art. 3. Any one may become a member of this Society by contributing to its funds

Art 4 The Officers of this Society shall be a President, Vice-President, Secretary, Treasurer and Canvassing Committee, who, together, shall constitute a Board of Managers, who shall be responsible for the efficiency of this organization.

Art 5 The Board of Managers shall call a general meeting of the Society as often as they may deem proper, and present a Report of money and other contributions collected and how disposed, at least once within the year.

Art 6 This Constitution may be amended by a vote of two thirds of the members present at any Public meeting called by the Board of Managers.

If a Mr King - could search out the account that we gave of Vermont some - they were known in picking their ends by the use of Silk mask and many mothers of men have come and settled here and were raising cane by "making" early vegetables for the Phil[a] and N York markets - since they wanted more to raise

There came one board also of young slaves under the care of an agent - they were on their way to N.O. they consisted of 7 boys & 2 girls - from 15 to 18 years of age - the youngest ones appeared cheerful but the elder ones seemed to realize the condition they were in, some questions which I put to them were answered in a low tone evidently under much fear lest the agent should hear him in conversation with me, one of the younger boys said that his master cried when he came away - I endeavored to get into conversation with the agents but he answered me in

Pro forma — Terms of Christian
Appoint a Committee — Fellowship to
the Primitive Church
Resolutions of Meeting of Sept. 29. —

Constitution (& Apostle —
American Missionary — & Friends Review.
Letters and Appeal Order of Sale

Appoint permanent Officers

Read — Freedmen's Record No 9 — Vermont
Constitution of A. F. A. S.
Duty to Freedmen.
Call the Roll — Vermont State Freedmen's Aid Society

For the National Gazette.

As there are several articles in this gazette of last week which must have been read with much interest by many as well as the writer of this communication, I ask the privilege of making a few remarks upon them.

The account of the "death of Thomas Paine" I accept as substantially correct as my personal acquaintance with Stephen Grellet by a visit I paid him, in 1813 at his home at Burlington N.J. I was then looking for philanthropists who were endeavouring to carry there Anti-slavery convictions into a reasonable way of abolishing Negro slavery in the U.S. viz. free-grown instead of slave-grown cotton, rice, &c. I. G. pronounced his blessing on such as were so engaged in this anti-slavery work.

Stephen Grellett, then in his 80th year, gave proof of being heated and crammed in the truth as it is in Jesus. In earnest yet free from cant or any other sign of fanaticism. Born of Romanists in France and reared by his wealthy Romanist parents, he must have taken a long step in leaving the Asylum of popery and accepting the informal version of Christianity of Geo. Fox, Robert Barclay and their co-workers.

Another reason I have for accepting that statement of the death of T. Paine: in the year 1807 I was attending an academy at Southsea, Hants, England, in that Borough, a clock-maker — Olivie — had several daughters, one of these was the wife of T. P., whether who having abandoned his second wife and returned from France with the wife of a French bookseller, the character of T. P. was so generally the subject of gossip that we boys, became familiar with it, and it left a depression once on our minds. I remember that I was induced to read his "Age of Reason". I laid it down with disgust and disdain that a man of such talents should write such a book so full of evil and so void of good.

In regard to the religious interest increasing in Norwich any one who has attended the meetings must have seen that they are increasing in the number of attendants also in depths of interest: many careless men in the prime of life have come boldly to the front and confessed their neglect of religion and the sinful course they have been pursuing - some of these confessions have drawn sympathetic tears from eyes not prone to weep; and left a salutary impression - an unmistakable testimony in support of the scripture declaration "the way of the transgressor is hard", but that "the number of converts" is now over 100", remains undecided, and if this should meet the eye of any who have made that confession I trust they will not be offended at the remarks of an old man who has been a member of the Church of Christ for more than sixty years, and who says, now in his 83rd year, "the truth as it is in Jesus was never dearer to me than it is at the present time".

But he also says I have discovered that between the first conviction of sin and the true conversion of the sinner there is a piece of road over which the anxious one must travel and which is not always strewed with roses, but is frequently bringing him into close conflict with the old enemy that led him astray - in such conflict the newly awakened one will need the sword of the Spirit and the bulwarks of the Lord or his conviction will never ripen to conversion, and although he may give all his goods to feed the poor if he does not allow the Anointed Saviour to have entire dominion in his heart, he will never reach that true redemption from the power of sin which he so much desires. And yet, although this thought of a possibility of failing may at times depress him he may rejoice in the belief that Jesus who has called him out of darkness stands ready to lead him into the Light, who will comfort his heart and assist to the keeping of the Lord

And when thou hearest the sound in the tops of the mulberry trees
And some may inquire "And how are we to do with that?"
Ans. There is a lesson for us as well as for David.

David had purposed in his own mind to go in his own wisdom and strength to renew his war with the Philistines, but he wisely "enquired of the Lord, who said thou shalt not go up, but when thou shalt hear the sound of a going in the tops of the mulberry trees then shalt thou bestir thyself" and we may apply this to ourselves - we perceive a great movement in the minds of many men and women who have been careless concerning the salvation of their souls - we observe them now manifesting great earnestness asking "What must I do to be saved from the consequences of past sins, and from the commission of more sins?" - Watch the temptations that surround me, like an army of Philistines!

Until this evidence of holiness is manifested go not in your own strength to the work that needs to be done, but wait on the Lord may instruct and qualify for this work

Secondary means of Bible-Study

The Spirit [illegible] in the least degree the primary or spiritual assistance which the Lord may place at our disposal we may safely and profitably follow the example set by Tischendorf — "search the Scriptures" in whatever language we may find them for information concerning the means which other mortals entertained of those words which only men of God spake as they were moved by the holy spirit. But on the subject of this "search" we are reminded that the Old and New Testaments were written in languages widely differing from the one in common use by English readers: — the O. T. chiefly in Hebr — probably, ancient Hebr and partly Chaldee; the N.T. in a dialect of the Greek: the Septuagint which had attained a wide circulation at the commencement of the Christian era. This version was highly esteemed by the Hellenistic Jews before the coming of Christ. The English version of the Sept. not always agreeing with that of the Heb. a tempting opportunity offers for those who undervalue the Bible to display their antipathies; while those who accept of these as helps or means, which, by Divine Providence, became a secondary means of spreading widely the knowledge of the one true God, and of his promises of a Saviour-Redeemer, will be more amply prepared to recognize the connection made by us of Heb. that may have crept into the other. as it may appear on our N.V. 2 p.

The Sept. translated by the order of Alexander the great about 300 years before Christ must have been from a Heb. manuscript extant at that time, only about 150 years after Ezra had reproduced the book of the law on the book of Moses (Nehemiah). The Israelites having been lately brought out of the Babylonish captivity in which they had continued 70 years overdoing the prohibition of promiscuous (Deut. 7:1) were not only extremely corrupt; but it appears they had, in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it & hence certain Levites stood by and gave the sense. Ne 8:8. translated it into the Chaldee dialect.

A Clarke

Wood Town Monumental Cotton Mill [illegible]
John Brown [illegible] in Dover

The accounts of the last days of the heroic John Brown as published in the Independent [illegible] must have been read by [illegible] with deep interest. We do not profess to have any sympathy with the spirit of [illegible] and we regret that any of the friends of the Union should have been led away from the [illegible] by the remarks I have heard made by some of them in relation to the brave old man. [illegible] is decidedly one of sympathy with him in the spirit he manifested at and [illegible] that many should have been induced to the [illegible] by the way. Their [illegible] in the presence of the people showed their [illegible] and pride [illegible] the streets in mourning habiliments [illegible] the time of the execution perhaps [illegible] more than that would have done [illegible] as other places had they [illegible] that the [illegible] many [illegible] remarks [illegible] that that fact should [illegible] accomplished [illegible] are made [illegible] that the gallows [illegible] sentiments uttered [illegible] [illegible] [illegible]

For the Ch. M. Tel.

Will do me Sustain Slavery?

A correspondent of the Tribune asks the important question "How long shall we sustain Slavery?" Mr. Fillmore, it by some appropriate reflection among which he says "Let the North take the Missourian position — "No Union with Slave-holders", or Gerrit Smith's position — "No Land for Slavery" and the Union would be safe" and it is quite probable he would find thousands ready to join him in the resolutions to raise "No Compromise with Slave-holders" if there were a clause to put a limit construction upon it that has hitherto been put and by so doing shall reduce it to a level with certain other resolves which according to P.P. Hale" are only fit for home consumption" But allow me to say I will here undertake to yield to Mr. Tilden or any other Democrat the nature of the influence that sustains Slavery I suppose is too well understood by many to need much illustration, still the map of Professor (whose services will be just as much required presently to build up Freedom as they have been through past years to build up Slavery) may not have given all the attention to it that its importance seems to claim. I suppose it is generally understood that Slavery depends for its existence upon three prominent influences, in some respects distinct from others united. The influence of politics little more than allows it to be sustained — The influence of the church we must say about the same — with this countenance which those two influences separate or combined could furnish Slavery would certainly cease to exist, and if not sustained by the commercial influence, as would also for the want of fuel to feed upon, however the influence of

If any one doubts the correctness of that statement let them interrogate Gov. Adams of S. Carolina, for there see get the Southern views of the question. Gov. A. says: "Destroy the value of slave labor and every plantation & plantation follows inevitably" and he treats the N.Y. resolutions as waste paper we may not like it but the assumption may prove correct by calculating the statistics of that State the establishments in which have invested more than ten millions of dollars specie; using $12 worth of cotton and employing more than twelve thousand hands, with a gross income of more than 2 Millions of dollars drawn from them, together with the immense amount of business between the cotton manufacturing interest of N.Y. and the cotton growing interests of the South so long as the chain is kept intact the fabric of Union & the political and religious bondage of fellowship might be regarded as especially portentous.

Why do the citizens of N. Hampshire not do so much business? Among other reasons doubtless, because that the farmers endeavor to obtain its ruinous of the pecuniary profits derived from handling the products of slave labor. Disguise it or ignore it as we may, there will yet remain the stubborn fact that it is the market for slave grown productions that does the impetus work of slaveing & slavery, and so long as one can make money, or be personally accommodated in that market reasons are other forms of slavery so long will our verbal protests against the traffic be waste paper. This is, I apprehend, the view that the Milk folks of Boston and was open the Editorial eyes. But to return

Home growers may admit that the free labor, so home-like at the North is the cheapest & best in the world, yet how the properties of it — do we account that merchant who refuses to observe for some reason & supply himself with wool and hides from the rich pastures of Vermont & he comes and puts us and finds responsible and trustworthy man to whom he engages as his agents & who buy cattle describes of stock, & marks & and send it off by RR or some way to the manufacturer. Sometimes it may be the principal loses by the casualties of the agent and sometimes the agent by the casualties of the principal and other difficulties occasionally spring up, yet notwithstanding these all the business is found to be profitable practicable. — It seems equally practicable for a manufacturer of cotton in Mass to employ a confidential agent in Georgia to buy certain descriptions of cotton I have been assured by planters that a like trust an agent would, must if he confined himself to his commercial business, meet with no obstructions there, and could find cotton there made by free citizens.

But, looking towards the Germans in Texas, the prospect seems brighter still. — A correspondent in the N.Y. Tribune of Oct 18 - 1854 says: the inhabitants of New Braunfels have begun to raise cotton by their own shows it seems just as practicable to employ an agent to buy cotton of the Germans in Texas as of the planters in Virginia or wool in Vermont. The transportation of German per pound cotton, one cent a pound would cost no more than the transportation of home grown cotton. The manufacturer would no more the distribution among the storekeepers and by them among the consumers would cost more. Through this channel, which is believed to be entirely practicable & constitutional, the consumer might be supplied with cotton goods with only a small fraction of dollars

above the root of the grain grown which it is supposed
would cheapen by the price to the consumer. In this
way would the theory prove entirely practicable
and the result would be a certain effect to the depre-
ciation of the value of slave labor and with it the value
of slaves and hasten the emancipation which would
inevitably follow such a movement of abolitionists
Admitting then that the theory is not only good in theory but also
in practice, why should not the abolitionists of Vermont
turn their attention there?

"Bound in calf, Gilt but not Settled"
A book of the above description is what they made, and the
new unintrusting companion. The book binder may
have exerted his highest skill — the cover may be
richly embossed and the edges highly gilt but not
withstanding its attractive appearance if not taken it will
not render food to the understanding.
Gentlemen, you are may pretend to such a book this
or others, while kept to be performed: those whose papers
instead of presenting a blank to the eye are filled with
useful instructions, rebuke, gilt or observer in-
vocation.
Worthless as such books appear they cannot be found

Tribune
Free grown sugar from the Chinese sugar cane and
Free grown Cotton from the Germans in Texas
U.S. Chattel Slavery.

Under the head sugar culture in the N.Y. Tribune
of last week are some remarks, that will probably induce increased attention to the cultivation
of the Sorgum sucre. A notice of the successful
trial with it by Mr Goodrich of Burlington
has been published in Walton's Journal to which
Mr G is confident that this cane may be easily accli-
mated and grown in most parts of the State, so we
may manufacture our own sugar and not pay
as much per cent to the grower as we paid for it."
In the N.Y. Tribune of Feb 18 1854 there appeared
a valuable article concerning the Germans in Texas
and the 600 bales of Cotton produce by their own
personal labor.
These facts have attracted the attention of many
radical abolitionists among many who have long
seen the folly of attempting to put down Slavery
by the political ballot box which they have
employed the other and the commercial "cash nexus"
been trusting it up with. And having some little faith
in the Sincerity of more favorable anti Slavery, they
are disposed to act on the suggestion of Gov Adams
of S.C. who says, to abolish Slavery, the value of slave labor and
consequently follows inevitably"
"Destroy the value of slave labor" says Gov Adams "
"and emancipation follows inevitably". And it would
be a rare thing to find a man willing to dispute that
point with Gov Adams. Gov Adams might refer the
Richmond Enquirer, would willingly admit the fact but would
plead the necessities, compromises and mixing of abolitionists
Slavery has grown up side by side with Cotton growing

perhaps [illegible] [illegible]

[illegible] now suggest the plan by which the advocates of 'free labor' have for [illegible] been endeavoring to carry out their views, as far as practicable, we are obliged to say that by some doubts for the use of steam power productions and profits, when when merging it some additional cost, the product of free labor. And, most opportunely, now that the public mind has getting over the excitement of the late Presidential election and peaceful commerce again resumes its hostile to slavery state, does the proposition of Gov. R. come before us backed up by the fact which the successful culture of the Chinese sugar cane and cotton by free hands in the north. Here indeed is no crude theory - no "experiments" but a few cotton mills in operation

Mon Mor 5 Mo 21. 1856

E. H. Fairfield
Upton Summer

Respected Friend,

This will probably be handed to thee by my son Edmund, on his return to Illinois and I have felt desirous to say a few lines to thee. The sickness of our dear mother which he has been a witness of, during a considerable part of the time he has been at home, has undoubtedly impressed his mind more deeply than I had anticipated, and I think no one among those that are acquainted with her will call in question the benefit he has received from his visit. I write these lines not for the purpose of extolling her good deeds but because I think you will have a desire to know any thing that has influenced or may be likely to influence the future course of your friend.

He waited upon her sick bed and particularly upon me during my illness with great assiduity and attributes my being raised from what to human eyes, seemed my death bed, to the physical and religious comfort which he and the members of my family were enabled to extend to me. And now that he is about to return to his situation in Illinois, in which he is so likely to be interested, I feel bound to commend him and his interests to the care and guidance of that Omnipotent Being who is able to keep us from falling with the prayer

our heavenly Father
from my heart that they may be led to see and humble
spirit to co-operate with them in the good
work which He has begun in the hearts
of His creatures.

With much esteem I remain
Yours
The Free Labor movement.
Frederick Douglass
Dear Friend

I notice in the paper of the 16th
most general remarks more or less approving
of the sentiments that I believe lies at the foun-
dation of the "Free Labor movement": the point
is in the Editorial where it is admitted that
the more "Cain of Chattanooga cottage fair" is one ele-
ment in the explanation of the success of the
present "pecuniary speculations & plans".
Bible truths are noted "of much speech"
about the same sentiment — "that diminished
the wicked ways of the slaves and increased their
wicked".

Now that ~~it~~ to be, has been delayed & forced on
the war and the expedition against that
renowned place has indeed as peace men would
have all expeditions and that is militant
violence to bloodshed. when the election
is over and political dexterities become
relatively stale would it not be desirable
for the lovers of nature generally to embark
in one more "picnic" in the central districts
northward?

Mills
Monkton vs. Hedgeroes
Hinesburgh

For the Citizen
Mountains
Lands in the distance
These two towns
are in the same county do not suppose
there is any serious quarrel between them
much less any jealousy harboured in their
bosoms. But as "Brooke Mountain" has
attained so much notoriety as to be visited
by pic nics from the hills of the
great town of Monkton I should feel a little
envious pardon this ~~was~~ rise in their
lofty members of the stony Protological
families may another season by any hands be
visited in friendly terms.

Let me talk the lovers of nature and of
beautiful scenery that the hills of Monkton
are not surpassed to have their graces to
grumblers, not even if bears are moved to some
outcry as the powerful agent somewhat mad in mind
Power who would pull and tear the
wire coats.

Geological extensions are pronounced
matter on this so etc as to give book this
interest. Monkton in the estimation
of geologists is said to have claims beyond
more conspicuous, and the education
of our young youths & ladies can hardly be
completed till this shire acquired some
knowledge by actual inspection of the
substance of this "mother earth" of all
that be. I shall expect to hear when
etc &c has been explored and the me-
mories of the Scientific pupils was glanced
that the waves of nature poured out upon
our more "picnic" and set its face toward
and under the with speech & plot as I think
Mountain companies are furnished with a

for hunting specimens a rock occasionally, a pocket microscope and magnet and some the exploring party might have the city about 8 o'clock some fair morning take the Mountain Road for about 12 miles then an interior road running east mill in 3 or 4 miles more take them to the "ore bed" and "pretty bed" in this locality some fine specimens may probably be found that can be obtained from the high cliffs of Mount Ararat, Pharaoh and the hills near Rock Creek originated in its crystaline state and all its mineral stages of disintegration.

After spending the time in these diggings the party may again start northward, passing the mill toward the pond. As soon as the summit from the road a fine prospect of the lake — Pond Lake and Pleasant Pond Lake, with Mount Morena among the high mountains in the background, and Mount Lassen and Shasta Buttes in the distance, with Lake Champlain and the Adirondacks in the Lake Region.

Now ascend the hill leaving the pretty little cliffs on the road, but which no amount of persuasion would bring for more description than a look. Over the plateau of this pond is found an extensive deposite of rich mineral, according to a rough estimate by the Rev. Mr. Adams, has required some hundred of thousand years. Now from the hill by the Ridge Farm west but stop a few minutes and the country, is not the landscape to the S. W. worthy of special notice? And the declivity dotted with trees and cattle give to the scene with its mingling of green — the hills and dales looking into each other on either hand with the N. W. mountains in the distance. Now pass over more westward the hill within a mile of your camp by your road to explore it and the distance does not require 2 or 3 hours — Having secured your horses and obtained the assistance of Roderick Baldwin the owner of the Butte and of the hill you will stand by the spring at which some valuable specimens of cretaceous type may be procured. Digging along the drift scratches of those "inscriptions" which the lapse of thousand years has not obliterated, such claim attention, but — Was our interpretation? In the valleys below loose stones are occasionally found that have evidently had something to do with those inscriptions — but what tremendous force was it that carried millions of tons of drift and strewed boulders and over some places about 1000 feet above the level of the ocean? The deluge ascribed to the time of Noah if it extended to this part of the globe, does not in the estimation of some give a full explanation of the phenomenon — As truly as light is adapted to the eye, and sound to the ear, so unquestionably are these records adapted by the Supreme Being to the investigating nature of the human mind. But I must conclude — leaving the beautiful prospect from the summit as well as the cave and "oven" pervades to be described by some member of the exploring party. Surely the earth is full of the glory of the Lord.

To the Editor

The two Records, the Message and the Gospel
This was made the subject of a lecture
by Hugh Miller in Exchange London.

The columns of the "Witness" will
hardly admit of a report, extract from it
upon

Hugh Miller candidly owns no more
to the alleged conflict of Infidel Philosophy
than have Dr Chalmers Dr Dick Dr John
Pye Smith or President Nott or Stark
how can he be accounted among those
who are in fear lest the developement
of some fact be scientific investigation
that does not appear to coincide with
the generally received interpretation
of the Divine book of Moses & should
weaken the evidence of the Divine
character of the Christian Religion

There is unquestionably a harmony
existing between the records of Revelation
and the operations of the Creator in the ma-
terial world — they must in the nature
of things completely agree whether we
be capable in every instance of perceiving
this complete coincidence or not.

The apparent discrepancies have
probably grown out of the general
meaning attached by mankind to a known
word. In an instance let us take the
word "Day" in the 1st chap of the
Book of Genesis the word "day" is first used
here we are informed that "God called the light
day and the darkness he called night" but as
Moses was not able the first the day that he

previous light was not to rule the day
and the lesser light to rule the night"
the three days preceding it must have
been ruled & measured by some other
standard than the sun and moon

"A Ship put out to sea with a prosperous and
favourable gale"

The above singular declaration was made by
the late Thomas Chilcot (of the Quaker Meeting
of London and Middlesex in the autumn of 1835)
and followed by a quick and remarkable testimony
against the danger attending those who "make haste
to be rich". So extraordinary indeed was
it considered at the time that some friends called
in question the sanity of the preacher but the event proved the almost prophetic
intimation of any different calculation. For a short space
of time that time had been spread over England
one of those rocklike spirits of speculation which
in civilized nations seems unable to escape with certain
Joint Stock Companies were formed for various
purposes of which some promised fair with
a much greater chance than "the South Sea Bubble"
and Bonny were attended with extraordinary
gain. Many persons of reputation were in-
duced to forsake the quiet walks of moderate gain for
the tempting of adventure and although the Society
Members of the Society of Friends had been warned and
by the Yearly Meeting to guard against that spirit of speculation
that were not all were enough to suspend the
day of having had come and gone as a dream but the
day of judgment came as a reality not soon forgotten
An intimacy with the principals as an old established
Banking House in London in which a prominent member
of the Society of Friends was one led me to an acquaintance with

the most severe punishment which the Editor has taught upon them.

The extraordinary panic that has lately prevailed upon the minds of many people in America has produced in me a feeling that there is at the present moment more than any thing else, that has happened in a long time, more than three years ago, which we may not be, which would of course be the same causes as the same effects, and difficulty cannot perceptible in the present period of 1825-26 namely the publicity of my conduct, with the intentions of the people and including everything beyond to the amount of what capital could be raised. I think it clear that anything of this matter we shall with the Atlantic ocean the thing is made to make upon upon upon upon upon with upon Rich and poor upon" It be the best and probably most skilful,

Mr Cyrus Editor of the Panama Post &c

Allow me to make a few remarks upon the Principles and Conduct of Abolitionists in the present struggle with slavery.

I believe we shall find it profitable & wise if not at all times, to divest our minds of prejudices when we contemplate the actions of each other, including our own, in the momentous contest in which freedom is engaged with despotism in this country, because I am surprized at the manner we are all in the committing the same mistake in some other way, that we do unhesitatingly condemn in others, one so apt I believe that our principles carried out in the same unequivocal manner that I am carrying them out must produce the desired results and to inflict a castigation upon those we deem delinquents, when, now & then, no small share of the punishments is due to one's self.

Probably hundreds of other Radical Abolitionists may like Mr Cleaveland with the charge that Frederick Douglass has lately made in his anti slavery lectures darken my humble self among that number. As the particular denunciation of an unflinching advocate of "Radical Abolitionism" at the head of the "race" whose interests are the most deeply at stake, we could hardly fail of regarding him as a strong man — having a position, second before him in his movements. Perhaps he was not entirely clear himself of the same imputation

It remains true that the statement might
have been made conditional, the
time only proved whether it was true
or false. The power to have made it
absolute from the beginning was
supposed to exist, and that
supposition was all that was
necessary to justify the
publication.

and fears will probably pass away before
Abolitionists will be convinced that the life
& character of Antelope has
been sustained by this attempted transfer, has
been fully restored

An example worth following
Contributions of the New York "Home for the
Friendless"

The good people of Warren Co. Illinois
are about contributing a barn and lot
of corn for the Home and
has volunteered to store the same free of charge
Vermont Addison Co. Vermont do as much
in that or some other way to comfort the
friendless. Warren Co had a population in
1850 of about 8000 and Addison the same
year more than 26000. Suppose we try
The subscriber proposes calling upon
some of his neighbors in Brandon for the
purpose of collecting whatever they may
have to contribute for the Home in produce
bedding, clothing &c.

Northern farmers give us corn and
there are plenty of people who can send us hams for
the Home institutions

Glimpses of the Green Mountains
A short time
A day or two among the Green Mountains

Staff to permit my health
Chiefly in consequence of my impaired health I left
the temperature and leaves of my
home the company with a number of my
family to breathe the mountain air for a
few weeks before me reached the foot of
the Green Mountain range the road brought
us to an elevated spot from which we
had a pleasant prospect of the surrounding
gentle slopes of undulating tops of
with trees for half a mile, then a chain of
water about a mile in length and
half a mile in width with its margin of green
beyond its a small village whose white
houses form an agreeable contrast to the
dark green and autumn tints of the hills
that surround it beyond these are the blue
distant mountains in New York
ridges of Adirondacks form the back
ground. On the west from this spot
the left, peaks of the Adirondacks
some of which rise to the height of 5 or 6000 feet
Then Mountains" say Hitchcock "stretch
to Kingston in Can. and then away to Lake
Huron, blending with another town range
that extends probably to the Rocky Mountains"
Over the bottom of this beautiful Lake, is spread
an extensive deposite of white muck to
form which, according to a calculation
of the late Professor Adams it has required
some hundred thousand years. The hills
that surround it are found beds of the coarser
fibrous brown side of iron, black oxide of manga-
nese, and Hornblende and the felspar from which
it has come in its crystaline state and in the

several stages of accretions to the soft pourous earth. An inconsiderable portion of what is taken from the bed is sent to Europe and probably a part of it finds its way back again to the primitive village below in a tea set a dinner service from the workshops of Staffordshire or Worcester

A remarkable fluxation of rock is found in the north part of this Township my communication more intelligible let me compare the shore of Lake Champlain, the observer of nature notices that the fossiliferous rock next to the Chazy Limestone has an inclined dip inclining also somewhat towards the North, and in passing travelling eastward we pass over the natural edges of the strata within a mile or two the fossiferous & the brown clay which extends three or four miles, then comes the shale a non fossiliferous limestone with shale through which cuts to the left for three, these are overlaid for two or three miles again by brown clay and then by brown hills of earth containing many boulders, next for red sand rock edges out & tilts with a N.E dip for half a mile, the surface of this rock is here exposed presents those almost indelible lines, the 'drift scratches' that puzzled the geologists to know the attempts to explain them and make them agree with the general interpretation given to the chronology of moses

I admit, that the deluge of Noah did extend to this part of the earth & that the 'drift scratches' are evidences of it but what other events must we attribute the upturnings of the fossiliferous rocks that appear to underlay the red sand rock, and the presence of fossils in some of the boulders found among the 'drift'

Peeping over half a mile of brown clay again brings us to a remarkable flexure of rock which is spoken of by the late Dr Adams in his geological report of this state "The plicated rock one of the strata however is upon an axis and has a laminations perpendicular to the plane of deposition" and a portion of the rock below the arch has been decomposed & living a covering apparently, called 'the Oven' and a portion of the upper strata having slid from its place nearly has formed another oven called the cave' substance of the earth and who also the clerk of the saw mills, and thump of the sledge hammer mingling with the roar of falling of the blast furnace and dash of falling water making music as harmonious to the ear of the thoughtful as the bugle & drums from more finished instruments in the hands of finishing professors; and if not as interesting as the blast from the soldiers trumpet quite as acceptable but would refer to the followers of the Prince of Peace

Abolition of Capital Punishment

To the Legislative Assembly of the State of

The undersigned legal voters of the Town of in the State of Vermont are impressed with the belief that the dignity and efficiency of the laws may be equally well obtained and justice and prudence as well protected by some other mode of punishing capital offenders than that by inflicting the punishment of Death. Your petitioners believe that the object of punishment is not to gratify the vengeance of the offender but to reform the offender not to imbrute the minds of those who would be offenders with a dread of the consequences following the breaking of the Laws. They believe that as it is impossible for the punishment of Death to produce any reformation in an offender of the criminal, the point end of reformation is irrevocably lost — lost to the individual upon whom the punishment is inflicted, and lost to the community by being deprived of the services of a reformed character.

Your petitioners also believe that the common opinion of mankind under the gallows is no uncommon occurrence and regard it as proof that the punishment of Death does not in any important manner strike into the mind of the spectator the dread effects of evil doers

With these impressions upon their minds they regard the Statute laws of the State as it now stands and the [illegible] value attached to its provisions as indications of a strong public sentiment adverse to capital punishment, yet they believe with the Blackstone that "sanguinary laws are a bad symptom of the disposition of any state or at least of its weak constitution." And that although it is said by some jurists that capital punishment is actually abolished in the State, still the existence of the laws of the laws induces upon petitioners to believe with Blackstone, and as Montesquieu says, "the corrupt severity of laws hinders their execution."

Your petitioners also

Beg leave to say

Being a day at this work that I spent in Montpelier I obtained reasonable information that a bill was then pending from a number of the members of different petitions in relation to introducing a bill before the legislature to repeal the [illegible] of the laws that inflicts capital punishment but as I suppose that other petitioners have presented the arguments that may be used in support of this bill, will further time solicited in the repeal by their constituents it has been thought advisable to send in this petition in favor of such an alteration. A rough draft of the proposed draft has been made in hopes it

unite in the application of a portion, so that
a few days obtain their signatures and
be forwarded early to a member of the Legislature
to present. It is hoped that
it is not too late to make this effort
on the part of the friends of peace in this State.
Believing that an enlightened community
only cannot but much be alarming the
dictates of humanity to prevail in stopping
from one statute a sanguinary law, especially
as that law is considered by some
to the credit of the government to be
I am respectfully

Friends' Review

Sir, I lately received a letter from [illegible] containing a copy of "Soldier's experience" which I have read with interest because I am always glad to hear of any one getting on to the Christian ground of peace. I sometimes hear it remarked "I am a Quaker in principle and the Lord's of war", now though I have been a member of that fraternity for nearly 50 years and am as much attached to its principles as ever, yet I do not believe that Quakers have any more right to those principles than other Christians, nor that they ought to be the distinguishing feature in the creed of any sect. What I am most puzzled to understand is - have any man of common humanity and common sense can honestly say that he desires the disciple of him who has said love your enemies" and say they are in favour of "peace on earth and good will to men" and yet justify an appeal to the sword. It seems as contradictory to me as for a temperance man to advocate drunkenness or an abolitionist to uphold slavery. I often think of all nominal christians were real Christians the world would appear very different to what it does now and Peace principles would not distinguish one sect from another, it would be enough for us to feel that one was our "master even Christ" and we were "all brethren".

An effort is now being made (by those who believe that the Galloways would look as much "out of place in heaven" as guns and bayonets) to obtain a repeal of the laws for the abolition of capital punishment. Some days ago a Bill was brought into the House of Commons for this purpose. If we think that the Galloways would look as much out of place in heaven as guns &c and apprehending those words to appear there I have enclosed a blank petition for they use in hopes that will be able to obtain as many names to it as we can to present to Parliament for early presentation. If the phraseology of the petition does not suit they taste there can readily be some other

[illegible] and that by turning that the water [illegible] in bounds [illegible] from each brook joins many a cascade some which have been turned to good account in impelling machinery, in one place there are [illegible] many rods in a [illegible] per mile, and [illegible] drive machinery that connects the [illegible] of the mountain with the [illegible] mail bags this [illegible] found a market [illegible] to [illegible] and [illegible] to the island of Cuba.

Baptists in the United States

As I shall have to refer to some figures I have a few remarks to make upon them. The people in the Baptist denomination are not always implicit in trusting to what is put in print by their ministers, but are apt to think for themselves, and I think it seems quite a reasonable place to start from if we may be able.

In the 10th number of the Religion of the World under the head "Baptists" 2,235,000 is set down as the number of "sports members". This corresponds very nearly with the statement in the Congregationalist of the last January 1876 from which I gave 728 making Presbyterians and Methodists accommodations 270,000. The latter number between these numbers is not important but the question is which of these seems to be correct? So in regard to the United States I am not prepared to say but as far as the number in the world is concerned Dissenters and the work carried on by them in 1838 the number was stated for 1859 for meeting houses as stated 1/3 of these could accommodate 300 persons and 1/3 under 150 each. This makes room for 16,000,000 but is there no important difference between church goers and persons to be accommodated the numbers of congregations become of some importance and we have no data to work from. It is estimated in regard to church goers in 1858 in Great Britain & Ireland of 18,000,000 there were at one time or including all who made a profession of Christianity more than 4,000.

We see this same principle stands with the Baptists in America and amounts to 4,000,314 or 1/20 of the entire population. Compare this with the number of members in Great Britain & Ireland of the Episcopal Church of the United States & Colonies &c in 1870 and reported in 71

Methodists

Extemporaneous — I am much in favor of extemporaneous preaching. I think it is the most natural way of speaking. I have heard many sermons that were read from manuscript that were very good, but I have never heard a sermon read from manuscript that I thought was as good as it would have been if delivered extemporaneously. I have heard many sermons that were delivered extemporaneously that were very poor, but I have never heard a sermon delivered extemporaneously that I thought was as poor as it would have been if read from manuscript. I have heard many sermons that were delivered extemporaneously that were very good, but I have never heard a sermon delivered extemporaneously that I thought was as good as it would have been if read from manuscript. I have heard many sermons that were delivered extemporaneously that were very poor, but I have never heard a sermon delivered extemporaneously that I thought was as poor as it would have been if read from manuscript.

I was well acquainted with Mr. H. & his practical views for more consistency in their characters than the theoretical and prepared their minds they showed me in my visit to Kingston as one of the proofs of this views were warmed by some [illegible] and which a correct statement it is to be viewed that [illegible] however much it may be disregarded by the world is "eternal". But it is well known and sorrowfully true that most many instances of backsliding hold up to the points of action contrast themselves with a tacit acknowledgment of the correctness of their theory and then try to satisfy themselves with some [illegible] pointed out I think we have an illustration of it in the course which the people have taken in admitting negro slaves to have an existence amongst them while they profess their adherence to the doctrines of universal freedom. Mr. H. was speaking much doing in sentiment although he advocated

he was not at all times true to himself.
In the State election of 1855 Mr. ... consented to have
his name used as candidate for representative
to the 22nd ... of the Radical Abolitionists of this City
and State & the N.E. and these so called Republican
candidates. He ... for the non existence
of slavery ... was not contented with mere
non-interference. If there ... who
take 'anti-slavery' ... such
he ... entertains a hope that both
blacks and whites ... find emancipation,
but as for public sentiment of the people as now
standing ... he does not see how such thing
... when we ... what I believe have been the
strong ... in the way of emancipation—
First ... of slaves has been held to
... only on slave holders alone, and other
laws have been proposed favoring freedom the
... have been rejected by each branch, as now
... to hinder ... regard the proposition com-
promise as an ... of the latter, and the
... with which proposed opponents of
slavery have ... countenance & stand should
... pecuniary profits arising out of the ...
labor as the profits of slave labor. The slave-
holder might ... with equal propriety call some
anti-slavery people 'farmers face' as 'sunshine face'
having an anti-slavery face in anti-slavery
meetings ... where the factory was under dis-
cussion but on ... exchange in the Cotton
mart Rooms ... where the practice was called for-
... has face, his heart or his pocket or all of
them was pro-slavery. He might say—Gentlemen
... practice ... will do very well at home
or on sunflower' I can consume time in talking
my paper but the dollars you pay me for my
slave grown cotton are the material & pecuniary
that make an impression upon me. I am
convinced that however sinful you regard
slavery in theory you regard your own help of
its practice as allowable. If profits are not
if there is no sin in buying slave grown cotton
there can be no sin in selling it and if no sin in
selling when it ... sin to receive it and at
some time ... all the active ... are
connected in the business.

In the ... Review

There appears to be a striking ... resemblance between the attempt of Alexander ... to attempt to rebuild the temple of Belus and that of the slave holder ... to perpetuate slavery. Alexander ... the aid of the Assyrians and the Jewish soldiers, he commanded he ... and ... but all to no purpose. ... soldiers would not ... his request for aid. ... the people ... refused ... aid. The slave holder feels the need of the ... any aid of his Christian ... practices and he appeals to them through the channel of ... on condition that they will ... here with a given sum of money with which he can ... work ... slave to ... he will furnish them with a given quantity of cotton ... of the staple which they can manufacture & grow rich by. But unlike the ... Persian soldiers they do give the required aid. Now mark the sequel in this case also

shall Christians in the nineteenth century be
less conscientious than Jewish soldiers 300
years before the Christian Era?

It is related by Rollin in his history of
Alexander the great that when that Prince
attempted to enter the temple of Belus at
Babylon, finding the work go on slowly he
made his soldiers work. Many of the
Jewish soldiers who were in
his army refused themselves
as the act had come thereto to be prevailed
upon to give their assistance, but remained firm
to their worship saying that as the Golden idolatry
was forbidden by the tenets of their religion
they were therefore not allowed to assist in building
a temple designed for idolatrous worship and
accordingly did not put a hand on this
occasion. The same principle for this disobe-
dience to all the purpose to those at last
& were accordingly sent home. This delicate resolution
of the Jews contains the notorious lesson to
Christians and teaches them that they
are not allowed by any or speak in the commission
of any crime that is contrary to the word of God.

It seems evident that the Jewish soldiers
saw a clear and most determined connection
between that act they were invited to perform
and the idolatry forbidden by the tenets of
their religion call the persuasion, threats
and punishments by which they were exposed
did not induce one of their number to lend
a hand unbecoming the temple.

This delicate resolution of the Jews is indeed
a lesson to many Christians. Indeed this
a lesson but there is a lamentable difference
in taking the lesson, and acting in conformity
with it. The whole Christian church could
be interrogated on the question would have he
one part of it ready to plead true ig-
norance of the lesson ignorant of the duty
to avoid any act that might make me brother
offend against the sumary laws
of Christ.

The books of ~~divinity~~ religious
morality shows that ~~all~~ every
denomination ~~in the~~ accepted system
of religion is stamped with this duty. Hardown
of any great writer of the points of Friends
is that if any in membership with us should
bear arms, or be accessory to any act
whereby their bondage may be rendered
remember they may be ~~in~~ deemed guilty from
an apparent motive of contributing to the
cause of humanity it is our preference
that such circumstance should be avoided
and oppose our testimony against any such
weapons, the sword, the spear with in the spirit
of love and meekness, in order to convince
them of the iniquity of their conduct & prop-
Another says. "Friends are advised to avoid
any act by which the right of slavery is ac-
knowledged;" and at the present
juncture, we think it particularly incumbent
on every individual duly to ponder his own

Now it seems that the Slaveholders and their supporters are in a similar position to that of Alexander: they have been endeavouring to build up an institution, actually forbidden by the genius of the Christian religion, as well as by the principles of Mahometanism, upon a foundation laid by undeniable and plain English words. Their only appeal is to circumstances for a precedent; it is true they do not in all cases ask a plain English question, but they appeal to the interpretation of one, who with all his wisdom, is still but a man, that stands the most prominent in the page of history, and whose character seems the most glorious that ever was drawn by the pen of an historian; and whose name will not see as clear a connection between buying & selling of slaves, as the purchasing & selling of Negroes & selling them.

There is another interesting view to be taken of this matter "One cannot purchase, without selling" says Rollin "the conduct of Cyrus" since in this occasion

Gov. G. H. Freeman
Brainerd

Allow me to enquire if it is the intention of Antislavery Slavers in Vermont to attempt to organize a political power, for advancing the abolition of American slavery?

It is somewhat flattering to find that Germantown, in the estimation of others, obtained such a respectable position as to "tremble in thunderous tones" against our Declaration of Independence and Constitution. But one question of importance to determine is, whether these "thunderous tones" proceed from a radical determination on the part of the Speakers to do something towards the abolition of slavery, or to convict themselves with the inconsistency of their disapprobation of the further extension of slavery?

Allow me to say, much as I abhor the oppression which Freedom's Power has given to many of her citizens I do not put any trust in the Antislavery Orators as advocates of Freedom.

Some of the reasons for making this assertion I have perhaps some of my fellow laborers that we the Vermont Gen. Ass. What steps they went to the Vermont Legislature for the purpose of taking some measures to abolish slavery in the District of Columbia, they have refused to do nothing. To which I am entirely opposed, for I wish to be understood as one of the Vermont voters for the repeal of the slave laws in the District of Columbia

Thurs 7th 1862

Copy of letter D. L. Wells, Montpellier Vt. — Manchester 14/5/62

Second Letter, Turner

Found at the P.O. Tuesday a post
boy's answer mother of the returning Thursday Morning for an
appointment.

I would have as promised, and
received from him the reply that he had sent the policies back
about the 28th of March 1854 and made a letter the Company with the
information of having the policies cancelled. He supposes he
would not be liable to pay any of premiums made after that
time. Hearing heard nothing about the business
since my late Liverpool I did not Bremen but stayed
at Cattle during that time. Under present circumstances
I am without a guide as to what to do.

I want to suggest that there would have and explain
the matter to him, especially as to how whether the
Co. will insist upon my paying for the premiums made
before or after the policies were cancelled.

Address of the Secretary Turner. Rep. Co. Hilton

[illegible] Dr. Letter

Have you read "Dr. Talbot" on the Cotton Question in an extract from a Richmond paper to prove in the despatch of the 28th that comes along with some more some wholesome truth Company unpleasant to the many in the "Times" & the Examiner" articles which has been copied hundred times before by the advocates of the "Free Labor Produce Society" viz. whenever necessary fall to five hundred dollars around and masses become rich & happy & handsome transportable — when ever the supply of slaves exceed the demand. Depression & misery and effort must be made to prevent & counteract this.

That was the condition of things previous to the invention of the cotton gin — Cotton to be sold the whole space for general consumption but the limitation of that was very diminished the price of cotton increased the demand & the and the negroes superior price to the cotton trade by two operations, may be judged from the fact, that while in the year immediately preceding that is in 1792, the total amount of cotton exported in the United States was estimated at 2000000 four millions of pounds, 1800 Texas exports at 35 millions, in 1870 at 85; in 1870 at 160, 1850 360 in 1800 1460 1850 2 17,000 Bales 2 15,793 bales 1860 — 1853 — and 12 hundred Millions of pound what at 10 cts per lb or 60 dollars per bale gives as the round sum of 120,000,000 dollars applied as a stimulus to the true state of Intellect among the Cotton growers of America.

Next, sometimes The inquirer "whenever negroes rise as high as 700 dollars a man, the slave trade will be revived on with renewed vigor, misery and suffering

despite all the laws, all the treaties, all the efforts, and all the winning abolitionists to make work, for the Market is the best of Rulers as well as the Richest".

Vermont has the credit of speaking in "thunder tones" against the extension of slavery into Kansas: but suppose, after these thunder tones have died away, that Kansas is admitted as a slave State, and suppose upon that cotton shall be grown there by slave labor and find its way to the counters of our cotton mills and stores and duly taxed as the State would then be empowered to do, against slavery, in the other States, by the existing provisions of the Constitution, with the other cotton in the ground ready to succeed, amounts to one or two hundred and twenty millions of dollars that does so much towards sustaining the System that makes the nation subject to a foreign power. Would not these thunder tones be hushed into quiet silence as regards the power to tax the cotton mills in the State raising about 250 bales of cotton annually @ 400 dollars per bale gone? So far as the quota for our slave States is concerned we might as well have the cotton raised in factories brought to us from the State and we have the benefit of as much of the "material aid" that power gives which arises at present from the fifty bales of manufactured cotton exported in helping to forge those fetters? Why should we hope for those at home abolitionists

will not submit a tax of one cent per yard on the Southern freedom cotton as too much to sustain a loose fingered people on the side he means there is no end of trading himself with any such tax in the case of the ten thousand annually by small planters in the Southern States who do not own slaves about 100000 bales of cotton. This cotton finds its way to the market mixed with slave grown cotton and there is safe as free and the distinction. A handful of fanatical abolitionists who see the folly of shutting up with one hand what they are struggling to pull down with the other have no stronger motive that they can lay before their fellow citizens to prove a portion of the one hundred thousand bales of free grown cotton have built a factory near Philadelphia where this is converted into such fabrics for domestic use under the most careful supervision. This factory is turning out a large list of goods of all qualities and generally sold at a small advance on prices occasioned by some of the small additional expense in working this raw material (free grown cotton) above those of the Southern slave grown.

Now who will say that the abolitionists of Vermont are behind those of Rhode Island? The nine cotton mills in the State could be supplied with all the raw cotton they require with the addition of only a small per centage on the present price by the Philadelphia agency. We have no right to be screened against imposition as effectually as fraud is prevented in other cases. Give us the money power taken of cotton as the produce of slave labor for services of the three hundred slaves now employed to supply our cotton mills might be dispensed

with the and the sinners of three hundred pre-
mium per acre agricultural product.

Without stating in the last [illegible] our mutual
denunciations of slavery & its abolition
note of Parmenter might be [illegible] there
more patronage from the slaveholding
planters to the non-slaveholding planters
should induce to thunder to the "the sea
of paper as well as bullets of the slaveholder
What can you [illegible] [illegible]
[illegible] [illegible] [illegible]
and blossoming for grave; shake me shake me
apart "to wash our hands in innocency"
Slate

Free Labor Cotton vs. Chattel Slavery

1 In the citizen's opinion may be given & endeavored to
show from the homage that the people of the Northern States
[illegible] voluntarily contribute to
for the one hundred and twenty millions of dollars
that goes annually into the pecuniary pockets of the slaveholder
for the article of cotton.

2 The State of Maine having also the credit
of speaking in "thunder tones" against the extension
of slavery into Kansas & Nebraska, in reply to the
[illegible] remarks to denounce the "remnant of the last [illegible]
[illegible] or Hunkins"

4 Maine is reported as having [illegible] cotton mills
establishments in which were employed 31,531 bales
of cotton, valued at 1,373,110 dollars, which, allowing
seven bales to the product from a slave [illegible]
the labor of 4500 [illegible] persons in the cotton field.
Four thousand five hundred persons toiling year
in and year out for the liberty-loving people of
the State of Maine! It may be and probably
is true that not one citizen of that State actually
sees the little dusky [illegible] of one of these slaves, thinks
so far and of any such [illegible] among them of
the bones and muscles of them; neither cares
the present slaveholder care to own so much human
flesh and blood for the productive labor
that he can [illegible] out of it, but [illegible] may
sell this productive labor, [illegible]

3 The proposition — Negro slavery is not maintained
in its own sake, but for the sake of profit" is a
proposition not admitted as self-evident to
Northern men it appears to be received [illegible]
in the South. Gov. Hayne of South Carolina says
"The perpetuity of the monopoly of cotton growing from the

chief element of [illegible] prosperity and the dependance of the Manufacturing interest on for a supply of this article [illegible] & prove [illegible] one of our strongest [illegible] ties between England and the Continent—a regular supply of the raw material the steam engine & the cotton trade [illegible] similar to the former page [illegible] "Commerce would be dead" under British dominion [illegible] in providing in the East Indies more than the entire crop of the U.S. in 1820. From a report of the Hon. T. P. Moseley, secretary of State, in answer to a resolution of enquiry, it appears that during the year the importation of cotton into Great Britain was from India, in round numbers 64 millions, from the Indies, Egypt & Brazil 202 millions, & from other countries 76 millions of pounds.

I was led into making the notice that follows upon hearing in a lecture and the packet office, where the laborers can be hired at 1s. sterling per day to cultivate it, for the climate, cause to be cultivated in Georgia for the English market in Africa, India in addition to the countries mentioned by Mr. Adams and we need not look forward to a very distant day, when "the home market" of the U.S. will have the unenviable reputation of sustaining up an institution which Mr. Jefferson so [illegible] determined to oppose & perpetuate [illegible] unenviable reputation to the State of Maine may [illegible] to share in common with the other slaveholding and slave trading States.

In the manner in which [illegible] particularly [illegible] individual Northern State [illegible] in 1850 Ky. with 38,000 bales equivalent to 12000 hogs 223,600 = 30000

R. Island 58,700 bales = 7000 hogs [illegible] 39,683 [illegible] & Vt. 22,850 = 300 making the total annual [illegible] 1830 thousand bales of cotton produced by the unpaid labor of 60 thousand slaves.

Sixty thousand slaves, equal to the whole slave population of [illegible] taking "your ox and your ass" to [illegible] this of anti-Slavery New England in relation [illegible] we add the capital invested and the hands employed in [illegible] merchants ships & Ropes work, and we can form some idea of the [illegible] of the "thunder tones" [illegible] denounced [illegible] language of J. P. Hall [illegible] "woollen fit for home consumption."

But dark, as has been the past [illegible] is the [illegible] boons of some [illegible] for the [illegible] day for New England [illegible] & Daughters of Liberty [illegible] and only pays one more visit to [illegible] "fit for home consumption" aside by [illegible] Cotton and wool & [illegible] of the slave holder, — let [illegible] & pray for the future the profits of manufacturing and trading in slave grown cotton and the worn out page to commerce and comfort & ending it's [illegible] in the language of Gov. Adams unite to help to "destroy the vitals of slave labor" and thus forever [illegible] factors of slave merchandize.

Yes, a brighter day "might have come — nothing more factually opposes its coming than allowing [illegible] measures what we endeavor not to allow [illegible] but to make be taken out from under our [illegible] we hope you [illegible] removed by other [illegible] Hospitality [illegible] those whose [illegible] slave [illegible]

no unprofitable toiling are required of them. "The ... (illegible) ... (that has so much benumbed a certain class of the Southern mind) that African slaves can only cultivate cotton, is an utter mistake". Hundreds of small planters in the Southern States grow it by their own free labor. "The German ... Department" a correspondent of the Tribune" have begun to raise cotton by their own personal labor. The business ... has fairly been made a success ... soil ... climate ... and it must have been useful, they have formed an association ... in the county of Fayette, and there ... (illegible) ... have produced 800 bales. The German settlers of Fayette county, Texas, have raised the same with honest satisfactory results.

... hundred thousand bales of cotton ... estimated value ... per bale ... in the United States ... Germans to help ... cotton mills in Maine, Rhode Island ... to spin it into cloth ... and would not ... be the darkest day for the slave ... from mere selfishness ... have run to seek ... for slaves? ... slave's ... new capital ... made to be created ... he would ... be ... stores ... stockkeepers to be generated ... Already ... they ... operations ... all that is needed ... the ... of New Englanders ... to release the bayonets ... the market for slave grown produce ... the commerce ... Yankees ... their dwelling houses ... eighth day ... sent down for the slave ... to bring ... it ... fully accepted ... has ... an important change ... slave ... keepers ... for the sake of humanity ... The reason ... that ... it seems ... thousand times ... that ... stockholders ... the ... great ... pictures ... this ... as long as we remain ...

Some persons suppose ... cotton ... per ... cotton crop produced by free labor before ... to be withdrawn ... looking for any ... results. A slight examination ... will show that ... be an error — ... into a community ... laborers ... responds with the demand ... there ... be introduced one who has ... that ... is willing to work at a ruinous price ... the result? ... meets with ... employer ... that is induced by the ... price of ... to employ ... the one thousandth part of ... employment by this change becomes ... laborer, and he offers to work at reduced wages ... a dozen employers, who ... from ... their hands. ... time ... have the power ... at the ... price ... your consent ... the reduction ... place ... cheaper ... ? The probability ... that ... one by one ... all agree ... and ... to the reduction ... In the same manner, would the ... of the employer ... cotton ... the price of the whole brought down to the ... one by one, the stockholders would ... their interests ... by free labor ... than ... it.

Who were the Brethren spoken of in the N. Testament?
The term 'brethren' seems to have been applied to more than one class of persons in N.T. distinct language
sing to persons having the same religious faith
Matt 12 46 - 4-21
Jesus to those of the company gathered Mat 9 30 11.29
Christ and more generally to those of equal rank and dignity
Matt 23 8 and in this particular did the doctrine of Christ
differ from that of the Pharisees who as the taught men
to make distinctions between an upper and a lower
class among their people, but Jesus taught the doctrine
of co-equality amongst believers that was the God
of one was the God of all that there was no partic
one man the people of all nations and distinctions and
that the one is the principle of one was the principle of
all, and therefore the reason which must be accounted his
brethren Matt 12-50 for the man who thus might
be recognized as in 13-35.
Nowhere do we find language conveying the idea
that a particular portion of the church or more
particularly the application "Brethren" have another
has probably was some attempt made of that
kind as in the case from 1 Jn 1-12 & Christ could
be manifested upon the earth. Hence we conclude
that the Christian is synonymous with
and applied to all true believers without
regard to the scales of difference of sentiment from
the whole human family

Does an African cotton trade destroy than open the African slave trade.

Governor Adams of South Carolina proposes to reform
by the African slave trade or to get the Cotton growing
States more abundance of such labor and thus
States may be able to clear the monopoly of slave holders
in their own hands. In pursuance for united
mischief, indignation and horror in the minds of some
persons who see the desire to carry on American slavery
brought to an end in some of them doubtless that
feeling is genuine in others of a doubtful character
If the Legislature of the New England States pass
a bill for the purpose upon the supposition they would find
but one sentiment in relation to it, and that would be
unfavorable opposition. But was it true that any opposition
such a measure? Is it not constitutional, lawful
and right to allow of the existence of the domestic slave
trade, to give countenance & encouragement to the
of the southern States by buying cotton that grew
torn from their parents husbands sons their wives
women grown their husbands & children by sea or by
land to the cotton growing States so that one cotton
mills can have cotton of the lowest price possible
them to compete with the foreign manufacturer, how
can it be the very wrong & unconstitutional & unlawful to make
it lawful for the cotton planter to send his agents to
Africa to buy women children & take hundreds there to
toil to be compelled with the foreign cotton planter?
The moral law undoubtedly places the two traffics
in the same category but the laws of a free country
to make a distinction some of the subscribers to the
slave holding cotton planters & manufacturers
on account of the poverty & ignorance & the people
to ignore the moral power & stays the energies of the
free compel them to deeply imbue with the principles of

re-publish [illegible] paper. But some of the occupiers
of Cotton Mills of N.E. who are [illegible] anti-slavery have
been enumerated with an amount of the support they
were giving to slavery and thus with equal zeal have
done [illegible] the agitation of the [illegible] and
encouraged the [illegible] of this trade, compelled to
obtain cotton where they could get it at the lowest rate
regardless of its origin. Into it has been a question then to
find out if there was any cotton spun in N.E. mills to an
amount [illegible] sample of free grown cotton could be a
test of integrity.

But what the Southern planters ought to see, that
[illegible] from the foregoing statement, with one
[illegible] is the [illegible] completely binding of with the cotton
can be kept on a strand not excepting "fetton lum"
[illegible] [illegible] to the Southern African
States [illegible] and [illegible] six mile [illegible] the Richmond
[illegible] says [illegible] upon [illegible] and two hundred
[illegible] [illegible] the [illegible] of slaves sent to
[illegible] to [illegible] with [illegible] and remain [illegible]
to [illegible] will be [illegible]. The trade being [illegible] in
[illegible] [illegible] the slave trade and [illegible]
and [illegible] the [illegible] [illegible] stock [illegible] in
[illegible] [illegible] [illegible] laws & [illegible] in [illegible]
[illegible] States and a corresponding reduction in the price
[illegible] cotton. [illegible] is what Gov. Adams [illegible]
[illegible] But it will be a slave grown State cotton
[illegible]? Southern cotton planters your [illegible] found it
[illegible] [illegible] by our slave market for the
[illegible] and are becoming a "drug" we have now
no inducement [illegible] [illegible] in the Southern [illegible] it will
be more to our interest to emancipate them [illegible]
encouraging proposal by [illegible] and to join our fortune with
those of the South [illegible] the laws that will protect you as

importing African planters, [illegible] will protect
us in importing African cotton. Why not?

The [illegible] [illegible] [illegible]

an able to
on the cheap by years.

Such a movement would probably be a source of pecuniary profit to N.E. as hard free laborers would be preferable to the ~~unemployed~~ immigrant laborers to the 6,000 slaves &c and their employers so years after when slavery should be at an end. The value of property by the general value of the land &c would as by the value of his land would be so much enhanced the premium of their labor

Now we have only four years before we shall be required to take our ballot in voting for a President. Now can we spend our time better than by letting the slave feel the benefit of our sympathy for him in some such manner as shall show that we

Whereas we regard American slavery as the creation for a variety of circumstances, a position of which we regard as both sinful and cruel:

Whereas ~~we are~~ faithfulness to the cause requires we should reform from building up with the money what we are trying to pull down with votes

Whereas our commercial intercourse with slave holders does assist in building ~~up slavery~~ thereby

Resolved that we ~~do~~ use our endeavors to withdraw our commercial support from slavery and gradually encourage such measures with reference to practicable & speedy emancipation as soon as practicable & apply ourselves with perseverance to procure cotton from Africa

We have not together as the professed friends of the Slave labored with and made them seem to think & act upon this as a question systematically and efficiently in any other way than by individual labor. Why the cause of the slave can never prosper in our hands as it ought to be after we have put our heart & soul into the work as we have hitherto manifested for it. The slave needs the help of those who are entirely disposed to labor heart, mind and hands for him, to speak for him when he is absent and plead for him where his petitions are rejected. Those by whom the great moral contest that we are entering for is to be brought about are those who are willing gratuitously to labor in the cause not grudgingly but willingly to devote a portion of their time and substance to its support. not trying to shift this burden on the shoulders of others by spasmodic efforts of their own charities. but to be the daily & hourly work of life. Let us see the harmonious relations that exist between principle and what a change should be brought about in the face of our affairs. Our minds would go forward with alacrity and our labors would soon be brought to a close. Think we have committed some mistake by delaying our meeting hoping to have the company of some others to join us in our deliberations upon the subject. It is true we need them to help us, but why do we need them? Do we not know that the 2/3 of our fellow creatures are bought and sold like cattle? and do we not know that the are in fact deprived of the rights of marriage and with some exceptions are they not deprived of the use to obtain of scripture but are from the knowledge of the truths of the Gospel and do we not know that all this is wrong? in every sense of the word wrong? then why do we require the strength of the Slave to be put forth to help us in the liberation of the Slave should we not think that our professed friends were very unfaithful if they refused no more disposition to labor than we have done in this cause. Why have we forgotten to apply the golden rule in all things as we would have others do unto us.

There is another query I wish to put. Do we individually wish our hands of all the sin of Slavery? Speak that on a closer examination of it we shall find that we by no means clear on that point. for do we not support supporters of slavery when those who traffic in its productions and nothing we have to do

When we examine over the deadly conditions of the Slave we ought to reproach the immediate instrument of torture but we trace the link the chain which holds him in that miserable condition

Mount Holly Nov 26 1845

Levi Woodbury

I have sent herewith [illegible]
[illegible] a copy of
the Hon Hamilton Fish
an anti slavery pamphlet [illegible]
[illegible] etc Please to offer it
[illegible] stranger from me as one
[illegible] and I think, that he will
subscribe to many of the sentiments
the matter for dispute of course claims the attention
was furnished by J G Whittier in a letter personal
"Whose pen the Motto, makes his brethren sin his own"
of that sentiment be a correct one, and to be well
it brings home to the majority of the most
acts of the north an immense amount of
suppose for one moment that the Slaveholder has any
indairment & Rep claim, than the merchant for a market
for the produce of their labor? But where does he find
his markets? Into, with a very few exceptions, indiscriminately
among those who are so much opposed to Slavery
any one, and those who consistently advocate
& Republican patronage & Slaveholders -
great outcry is raised against the Rebellious conduct
of the Mexicans, and which prettier "the head and
front of his offending" but in advocating one side of
sentiments with his pen, and also [illegible] principle to
his people to act in opposition to those sentiments
& may voluntarily marching off in hot defiance - Is there
thing so uncommon in his conduct as to deserve the
which have been so lavishly bestowed upon it
does he form an exception to the general rule - Is he
the first anti slavery editor who has risked and more
freely for the right and their most [illegible] sacrificed to
be a party in the wrong - Or is there any mutual
difference between forcing voluntarily our money in
to the Texas state pistoles in the mouth

opposite Slaves as of considering a musket (I ask the
gentlemans pardon - I suppose he would not be offended
if I were to write a rapier instead with a silk muslin
wound upon the more genteel implement of persuasion) the
word which is extra consequently ends he may going
be as by grace for Captain the matter to the common
soldier to do the dirty work, he would not be a common
soldier - any more than he would be a common Slaveholder
in its defence - If there is any moral difference allowed
in giving the indictment to his master to do the same thing
I should fancy greatly oblige by having it pointed out before
I buy matter for a man who I know stole the slaves for
the purpose of selling me the matter I know that I am
equally guilty with him - abolitionists Europeans & others
that can discover under the same parable cases
that are similar to their understandings
I suppose the could come to any other conclusion is that
that once case forms an exception to the rule of natural
conduct with the human mind - one can not buy
provisions by a stolen horse or a stolen sheep or the
hire of that horse - or the matter of that stolen sheep without
participation in the crime - neither can he buy a stolen man
without sharing in the guilt but according to the logic of
some he may buy the labour or what is the same thing the
produce of the labour of that stolen man - this is allowable
provided he subscribes for an anti Slavery paper, but never openly
object to giving for the emancipation of the Slave by shilling one
which is among papers

We ask the Slaveholder to let go his iron grasp on the poor defenceless
by victims of his power - we ask him not to compare the price
value of a mere chattel, with the money value of his pro-
perty - we say nothing & ask him to carry
out his principles although it may thwart on his pocket

great personal sacrifice - etc for in case of a
human Being is incommensurable or is denominated
not for sale it but the natural attributes of the mind
mind of free men in one of the damnable institution of
Slavery"

Now let us look at those who are so called
for the cause of Christ - those who for they are mighty in the
Word the strong holds of Slavery - let us invite them to
cease from handling the same infamous - subject, and
from to make a pecuniary sacrifice of gratuitous service
to relax the determination & cruel grasp of avarice
to abstain from the use of Slave-labor produced
produce from the latter portion of may make a pecuniary
sacrifice in a bid to be apply - Letter that may be a sufficient
will serve to convince the abolitionists of Slaveholders of his
would prefer the free goods of him could be procured at
the same price as the goods of a Slaveholder
would be willing to pay for the free goods
but the cause of the enslaved would not
be any thing from what we might expect from the other
when we would have a unanimous decision - the result might
prove indeed a very strong hope on our part to forge the
conscientious of Slavery for the purpose of getting a cool
of the sincerity of our anti Slavery profession - We are prepared
& do think we may hope to look for some confirmation of
the minds of Slaveholders and not like those - Peace of
"No political union with Slaveholders" - "No church fellowship
with Slaveholders" may be echoed from side to side
not much corporation spirit would be the just-
ified use of commercial union with Slaveholders cast
the gloomy shade over our proceedings

Now I desire means to be as explicit as I can
Caution to anti Slavery Agents in the employment of Committees -
"unsealed letters to editors" by post &c
but I do mean to say that agents Slave holding ought
to pay for holding Slaves that I doubt whether any of will show
to be solicitous

for Polar Star still flashes in the north

The Board of Managers of the A. & S. of S. at present their annual Report are [illegible] with the expectation of storms, up the latest [illegible] of their fellow citizens by soliciting their prayers in the cause of the down trodden and the [illegible] but rather by pointing to the [illegible] of others in the ranks of rebellion [illegible]

Whether we turn our eyes homeward or abroad the shining flag of national Christian freedom tells in language that requires not interpretation that life liberty and the pursuit of happiness are among the inalienable rights of man and that as a truth it is becoming [illegible] with the strength of the [illegible] more and more self evident

The great post of bigotry and despotism is evidently breaking up - the thunder of its dissolution tells have startled even [illegible] its fetters and the golden hearts of [illegible] per centum claimed as the property of a few, now shall its being sights on the minds of the many

Although the events of the past year are highly cheering although hundreds and thousands of [illegible] although thousands watched with intense interest the movements of the [illegible] assembly - although the doings of that body cannot fail to strike terror into the hearts of tyrants it must not be forgotten that the American slave is still in the eye of the law the property of his master - the slave is still liable to be [illegible] or sold like the cattle of the field, or shot down like a mad ox if he may be [illegible] the [illegible] the priest or the [illegible] he has no part in making, in vain he appeals to the laws makers while powers prejudice & hate are arrayed against him in vain he tells his tale of woe, if tell he dares to [illegible] who undertakes to show the way to heaven his tale is unregarded, his beard [illegible] marked as a slave with down cast head and anxious, hopeless eye [illegible] he runs the gauntlet [illegible] [illegible] Like the polar star still [illegible] in the north

mistaken of means and peace there has been ~~a~~ ~~total~~ silence and
~~the~~ Slaveholder has been reproached for his cruelty, the ~~Relig~~ Church for its apathy, but our beloved selves have been alone before and ~~all~~ who have not fought with our weapons ~~have not~~ ~~the~~ ~~these~~ ~~names~~ ~~is~~ ~~published~~ ~~disingenuous~~ as shallow and superficial of the institution.

Upon the most important question of the sinfulness of Slavery there can be, in the minds of Abolitionists but the shadow of a difference, that upon the minor one - the most effectual mode of abolition there will ever remain a variety of sentiment according to the circumstances and which none have entire control: to stigmatize those who agree from us only in the second question, as apologists for the attrocious crimes of Slavery would be no less imprudent & unchristian than to call another man naked because clothed ~~with~~ ~~a~~ ~~different~~ ~~color~~ ~~and~~ ~~texture~~ ~~of~~ ~~his~~ ~~own~~. The great body of abolitionists have publicly declared that the platform upon which they invited their fellow citizens upon this ground might admit all the different grades of politicians and all the various sects of christians it immediately became ~~a~~ ~~necessity~~ that a ~~new~~ measure harmonious in its nature ~~and~~ ~~practicable~~ was imposed upon the ~~people~~ by the Abolitionists was proven and upon those who ~~accepted~~ to cast out of sight all their peculiar political or religious ~~opinions~~ tenets and to throw ~~into~~ this philanthropic into one common fund upon which the Slave might draw without hesitance or without discount: and without attempting to ~~make~~ make ~~more~~ upon any we cannot attempt to conceal our regret that that compact was not faithfully followed: the result has been naturally enough unprofitable watchfulness over each others actions; and reprehensible jealousy of each others motives and the means which were at our disposal by which we might have each other

The committee appointed the 3d month last in conjunction with a committee of women friends, to consider whether this meeting could take any action or what action on the subject of Slavery and the use of Slave labor productions - report that they have paid attention to their appointment, and submit the following as a minute which they propose being sent down to our subordinate meetings.

The deeply interesting subject - the ~~situation~~ of that portion of ~~the human family~~ ~~who are in~~ bondage, brought before us at a previous meeting has been revived from time to time in a solemn and impressive manner, and a desire has been awakened that friends individually and collectively may cherish an honest inquiry as to how far they may be directly or indirectly instrumental in upholding a system that throws into the hands of one part of the human family an undue portion of power, while it entails upon another portion such a great amount of suffering as is inseparable from Slavery.

The solemn query - are we ~~doing~~ all in our power to ameliorate the condition of mankind - has been brought home to us, and we deem it of so much importance that we feel constrained to impress it upon the minds of friends for their deliberate and solid reflection.

We believe that the day is gone by when an argument was necessary to show that the institution of Slavery is at variance with the benign spirit of christianity: that position has been taken by our religious society from its first establishment, and many and long have been the appeals to its members and to professing christians, which have from time to time been issued by the general yearly meetings in Europe and America on this very important subject. We may in-

melancholy concurring circumstances have at length placed the iniquity of slavery in a conspicuous light before the people. While slavery exists, and the slave trade exists to an unprecedented extent both as it regards the number of victims and the suffering to which they are exposed.

It is not the design of this meeting to direct the attention of friends to the doings of any of the various organizations of the day, for the purpose of condemning or approving them but to bring before which the misdoings of others can never acquit them: on the contrary, if ever there was a time that called loudly upon the Christian world for the exercise of their benevolence it is the present. Notwithstanding the great amount of labor expended since friends first raised a voice against the unholy oppression to which the African race have for centuries been subject notwithstanding the great exertions to procure by legislative bodies changing to them obstacles in the way of those who pursue their trade in guilt - that trade so far from being extinct is carried on to a greater extent than to how lamentably is rendered that little less than one thousand human beings are daily sacrificed without counting those whose lives are spared that they may toil without recompense in the plantations of Cuba, South America or elsewhere.

But we need not go abroad in search of objects that require our compassionate - we have nearly three millions of our own citizens, subject to all the necessaries that can make life ~~miserable~~ wretched: part of the great family of man yet liable to be treated like the cattle of the field; as black soon like the beasts of the forest. to whose unrequited labor is expended where the labor of freemen would be more productive - expended too in the production of such articles as in a high civilized state of society were little thought of or required. The cotton, the rice, the sugar, and other fruits of that labor are brought into our markets, and it is much to be deplored that friends as well as others, tempted by the comparatively low price at which they are offered, are induced to become the purchasers and consequently the partners of a system, which in the abstract they condemn as contrary to the law which has made of the blood all the people to dwell upon all the face of the earth. It is much to be feared, that if the consumers of those articles, to which custom has made almost necessary comparatively few give themselves the trouble to reflect upon the cost at which they have been to the bondmen; a striking difference between the prices of slave labor productions and free labor productions, appears to exist out of the minds of many a sympathy which under other circumstances they would be ready to cherish.

It is generally believed that the intimate connection which exists between the African slave trade and the demand for slaves in the western market is the main support which that trade receives, and that the readiest way to effect its abolition would be first to extinguish slavery. Take away the demand for slaves, and but little inducement would be left to send them into the market: and we are under the impression that the intimate connection existing between the consumers of slave labor productions and the slave holder is the principle stimulus which he receives to maintain his hold on the slave, for as it seems that if the demand for slave labor productions was entirely done away but little inducement

would be left to the planter to keep his slaves in that condition.

It may be that friends are able to count only a very limited degree of influence upon that portion of the community that is directly interested in upholding the system - still each has a certain amount of influence, which being at the individual disposal of each one can throw either into the scale of humanity for the benefit of the slave or into that of oppression to the manifest injury of both master and slave for it is indisputable that a slaveholding democracy like oppression as well as the oppressor. So as there appears no neutral ground to occupy, and however small may be the amount of our influence it counts either on the side of rational, Christian liberty or else on the side of sinful oppression.

It may be too that this meeting has enacted the appeal to be pronounced by abstaining from the use of slave labor productions. Still there may be the testimony left which friends have unfalteringly believed it their duty to bear against every anti-christian institution. And as their obligation to bear their testimony against evil is not measured by the effect which that testimony appears to produce upon the public mind, but simply by the sense in which they regard that opposed as it is to the benign principles of christianity; so it appears to this meeting that friends are not any more at liberty to measure their obligation to bear an unequivocating testimony against the anti-christian institution of slavery by the amount of effect which that testimony may produce upon the same ear.

In conclusion, this meeting desires that each of its members who have come to years of understanding may calmly and deliberately ponder these things - let each query if this people is not called to bear a testimony against an evil institution which can be effectually borne which is arising from the same hands a voluntary support

There's a light in the window for thee dearest
There's a light in the window for thee!

For the Olive Branch
Edit[or] of Centennial.

Esteemed Friend

The tenth number of thy paper with thy P. and its contents, and several articles in it, also thy P. card I have read with interest. The sorrow, which every thoughtful man must feel in witnessing the decay of conscience among us is in some degree mitigated by the increasing number of periodicals published in the interest of the oppressed and now, as the public mind is just inflamed by recent events it seems that a favorable opportunity occurs for labor in this interest.

Every thoughtful man must see that "damnation" is now being scourged and inflicted, growing out of the late fratricidal war; and every one who took part in the Anti-Slavery movement can call to mind the predictions repeatedly made that unless some pacific means were employed the "irrepressable conflict" would lead to bloodshed. We can call to mind the earnest appeals that were made to the clergy and all influential church members to come out against this malignity of heart, which was [illegible] with a few honorable exceptions, but the majority of those influential men stood with folded arms and forbidding looks that manifested contempt for the hated Abolitionist: all persecutions to effect a peaceful emancipation of the slave, were disregarded. Then came the dreadful crash, and hundreds of thousands of your fellow men who were able to be bread winners to us, succumbed to the demon of slavery.

So far as my limited knowledge extends, such of the workers in that Anti-slavery movement as are now living are well-wishers to, if not able laborers in the Anti-War movement: and they recognize as grand opportunity for young men whose aspirings are towards [illegible] under the Glad tidings of Peace on earth.

Yes, to labor and pray in this philanthropic enterprise. With regard to Rev. Tyndall, more perfect instruments for the analysis of earthly things his views on the efficacy of prayer should plain enough that he has returned into deeper water than he dare at present wade in. This and comfort to the sophisticating class. I would not advise him to make long prayers he heard of men: no one who is a stranger to closet-prayer to reward determined to participate in that privilege or public prayer let him or his admirers by the experiment of closet-prayer before they rest in judgement on it, then we will be willing to listen to their sentence. Spurgeon as expressed by W. Hastings in the Christian (Boston) that the way to prove is very short. Christ is nigh to some you, his blessing is around you. Use the pen and prayer alone.

One illustration may be given. The phrase "the Lord is a man of war" is repeated in Exodus 5:31; Psalm 24:8; Isaiah 42:13; Rom 12:19; Isaiah 11, "upon a pattern hill" using the language of the old war. It is not for some reason, not explained, when the same by one phrase occurs in Exodus 15:3, Deuteronomy 32:41, Isaiah 59:17, Isaiah 63:4 "I have trodden the wine press alone"

And it is remarkable that the friends of Peace, [illegible] similar opponents similar to those that attended [illegible] specific enumeration

[illegible]

Is Shell-Marl a Fertilizer?

The old maxims — "Early rising and hard work are the chief things in the improvement of agriculture," we cannot reject as wholly untrue, neither can we insist, that hard work indiscriminately applied will produce the desired improvement. The intelligent farmer knows that labor misapplied is positively injurious. We know that there is a wide difference between the fertility of new and of worn out farms — and many retain a full conviction of this and yet be unable to define exactly the ingredient that is needed to restore it to its primitive fertility & its impoverished soil." Some farmers have paid more attention to this question than others, and are willing to communicate the results of their investigations — one portion of our farmers gladly offer their contributions to our stock of knowledge and profit by them, not so agreeable as they are given — [illegible] is poor economy for money, [illegible]

The late Doctor Edward Hitchcock, the leader in the Geological Survey of Vermont, says in his Report "First and most important of all, methinks we have discovered the reason why Vermont excels all the other New England States in the agricultural capabilities of its soil. It is the existence, in almost all her rocks, of lime in such a state that natural processes bring it out in just about the quantity needed by vegetation. This is the case in many parts of the State where the inhabitants hardly see what the existence of lime, and those parts of the State most fertile are just the places where lime is most abundant and decomposable. This is a treasure which Providence has hidden in the earth and provided for its elimination at the right time and

Copy of letter to Joseph Gibbons Ed. Journal 4 pp's this 13th Feb'y 1886, Cleveland, Ohio.

My Board and two copies of the journal mentioned for which accept my thanks. Please send by Adjd Mc Lean medallar's pay for issues of my Journal Vol's 29 and succeeding numbers as published as far as my dollar will go. If you can find room in the Journal for a word of explanation please me demand after this: When I wrote to Joseph A Dugdale Esq I did not request him to publish my letter - I do not remember saying anything to him about that, but as he left it understood that way, and as I perceive, except some typographical errors in it no practical doctrine is expressed, I am contented. The chief error may be corrected thus: instead of the 2d & 3d chap of Ephesians, read "1st chap of 1st & 2nd Epistles of St John". But before altering the type please consult the translations of Tyndale 1534 Coverdale 1535 Cranmer, Commentary of Adam Clarke, and Revised Version of Am. & Brit. Unions. (a copy of the latter I received from Wm. Wyckoff Sec'y of A. B. M.) Also Horne's Introduction Vol 1 pp 241 - 254. I mention this to show what a change has taken place in the minds of Biblical scholars since the "Authorized Version" came from the press - not forgetting the words of Horne "It is worthy of remark, that the differences caused by these and similar additions do in no respect whatever affect any point of faith or morality"

In the communication of Henry E. Hopkins I regret the sentiments of one who is willing to regard the secondary importance of the outward and visible signs in comparison with the inward and spiritual grace. I am glad he does not he says "We need not need to seek to drag Jesus down to lessen the legitimate effect of his influence". But I would have preferred his omitting "hope for the functions of an exclusive Bible and Savior", as this may be construed as a stepstone in an attempt to bring down to that we may measure the Divine by the human standard in churches.

quantity, and it is of far more value to my estimate than all the other sublacustrian muck of the State " p 15 of Preliminary Report.

As a general rule we may gladly accept the above statement, and add to it the testimony of Prof. N.D. Hager, who in the Cayuga Lake basin says "were the said deposits of lime entirely, large tracts of country now supporting luxuriant vegetation would become desolate and barren wastes" 1847

As a general rule we may gladly accept the above statements, and yet bear in mind the fact that incessant cropping and carrying off the products of our farms without returning to some form their equivalent does speedily decrease their fertility; and we discover certain portions of more than one farm on which this decreasing fertility is perceptible although not wholly deprived of manure

Nearness to a Rail Road and a good market for hay puts temptation before some men that is not easily resisted. They little suspect that in every ton of clover hay they carry off there are fifty pounds of lime; the same quantity of other kinds of hay contain more and some less lime. A crop of rye also carries off a large percentage of lime

No one acquainted with Vermont farming will question the accuracy of Dr Jonathan Lawrence's assumption when he says "That the hay crop of Vermont is the most important and valuable of her agricultural productions will be conceded by all. That it has deteriorated in quantity and quality in many sections of the state [may be] equally true" The testimony of Colby &c. is to the same effect

We have been reminded by Dr. H Hoskins' address
A. Report of 1874 that the farmer after doing his very
best in search of the true value and mode of appli-
cation of fertilizers he is yet working much at hap-hazard
and in the dark. On some soils plaster may be worth
$25 a ton, and pay well at that price; while on another
it may be worth nothing at all, because it produces no
beneficial effect on the growth of crops on that land.
The same is true

If any Bible reader should infer from this that the
Lord Jesus intended to condemn murder and allow
legal or national man-slaughter to go unexposed
we must go to some other authority than the N. T.
Against the translation of this passage by Wesley
is "manslaying"; Tyndall 1534, kill not; Cranmer 1539
manslaughter; Geneva 1557. kill not. Going back and thus
step and we find the Septuagint and Vulgate in
their rendering "thou shalt not kill" as the true sense
of the Hebrew original. Under these circumstances
there appears to be no ground for the supposition
that either the decalogue or the gospel of Jesus
tolerates the man in taking the life of a man.

Highly valuing the Bible as I do I find many
passages in it that point to a source, above and
beyond itself, from which the inquiring and
thirsting soul must draw its supplies of heavenly,
satisfying food — to a Spiritual Teacher who is
both able and willing to lead his pupils into an
acquaintance with heavenly things. It is comforting
also to observe that this doctrine is not the property of
one sect or denomination of Christians: as I read G. Fox
and his associates I discern signs of the value they put on this
teacher; many of the writings of Sects of the present do the
same; on page 24 of the C. Ch. under the heading N. Riordan
Thos. S. endorses it; so does Mr. Hastings in No 23 of the Christian
Let any one who takes on himself the name of Christian go to a class in the school and Sunday by itself will find no room unemployed.

On the value of clover Prof. E. W. Stanton of Albany says "The reason of the truth of the old saying, that if you can start clover you can grow any thing is apparent." Why so? — It is well known that the roots of the clover plant strike deeply into the soil and not unfrequently below the bottom of the furrow and there, in many cases, it finds a larger supply of lime than in the plowed soil. That some beneficial agent exists in the subsoil the rise from the subsoil plow is a witness; that clover appropriates large measures of lime from the soil, the result of chemical analysis is a witness. That the plowing in a crop of clover fertilizes the soil many farmers can bear witness. When we apply 60 pounds of plaster there is 32 lbs lime — 46 Sulphuric acid 22 water.

The two important factors before us: the testimony of intelligent farmers that lands continually cropped without a corresponding application of manure does tend to barrenness: — we have this silent but visible testimony that, although they differ in some measure as to the mode by which lime operates on soils, it does, in some way tend to fertility, by the hundreds of tons of lime, either as sulphate or carbonate that are annually applied on their farms. We have the testimony of scientific men that soils containing 60 per cent of carbonate of lime are productive without manure; — containing 20 per cent they require manure; — and if only 1 per cent is present then they are barren. The point being definitely settled that lime, in some form, is required we are led to consider which is the most economical way of procuring it?

		Lime	Sulphuric acid	Water	
100 lbs	of Plaster of Paris	32	46	22	100 lbs
100	quick lime	100			75 lbs
100	Shell marl	72	silica & oxide of iron 10	organic matter & water 17	99

How to study the Bible"

The article under the above heading in the Sept. and Oct. No. also the one entitled "Bible lessons on Creation" by Pro. Rimmer I have read with much interest; many sentiments expressed in those articles I fully endorse, while other portions seem to require explanation. Connected with the reading I have called to mind a remark made by a well known Friend who professes a Western State who made a visit to a neighboring city, considered a religious man of good standing; the subject of pronunciation was Bible study; his remark was "For the last five years I have applied myself to a critical study of the Scriptures" (or words to that effect) Not knowing what he referred to the Scriptures in their English form of the common version, he was asked "What various do you prefer"? He manifested displeasure by the question and gave no definite answer to it. It seemed to me that he had almost forgotten that the Old Testament had ancient manuscripts of them written chiefly in Heb. and partly Chal., and those of the New Testament, chiefly in Greek, furthermore that the Scriptures to which he had applied such critical attention was only one of the several English translations of those precious writings. The above occurrence took place more than twenty years ago and the impression it made is fresh in my mind. Since then I have not met with earnest Bible scholars who were in reach of the same situation - devoting much of their time to a critical, and I trust in many, if not all cases, a prayerful study of those writings - who would quote passages from different versions with such marked confidence as if they considered that the Revisers appointed by King James were infallible men.

I have also met with earnest Bible scholars to whom I dared not apply the terms "superficial students" or unbelieving critics of modern science" who read the Bible under the conviction that no prophecy of the Scriptures is of any private interpretation" and these are more than simply willing to accept of the assistance of scholars of the present day in their search for the truth which holy men of old were moved to record in languages widely different to the English.

These modern sciences, regardless of the "oppositions of science falsely so called" which their opponents stand ready to pour upon them, are bringing to light a much more satisfactory translation of certain passages than that which appears in the common English text.

One may unite with S. R. when he says "With all the love and faith of our childhood we open that grand old English Bible, which our parents had taught us implicitly to believe in, and read there, as the very words with a calm assurance of its immutable truth; notwithstanding the severe criticisms to which the Mosaic account of the creation has been subjected there is expressed in the language of Moses much, vastly more, that Hugh Miller and his associates regard as truth, than what our common version brings out: furthermore, by consulting the testimony of the Rocks to which Hugh Miller refers in his book under this name, we shall find evidences that hundreds of centuries before the time to which Moses is by the general reader supposed to refer the earth was in a state unsuited to animal life - still less to the life of man. The testimony of the Rocks to which Hugh Miller calls our attention was neither in Hebrew, Chaldee, Greek or any language spoken by man, but graven by the Omniscient and Omnipotent Creator in characters which they were subject, all in accordance with the immutable Truth of God who is - all powerful in harmony with His will.

We must acknowledge our indebtedness to Phy[illegible] for calling our attention to the [illegible] but we are reminded that many Heb. scholar[illegible]

orthodoxy is unquestionably translated properly; thus Onkelos translates רוח by the pa'shpasa while the LXX passes by the word without translating it, again רוח (ruach) is translated Spirit or "cool of the day" (margin wind) 3:8.

In vi. 3 and God speaks a friend to Noah and sends him; in the translation of the same Heb word is translated wind 8:1.4; 7:39; 41:27 Ps. 10, 104:3

For the Gazette

"England has been completely outwitted by Russia" Copen. 813

In what way?! If a traveler, overtaken in a storm takes shelter in my barn and I see a tobacco pipe in his possession I tell him he is welcome to the shelter provided he does not light his pipe and endanger the building, and he gives me his the most solemn promises he will not endanger this building by lighting his pipe or any other way, and repeats the promise in a solemn manner: the traveler is well clad has a good team and evidently understands what he says. His business calls me away for an hour, when I return the traveler is gone and I go to see if all is safe at the barn: first I scent tobacco smoke, then by removing the litter I find the hot ashes of his pipe and the litter just ready to burst into a flame, these signs convince me that he did not do as he had promised: Would it be proper to say that that traveler had outwitted me? I had been outwitted by the traveler?

The N.Y. Witness of the 14 seems to place the Russo-Turkish war in its true light: Dungall says "If the Czar of Russia had foreseen that he would have to lose 100,000 of his countrymen, besides destroying as many or more Turks, and that he would nearly bankrupt the means and credit of the nation, by a war of incredible hardships he would probably shrunk from the undertaking. Perhaps there was some sincerity in his first declarations that he did not make war for the aggrandizement of Russia, but solely to right the wrongs of the suffering Christian population of Turkey; but if so, the unlooked for resistance which he met; and his enormous loss of men and money seem to have changed his mind and the aggrandizement of Russia has become a leading object with him, to which he is willing to sacrifice whatever reputation Russia had for fair and honorable dealing with other nations. The pretensions from time to time made to Britain and Austria were, as is evident now, intended to deceive in order that he might work his will on Turkey, and now that he has the Porte completely under his

foot; we shall see his real objects."

Does the Czar enjoy himself in his position of conqueror of Turkey? The Witness answers "Under this frightful load of responsibility it is reported that he has become a wreck, physically and mentally, and that he is likely to become one of the victims of the war, as did the late Emperor Nicholas (though a much stronger man) in the case of a previous war with Turkey".

Yes, those fighting men have been allowed, in their own way, to work out the great problem, and it foots up with the loss of 100,000 able bodied men, and probably by as many Turks, enough, laying them in line, head to foot, to make a double foot-path from Bristol to Montreal — Two hundred thousand of men slain, immunerable homes ravished and slain, and children destroyed — all this to satisfy the demands of the Demon of War! In 1816, when the crowned heads of Russia and Prussia were taking a tour in England, the writer of this had an excellent opportunity of seeing the face of the Emperor Alexander I of Russia, seated by the side of his sister — the Dutchess of Oldenburg. The bland, open face of that Emperor was in harmony with his attachment to certain friends of peace, with whom he mingled, and one of them accepted of his invitation to make his home in Russia.

Marginal Readings in the Bible.

There are, doubtless, many Bible-readers who make good use of the marginal readings in the O. and N. Test. To such readers the following hints may not be acceptable or needed, but there are others who appear to pay but little if any attention to them and thus the sense of the passage

Some of these various readings arise from a different rendering of the same Heb. or Gr. word, others from a correction of the original text: Thus in Gen. the Hebr word ruwach occurs ten times, five times translated Spirit; 6:17 & 7:15 breath of life, 26:35. grief of mind, margin, bitterness of spirit), 3:8, in the cool of the day, (margin wind of the day); 8:1, God made a wind to pass over. By referring to the Heb. Lex. we find the radical sense of ruwach to breathe — keeping this root sense in mind the Bible, and the mind of the Spirit by which it was written will be easily understood in many passages, which at first sight appear obscure, the seeming inaccuracies of our reviewers, the other in the mind of writers are made comprehensible.

Another illustration appears in N.T. 9:3 — where the marginal reading adjusts what appears contradictory in the text, but, as there is nothing very attractive in the figures or other mark, the correction is generally overlooked. A good explanation of this discrepancy may be found in Smith's Dictionary of the Bible art. Septuagint, also in Edinburgh Review. as a full statement of the case would occupy too much space in the Review only a concise sketch is given: in the Revision published by the Philadelphia Bible Society, much used by Friends, in the passage under notice the figure 2 — not appears to which in the margin. In the Heb. Bible v.2 (corresponding with v.3, in N.T.) over the letter Aleph in Lo = not, is placed a small circle O. referring to the foot note in which Lo = is changed to Lu = to him, both words having nearly the same sound it is allowable to think of one person reading to another who was writing, both intent on producing a true copy of the text — the reader finds Lu in the original

Before the invention of printing the [illegible] of transcribing [illegible] original manuscripts and it is allowable to suppose that for the sake of saving time one person would read the original and another write the copy. It is well known to English readers that there are several English words which have the same or nearly the same sound yet having different significations are formed of different letters e.g. we have rough - not smooth; ruff - something formed in plaits or plutings; a third of the word - sorts. These words have the same sound, but our familiarity with the language enables us to apply signification as the case may be. Other languages have words which occupy a similar position - The Hebrew has its [illegible] in Gen. 1:2 we have the Heb. Ruakh - spirit of God, about 400 times, translated "spirit of God" Gen. 1:2 - "in the cool of the day" - margin winds - 3:8; the breath of life 6:17; 7:15; God made a wind 8:1. and God smelled - 8:21; 27:27.

Heb lex.

By referring to the lexicons we find the radical sense of ruach is to breathe: - Keeping this in mind many passages, which at first sight appear obscure, are made comprehensible: the spirit and the wind - both being invisible although powerful, we see the reasonableness of one being used to represent the other.

Another illustration appears in Is. 9:5 - where the marg. reading adjusts what appears contradictory in the text, but there is nothing very attractive in the figures or other mark, the correction, is generally overlooked. A good explanation of this discrepancy may be found in Smith's Dic. of Bible. art. Septuagint, also in Bamberger Version [illegible]. In most reference Bibles in the passage under notice the figure 2 refers to hiny in the marg. in the Heb. Bible v. 3 (corresponding with v 3 in Eng.) over the letter aleph in לֹא = not, is observed a small circle ○ referring to the foot-note, in which לא = not is changed to לו = to him: these words having nearly the same sound. It is allowable to think of one person reading to another who was writing, the latter intent on producing a true copy of the text. The reader finds לו in the original pronounces it לא, the writer of the copy writes לא = not. "It is easy to see" (says Rev. Will. Middleton D.D.) "how the possible rendering of this first part of this line arose from the similarity of these two letters (or sounds) and how from an ancient error in the Hebrew text". The following translation restores the whole passage to its original clearness and force"

Marginal Readings in the Bible

There are, doubtless, many Bible-readers who make a profitable use of the marginal readings in the Old and New Testaments — to such the following suggestions may not be acceptable; there are others who appear to pay but little, if any, attention to them, and miss the true sense of the passage.

Some of these various readings arise from a different rendering of the Heb. or Gr. word, others from correction of the original text.

Before the invention of printing the pen did the work of transcribing and thus multiplying copies of the original manuscript, and it is reasonable to suppose that for the sake of saving time, one person would read the original and the other write the copy. It is well known to English readers that there are several English words which have the same or nearly the same sound yet have a different signification are formed of different letters, e.g. we have *taught* — not smooth — "This road is rough;" "he is rough in his manners;" or "something formed in plaits or flutings for dress;" a kind of the wood-cock species. These words have the same sound, but are familiarly with the language enables us to apply the proper signification as the case may be.

The Hebrew word רוּחַ occurs ten times in Genesis: five times translated *spirit*; 1:2; 6:3; 41:8, 38; 45:27; 3 times "breath of life" 6:17; 7:15, 22; "grief of mind," (margin, bitterness of spirit); "in the cool of the day" (marg. wind of the day); 3:8; "God made a wind to pass over" 8:1.

Jan 24th 20 Thine Epistle is to hand and the information it contains, especially that relating to the probability of a Friend being put in charge at Brown Hall may give a free discussion of certain doctrines important to be denied from the Scriptures. Let me name if the Friends Expositor

My enquiry in relation to the inspiration of the Bible was also glad to see although a satisfactory answer to it may require much search in the Scriptures and no small amount of freedom from the belief that the original writers, the transcribers and translators were infallible men.

But let me say I attach great importance to the Bible — even the most defective translation of it by a conscientious scholar and share with Dean & Archbishop French in apprehending the danger in changing the translation, & undermining from its fixed anchors the whole religious life of English speaking people. Notwithstanding the labors of clerical and lay preachers who depend so much on the "letter" of Scripture we see what a deplorable want of morality and subordination exists in the community & which some professed "Bible-Christians" are not entirely free — to take away, or damage, to any extent, the influence of the "letter" and its adherents, would plunge the community into greater misery & disorder. I therefore sympathize with the conservative citizen who says "do not meddle with this just lest it crumble to pieces in your hands and we are made worse off than we are." As yet as no sane person insists that we read the Bible in the language in which it was written, we must have a translation and all sensible men, I suppose, desire as correct a version as it is possible, with the best means within our reach to get. Expositor must be able to think in Hebrew or Greek and transpose thought into English.

The word "inspiration" I can find twice only in the com. version, once in this my text - Job 32:8; 33:4. In Job 32:8 it is the translation of the H. נְשָׁמָה neshamah = breath; in Gen 2:7; 7:22; Is 2:22, nishmath = breath; translated breath. In Job 41:9; neshamah is translated blast. and נְשָׁמָה neshamah, breath in Authorized V.; in the R.V. Marginal neshamah is = breath and ruach = blast other examples might be given, In Is 30:33 the Sept V. & R.V. ruach = breath is = πνεῦμα pneuma. and the Lord Jesus uses this word John 20:22, when breathed on them and saith unto them Receive ye the Holy Spirit R.V. explained.

In 2 Tim 3:16 "Inspiration of God" is the translation of theopneustos which the Lexicons define. θεός God, and πνέω to breathe. — Inbreathed or inspired of God, divinely inspired, giving by divine inspiration." (Rose's Rockhurst Greek Lexicon)

Bringing the above passages together we see that inspiration signifies a breathing on or into man Holy Spirit: the language of scripture is not Holy words, but "Holy Spirit" not a Holy Spirit: as though there were more than one, but simply Holy Spirit. Such words must be means used by Divine thought, and in accordance with this interpretation we read the words of Jesus to the Samaritan woman (John 4:24 "Spirit is God" "God a Spirit" is in the R.V. & R.V. is in brackets as supplementary. When prophets of the O.T. or apostles or evangelists of the N.T. or really converted men in modern times are truly led by the Spirit of God, divine truths are revealed to them, and the truths revealed to modern apostles preachers and teachers are in many cases, as truly applicable to the conditions of certain portions of the human family as the messages of old were to those they were delivered. & the Divine Spirit thus as an omniscience can add now of turning" (Jas 1:17).

Jer 23:12 Is 42:1

In the R.V. of John 3:8. we have another illustration where it reads "The wind blows where it listeth" here wind is the translation of πνεῦμα pneuma; the N.T. corresponding with the O.T. ruach - see Gen 3:8; already noticed, ruach is translated Spirit - Ps 51:11 - Ruach El - Spirit of God Gen 1:2 Job 33:4. This discrepancy is avoided in the versions of Wycliffe, Rheims, and N.T.R.V. where it reads The Spirit breatheth where it will" & the words of Jesus that followed intimate the idea of inspiration of God in the most intimate and broadest sense - "thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit".

The sense that I gather from the above is that the "inspiration" which Jesus regarded and taught was equally broad and effective as any to which the apostle Peter referred: when "For the prophesy came not in any time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." 2 Pet 1:21: The idea - sentiment or doctrine and then left to communicate it to their fellow mortals by tongue or pen in whatever language they could use in truth - electrical - without concealment: I consider Gal 1:12; Eph 3:3; 1 Cor 2:10 2 Pet 1:20 and Rev 1:1 to be in harmony with this conclusion. I am aware that some well disposed men idolize the Bible & that cause that they affirm that "every book; every chapter - every verse; every word - every letter of the Bible is written by the finger of God." I confess that notwithstanding this very high value I put on that volume I do not agree with them but the doctrine I express is above

רוח = air, breath, spirit, mind of man, minds, will
πνεῦμα pneuma = wind, spirit, life

Sacrifices and Offerings.

The various words which have been translated sacrifice or offering, and the various significations of those words, afford a subject that may be studied with much interest, and profit, by a mind upon such an unpossessed mind: the article under Sacrifices in D. B. contains much information on this subject of value to the reader.

Not less than seven Heb. and two Gr. words have been translated sacrifice or offering: of the Heb. we have Minchah from the obsolete word minch to give, to make a present of; and it is remarkable that the first mention made of offering — Gen 4:3 is minchah. The unbloody offerings of fruit and grain and we may also remember that this ceremony was practiced long before the book of Leviticus was written; what ever the motive was that prompted those brethren to make their offerings to Jehovah we are not fully informed, but it seems safe to infer that a feeling of gratitude was the prompting and the Lord [Jehovah] has respect unto Abel and his offering, he had not respect (it was minchah offering in each case).

Centuries after that, during which the Israelites had many and opportunities of learning the impropriety of making bloody sacrifices. Zephaniah was commissioned to cry unto "Jews" the word of the Lord [Jehovah] ... Be not emptiness is the multitude of your sacrifices [Zebachim] (3.1-11)

14/3-76 — In the Vermont

Shall the sword devour forever? knowest thou not that it will be bitterness in the latter end (2 Sam 2:26 This was the warning given by Abner to Joab — may we not gather from the instructions of Paul to Timothy that every man who allows himself time to think of the life and his progress of civilization among his fellow mortals soon disappears among the many, two, the power of either over ourselves: intriguing beverages; and the second. Every man who has allowed himself time to read in the Vermont Witness, the petition to the ministers and churches in favor of the principles of Temperance will see that, with the change of a few words, the petition would serve the purpose of the Friends of Peace.

No thinking man fails to perceive the enormous power of the pastors and congregations of our Christian Churches: those who were engaged in the late anti-slavery cause can call to mind the earnest appeals that were made to the religious teachers of those days, and the noble few who took prominent positions in opposition to the slave-holding oligarchy. While the friends of the slave, the friends of the slave-holder — the friends of humanity were lifting up their voices with their appeals to ministers and Pastors with them their proclamation ever "come over on the side of humanity and help us!" the mass of those educated and favored (mentally) religious teachers stood with cold clearness and forbidding looks on the hated Abolitionist. until the crash came and men with kindred blood of like professions rushed to the conflict. Brother spilling the blood of brother.

And now that "cry" is repeated: Ye ministers and churches of our country, come over on the side of practical humanity and assist us to bind those two monster-opponents of civilization! Let the principles of Peace and Temperance to triumph be carried out in practice, and we, all, may be partakers of the blessing in store for the faithful laborer.

The well-known practice of organizing is becoming quite general among the advocates of Peace, scattered, as they are, in many States, thus procuring the advantage of being prepared; the Advocate of Peace, the organ published by the American Peace Society gives a full account of the Annual meeting of the Iowa Peace Society in which D^r Magoun, President of Grinnell College took an active part in prayer and the leading speech of the evening. Doubts have been interlined by the friends of Peace in Vermont to adopt the same rule under the impression that there are scattered over the State enough Enlightened professors who see the inconsistency of War and Christianity, and enough to make an influential association.

From Elgin, Ill. there comes a monthly paper entitled by the friends of Peace and general improvement; from New Bedford, Mass. we have the Messenger of Peace; from Philadelphia, Penn. tracts and pamphlets on Peace, which are scattered widely, the chief design of those publications is not to advocate the preeminence of one Sect over others but the preeminence of Peace principles of the New Testament over the war doctrine of politicians. Whatever such construction may be put on the principles of the U.S. Constitution we feel well assured that the Prince of Peace demands of His disciples compliance with His precepts leaving it to Him to determine the right of matter. In aiming at a "liberal construction of His words" "blessed are the Peace-makers x x" we take them as having a simple and comprehensible meaning, and in accordance with their peaceful meaning men have labored and succeeded in averting anticipated wars which threatened a vast destruction of life and property. The aim of Peace-men is to disseminate more widely the same Anti-war sentiments

Now endeavoring the formation of N.E.P.S. society by application to the State Legislature Constitutions &c &c

The peace policy with the Indians a failure! Indeed! Who, may see so bold an assertion? Do those who have seen "at the front" laboring honestly - conscientiously to carry out the Peace Policy for the benefit of the Indians? Do they say that the Indian is incapable of receiving primary instruction? That he is unwilling to be enlightened? The tenor of their reports as the very reverse of that. Those claim that the greatest difficulties they have encountered have not originated with the Indian, but with those who saw that the success of that policy would lead to the entailment if not the absolute abolishment of their unrighteous and fraudulent dealings with the Indians — from that quarter comes the cry "It is a failure" We must look deeper still, &c &c.

Let us now know what the men "at the front" on the peace-side have to say: Enoch Hoag, a New England man removed to Iowa and settled there in twelve years engaged in farming business near Muscatine, I had the pleasure of spending part of several hours with him in company with Gen. Harney in which conversation he said nothing that led me to doubt the propriety of his being placed in a position where his capacity for usefulness and more than all - where his integrity or uprightness would be exposed to trial; sustaining this character among his fellow and thoughtful friends he was proposed for and received the appointment of Superintendent of Indian Affairs for the Central Superintendency making Lawrence, Kansas his central office: after seven years of unceasing and laborious devotion to his work, he resigned his office, and in his letter of resignation by saying "I have labored At a meeting of the N.Y. Bd. of Mi. - the Gen. say "The Committee Now before we decide to pronounce judgement on the N.P. System as a failure it will be well to read the deposition of an impartial witness - Gen Harney all in the N.Y. Ind. p. 16. which is appended

A few Reasons in favor of forming a Vermont Peace Society.

Let any one who is not strongly in favor of fighting instead of arbitration as a means of settling disputes between two men, two towns, two counties, two States or two Nations put to his thoughtful mind the question "Is war a blessing or a curse?" and in nine cases out of ten the answer will be "war is a curse" If any substitute for it can be found so that disputes between Nations may be settled in any other manner than by appeal to arms the people should be settled, by all means let us have it!

The Advocates of Peace movement ask for a substitute has been found — Arbitration! Such a substitute has been tried — by the most powerful nations of modern times — Switzerland and the United States of America — have tried it: it was a severe test to which it was submitted, but it bore the strain and has proved itself equal to the necessity — it has nobly saved the lives of thousands of able bodied men and millions of treasure on both sides. This is the legitimate fruit of the Peace Principle

More than twenty years ago the late Revd Thomas James of England gave his views on this subject in these words "Let the Church of God be a society for the promotion of the principles of universal peace" Hitherto many faithful ministers of the Gospel had made similar declarations of their faith, and lately these pacific sentiments have rooted themselves more and more deeply into the public sentiment of the people of England and America and under the belief that the public sentiment of Vermont has to a certain extent received that pacific impression, & that for the purpose of spreading it more widely and making the impression more deeply on the consciences of Vermonters it is proposed to form a Peace So-

Dear Friend, John Dargall Feb. 24 1850 - 76

I am glad to see two pages of N. of A. 97 a letter from our mutual friend W. M. I am sure we believe that he can safely speak as he does in that letter and that he has labored as faithfully for the enslaved & the injured & despised & black & white of the South

Allow me also to say that a "letter from a friend" in this would not be such a rare thing if the Lord would allow a little space occasionally for friends to speak & occupy not so much on theology & practical christianity without special authority, but we say that the number of friends in Vermont is small yet a goodly proportion of them are readers of the Witness and the middle & left forms the Vermonter will indicate their approval of anything in that paper that favors their efforts to establish the day when "nation shall learn war no more" when peace on Earth & Glory to God shall be rule and not exception.

Men and women who, thirty years ago, were earnest and prayerfully engaged in the abolition of slavery called loudly on the Church to come out & join their standard of "immediate" and help us. Pro-slavery women were sure that unless the Church would do so Southern ladies slavery would go out in blood. Pro-slavery appeal, with a few exceptions, in Quincy & Boston & Cincinnati & elsewhere, to the clergy and lay-members stood with folded arms & fiddling looks on the hated abolitionists. Then came the dreadful crash and 300,000 slaves who were prohibited by Divine Providence & the Peaceful Bread sinews were sacrificed to the demon of slavery. Now a similar class of men and women are earnestly calling on clergy and laity in finding fit & immediate & peaceful & two sides to embrace the present favorable opportunity, when men's passions are not inflamed by active warfare to come and join the ranks of those who regard the promises & glorious & Spirit of Jesus & Paul & Peter & John & the Apostles & those favored men D. L. Moody & Sankey wanted during the influence of an hour or two, over the sign of Jones civil-barbarism & Lawrence & they might gain

4 mo 16 –

M for Mamma

M for Mamma repeated Willie, who had completed his third year of acquaintance with this terrestrial world. M for Mamma, and buttoning up his book stid out of his grandma's elbow chair, under the table and out of the room with such haste that his grandpa asked What is the matter? replied his grandma, Willie has learned that M stands for Mamma and he has gone to tell his mother.

When Sir Isaac Newton saw that the apple fell from the earth it caused it to rise on the twig that had sustained it he was barely more elated with the train of thought that followed than was Willie when the road had led him to some mysterious way he had a signification and that his mamma was interested in it. Willie had learned to recognize round O and "crotched S" and "double V" (he never says double U) as black marks on white paper without an ampending any peculiar interest, and any suggestion from a third party he impudently treated as something that he was not bound to respect – it interfered with his favorite notion of infallibility and shocked in his grandmama, just when his grandma had taught him that M. stood for mamma he was electrified with the thought. it was his eureka

Herbert Spencer moralizes on the restlessness of the child and the unfeeling way in which some mothers attempt to control it and judiciously reminds his readers of whether way of instructing such a scholar, and Willie who had just completed his third year was under the tuition of one of those who, without studying Spencer had found the better way. Nearly at the usual hour of the evening Willie would say to his mother, Jacky to bed, he meant by Jacky his grandmother, Jacky to bed, he went to his grandmother's chair, drew a chair with a bible in it and turned over the leaves of the Psalms –

20 p 3 f

Petition of Friends in Ausable N.Y. 4 mo 14. 1876

" To Ferrisburgh Monthly Meeting –

The undersigned Members of the Society of Friends in Penn & Ausable New York would respectfully request that the money arising from the sale of the old Meeting house one half of which is in the hands of Elihu Hoag A committee duly appointed by this monthly meeting should be placed in the hands of Trustees duly appointed by a joint meeting of both Societies Viz Orthodox and Hicksites to be by them kept at interest and the interest expended annually in keeping the burying ground fenced and otherwise cared for the names of the committee are Platt Arthur, Richard D Reese and John Green Jerling as we do that it is important that the resting place of our relations and friends should be cared for the Hicksites will not contribute their half of the sale should the orthodox half of the sale be withheld from the desirable object we therefore respectfully request such action by the Society Ausable 4th month 11th 1876."

Names of signers Platt Arthur, N Athan Reynolds, Daniel Nichols E H Hoag Ruth L Hoag R D Reese Eliza Platt Arthur James Dickelson Jemima Dickelson Tommy R Arthur

Over –

Letters to Jas Sewall Phila – Shane Jun Cyprus N.Y. branch – Hoag – Wood, Edu Series Dr 1865 – 6, some new new – Lepisma saccharina, Dialonus Saone bug Shane Cam Lucida bull eyes, forceps &c

I would like to have your Students as pupils I 40 – an Appellius of 500 – dres, Merchants 100 two, Polarizing app

And other sheep I have which are not of this fold: them also I must bring, and they will hear my voice and there will be one flock and one shepherd. Jn 10:16 & Heb 13:20

The above rendering of this passage by the Revised Version of the Am. Bible agrees with Tyndale's of 1534 Wycliffe's of 1388 and some others: the difference turns on the translation of the Gr. poimnee which occurs four times in the N.T.: in Matt. 26:31; Luke 2:8; 1 Cor 9:7; twice it is translated flock in King James V. once daily Jn 10:16, translated fold - "but erroneously" says Alford. The Gr. poimnion occurs four times: Lk 12:32; Ac 20:28, 29; 1 Pt 5:2,3 in every case translated flock.

Gr. aulee occurs twelve times: in this twice rendered fold. in other passages, palace, hall, court: aulee does not occur in Jn 10:16. Under these circumstances it seems safest to accept flock of the R.V. & other Bibles.

But whether we accept this or that version we can hardly escape the responsibility that rests upon us as it does on all Christians to use the tendency of our religious views to draw the scattered enemies of the flock of Jesus into one flock. To use labor with the intention of bringing those within our reach to stream enough to the one Shepherd that they may pray for & live in peace & love to our own?

And we have the testimony of Mark (9:38) that in reply to the teachings of Jesus "John answered him saying, Teacher, we saw one casting out demons in thy name who does not follow us, and we forbade him because he followeth not us." And doubtless that apostle looked for some signal approbation from his master for such denominational zeal, but did he get it? Mark the reply - instead of approval it was reproof - Jesus said forbid him not; for there is no one who will do a miracle in my name, and be able readily to speak evil of me. For he who is not against us is for us. For whosoever shall give a cup of water to drink in my name because ye belong to Christ, truly I say to you, he shall by no means lose his reward. (Rsv)

With the above passages before us, illustrating the teachings of Jesus, it seems appropriate to inquire, Do they [illegible] one portion of the disciples of Christ to draw a line between themselves and another portion: and prescribe a test question by the answer to which they may be rejected by the other. It is comparatively easy work to draw a circle around us and say all that are within this circle we are willing should preach the gospel of Christ; but so do not for any course, answer these questions affirmatively we may [illegible] the circle we regret as unworthy of being recognized as [illegible]

The differences of opinion may be studied to advantage between Jerusalem that came down from Judea to Antioch and Paul & Barnabas who did not agree, and the question was referred to the Apostles and elders at Jerusalem. And when there had been much discussion Peter rose up and said - Now, are the promotion of those questions prepared to present show that those they would exclude from their favor are lower than the Gentiles of whom it is said "God who knows the hearts

Acts 20:31, 1 Cor 5:1

Acts 15:3-9 (esp)

Ellwood on partition walls 231-2 Antioch & Jerusalem 300 yrs Ch Hist 93

Church History 1-43, 88

…ver shall give a cup of water
…long to Christ, truly I say
…not lose his reward." (Rom
…re before us, illustrating the
…ns appropriate to enquire
…tion of the disciples should
…themselves and another for
…opinion of a preacher of
…exceeded by the other. It is
…to draw a circle around ourselves
…their five circles, are we willing
…of Christ; but should we do
…on those questions affirmatively
…having recognized as fundamental
…may be excluded to advantage
…came down from Judea to
…in perverting the simple
…Gospel, with whom Paul
…ree, and the question was so-
…elders at Jerusalem. And when
…ssion Peter rose up and said
…of those questions prepared to
…they would exclude from
…ion the Gentiles & purify
…ir hearts
…Jerusalem had sent them
…had received the Epistle from
…sent to Jesus, to submit to the
…ordinances
…faith. And it is different
…days of the present day stand
…walls" as some men would
…never
…going back
…Christian who were preparing for the
…Christian Journey

…Antioch Planted 300 yrs Ord AR 98

…er the Gates who should be accepted and confirmed
…by Him. If He should for a season diminish the
…number of acknowledged ministers in any branch of
…the Church, it may at the same time increase the
…number of those who aspire in serving the Lord
…in preaching His gospel in its simplicity, looking
…to Him alone for instruction and support,
…seeing that there will be the as great opportunities
…then as now to preach [illegible] the power of God
…and the wisdom of God and, that this is life
…eternal to know Him the only true God and Jesus
…Christ whom He has sent." It may be a
…blessing in disguise to many in stirring them up
…a renewed prayerful solicitude for ability to
…to stand forth in the liberty wherewith Christ has
…made them free and that the yoke of bondage
…not entangled again with the yoke of bondage
…Some things friends would shy but as respects things
…that are behind let us reach forth unto those things
…that are before let us press towards the mark for the
…prize of the high calling of God in Christ Jesus. So
…that [illegible] earnestly respond Amen - and commune
…with that aspiration I would mourn for
…me finds an obstacle in our path in endeavoring
…to follow Jesus in bringing into one flock all
…his people which is a solemn duty to do our
…part as far as ability is given to us. To remove
…that obstacle so that may all feel that we have
…one Shepherd who cares for all? Can we
…truly follow Him unless we embrace such op-
…portunities as they occur? With the exception of the
…Primitive Church before the Gates were not just prompted to follow
…what he says. One thing I do - & to walk by the same rule
…& to mind the same thing

Constitution of the Freedmens aid asso

of Pittsburgh and vicinity.

Believing that the Freedmen of the Southern States are in need of education and that such education as will elevate them intellectual and moral training as will elevate them to a position in which they can exercise the functions of perfect citizenship to profit to themselves and fellow citizens. Believing that their capacity and willingness to acquire the necessary education has been fully developed by the labor thus far bestowed upon them, to the satisfaction and encouragement of their teachers. Believing that the additional assistance which they stand in need of cannot be looked for either from their own elders or from their late masters. Believing that the teachers of different grades that are required for this work can be supplied only by large, educated communities, such as may be found in some parts of the Northern States. Believing that the pecuniary remuneration of teachers and other pecuniary outlays must be met mainly by the benevolence of the North. And believing that the Northern people are in a condition to bear a considerable weight of voluntary taxation for this purpose.

Believing then that the necessities of the Freedmen are great, that the ability to supply what is wanting is in our possession; it remains to be seen what we will do in so dispensing the Lord's bounty over which we are made stewards so that the receivers may be blessed in receiving and the giver blessed in giving.

Under these considerations the following articles are agreed upon;

Art 1. This association shall be called the Freedmens Aid Association auxiliary to the American Freedmens Aid Commission.

Art 2 The officers of this association shall be a President & Vice President a Secretary and Treasurer. the duties of whom shall be similar to those of other associations. and who shall constitute a board of managers to direct the application of the funds of the association.

3. The individual members of this association shall be accountable for no more than they each voluntarily contribute or pledge themselves to contribute to its funds.

2 The principal objects of this association shall be to collect from the best available sources reliable information in relation to the wants of the Freedmen; and disseminate the same as opportunity among our neighbors; search for teachers who have the proper qualifications for their employment that are willing to engage in the Freedmen; and collect funds for the remuneration of such, and such other expenses the association may incur.

Dear young readers. In the book of 12 mo I said something to you about three important letters in the alphabet of Geology, you will please remember the letters are the elements of the earths crust.

I spoke of the grinding process by which some portions of the earths crust were rent by which they were reduced from hard rock to soft soil. In this grinding and mixing process we may perceive one of the wonderful ways by which the great Creator has brought the fair earth out of that "state" which the inspired penman speaks of as "without form and void", and into that in which the earth "should bring forth grass". There are, it is found, some persons, up and down in the land, that are frequently finding fault with the rocky and uneven surface of the earth but now let us suppose that it was just as even and smooth as the surface as they would have had it: then the water being so much greater in volume, and lighter than the land, the water would overflow all the land to such a depth that none "herb yielding seed nor fruit tree yielding fruit after its kind" could have grown, no "grass but for meat" could have furnished "meat" to the beasts of the field or fowl of the air: neither could they have been any footing for man or beast to live: we may see in this, as in many other instances, the evidences of design in the Divine architect to adapt one part of his creations to the wants of another. Now let us apply the same course of thought to the relation that the human family, and the deposits of coal and iron ore, (these other important letters in our alphabet). Some of those fault finders that I have alluded to would probably speak highly of the civilization to which man has attained notwithstanding the difficulties he has had to contend with. If we should be deprived of coal and iron ore our civilization would meet with a severe check if not a complete obliteration. The natural place of coal and iron ore is very much below the smooth and even surface as referred to, how could we have reached them without grossly marring up the earths crust as it is alluded to. The great upheaval of some portions of the land rolling back the waters into the "sea", and other portions rising still higher ready to receive the customs of the two important minerals of which I am only so, but at times, veins of easy access, placed them both within our reach. To me there is something in this that reminds us of adaptation. In answering the questions in the affirmative I think this view of our subject how appropriate is the language of the Psalmist "The earth is full of the goodness of the Lord."

Yours truly

Montanus.

Stand the attrition to which the elements of the earths crust
I spoke of the grinding process to which some portions of the earths crust
are subject by which they were reduced from hard rocks to soft soil. In
this grinding and mixing process we may perceive one of the wonderful
ways by which the great Creator has brought this fair earth
out of that state which the inspired penman speaks of as "without form
and void" and into that in which the earth is "caused to bring forth grass
There are at this present, some persons, up and down in the land, that are
frequently finding fault with the rocky and uneven surface of the earth
but now let us suppose that it was just as even and smooth
as the surface as they would have had it: then the water being so
much greater in volume than the land, the water would overflow
all the land to such a depth that "none of the herb yielding seed" nor fruit
tree "yielding fruit after its kind" could have grown so "grass herb for
beast" could have furnished "meat" to the beasts of the field or fowls of the air
neither could there have been any footing for man or beast to use may
see in this, as in many other instances, the evidences of design in
the Divine architecture to adapt one part of his creation to the use
of another. Now let us apply the same course of thought
to the relation that the human family bear to the deposits of coal
and iron ore, (the other important letters in our alphabet). Some of
those fault finders that I have alluded to would probably speak
highly of the civilization to which man has attained notwithstand-
ing the difficulties he has had to contend with. If we should be deprived
of coal and iron ore our civilization would meet with a severe
check if not a complete obliteration. The natural place of coal
and iron ore is away much below the smooth and even surface
referred to, how could we have reached them without some
rending up of the earths crust as is alluded to
The great upheaval of some portions of the land rolled back the
waters into the "sea", and other portions rising still higher
ed to see the existence of the two important minerals of which we not
only do, but often in, want of easy access, stand there both ready
our use. I do not see anything in this that reminds us of adaptation.
suggesting that question in the affirmative
Stating this view of our subject how appropriate is the language of
the Psalmist "The earth is full of the goodness of the Lord."
Yours truly
Montana.

but instead of the [illegible]
words me have the thanks and
possible from the book - what
gation of those calumnia[illegible]
on their part to live up to their
the opposition of open enemies,
hearted friends. Let us hear no
gideon. [illegible]
therefore go to produce in the case

[illegible]
war
the
of
for
stre
the
And
ing an
ant in the 19 verse of this chapter we have these words. "One law
shall be to him that is homeborn and unto the stranger that sojourn
eth among you." In this passage a very learned and excellent
commentator makes some interesting remarks in nearly these
words "As this is the first place that the term תורה or
Law, occurs, a right understanding of which much depends, I judge
it best to give its general explanation

It is presumed that we all regard Moses as living in an unparalleled
manner a teacher appointed by God to convey instruction and
subjects of the highest moment to the Israelites. We can regard
him Moses as acting under an impression of duty revealing to
him as an instructor of his people; and we can picture to
ourselves the dear known effects that must have resulted
to him and a people and afterwards to succeeding generations
that so splendid a law-giver had been faithful in his work
and to the convictions brought to bear upon his mind: and we
may seriously ask the question where would his people have
been and what should we be at the present time if no
number of the human family had consented to stand in his place
Where would have been the Christian at the present day if the
Evangelists: Matthew, Mark, Luke and John had failed in
the discharge of their respective duties to set forth in adorable
declaration of those things which were most surely believed amongst them
Could we afford to dispense with the labors of Paul or any of the
Apostles while they were engaged in defining the nature of law
that came by Moses and the grace and truth that came by Jesus Christ
And bring the question down nearer to our own time where
should we have been, politically, if in their day the Hancocks
the Adams and the Jeffersons had shrunk from their duty.
And what would have been our condition if Martin Luther and
a few workers had suppressed their Reformatory sentiments.

An Appeal to Vermonters on behalf of the Freedmen.

So well informed, and so ready by sympathize with suffering
in general matter
humanity as the generality of Vermonters are that it may seem to
majority
much like impeaching their intelligence or their [illegible]
to make further appeal to them on behalf of that portion of our fellow
Americans — the Freedmen. But, as it is believed, there is a
minority of Vermonters and people who, though, equally well in
formed, have not yet so fully responded to the convictions of
duty they have found resting upon them as is desirable, this
appeal is made.

All readers of the Bible (and their name is legion) remember something of the
account given by Moses of the liberation of the Israelites from
Egyptian bondage: we read that "the children of Israel sighed
by reason of the bondage, and they cried, and their cry came up
unto God, by reason of the bondage. And God heard their
groaning, and God remembered his covenant with Abraham,
with Isaac, and with Jacob. And God looked upon the children
of Israel, and God had respect unto them." And the Lord said
unto Moses: "I have surely seen the affliction of my people which
are in Egypt, and have heard their cry by reason of their taskmas
for I know their sorrows: and I am come down to deliver
them out of the hand of the Egyptians, and to bring them up out
of that land unto a good land, and a large, and unto a land
flowing with milk and honey." "Come now therefore, and
I will send thee unto Pharaoh that thou mayest bring forth
my people, the children of Israel, out of Egypt."

Now, we perceive that it was the design of the Lord to
deliver the Israelites from bondage, but in carrying out that
design he selected from the human family an agent, and
Moses, tremblingly, accepted that agency. We observe also (& very
that, when the children of Israel had passed the Red Sea and were
fairly out of the lands of their old oppressors, the Lord did not
turn them loose in the wilderness of Sinai, or rather suffer them
to wander about as wholly without order or organization:
one of the first duties that Moses was required to perform was
in relation to an "ordinance". The Hebrew English word "or
dinance" is the translation of the Hebrew word חקה chekek, which
signifies to delineate or pourtray, as in Isa. 49. 16. Behold I have
graven thee on the palms of my hands. The Septuagint gives the signific
sense of the Hebrew expression by rendering it Behold I have pourtra
thy walls upon my hands." The Prophet is understood to allude
to the Eastern custom of tracing out on their hands not the initials but
the sketches of certain eminent cities or places and then rubbing
them with powder of the hennah or cypress and thereby making the

more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance.

Bradford [illegible] I want to give, as near as I can remember his own account given, in my hearing, by an old man [illegible] of the "Christian" books, of the use the above verses were to him. The text of which the above verses may be considered a paraphrase is found in Luke 15:7. Graylocks said "I was confined to my bed by sickness not long since, and when reflecting on my age and the decaying ability in me to resist the attacks of disease and consequently the probability that this would be my last sickness, I was led to look over the leaves of my past life and to see in how many ways I had disobeyed the Lord's requirements, and the sum total of my sins, sinned so enormous that I was led to doubt whether the chief of sinners could ever meet with pardon from a King of peace and holy the Great I am. The page of my sins was then [illegible] Whilst under this depression a silent suggestion was made to me that it was useless for me to expect forgiveness for such a life of rebellion against the Lord — I could repent sufficiently to entitle me to mercy. it was useless to attempt it. The door appeared to be open, and the enemy came in like a flood my faith and hope were well nigh extinguished. and the agony of my soul I cannot describe. But while in this suffering state there was almost audible "a still small voice" that whispered — "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance." and continued Graylocks upon the enemy discovering that I was inclined to believe in this message caught by that "still small voice" he quickly departed from me, and then I felt a solace in believing sweeter than I had ever known before.

It might have been a new experience to that old man but others that had been enabled to pass that ordeal before him might fitly make use of the words of Peter (1 Pet. 4:12) Beloved, think it strange concerning the fiery trial which is to try you, as though some strange thing has happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. It was another fulfillment of the prophecy (Ezek 39:29) "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Perhaps Christian supposed the trial to which his faith had been exposed was something entirely new to a religious disposition, but if he had turned to Bunyan's account of the Pilgrim's conflict with Apollyon, in "Pilgrim's Progress" he would have seen that others had passed through similar ones and if he had opened his Bible and read Peter's testimony (1 Pet. 4:12) he would have perceived still more impressively that he had opened at Ezek. 39:29 he would have recognized the fulfillment of prophecy uttered [illegible] than nineteen years ago. But when our Christian pilgrim has [illegible]

Selections from Books of Discipline and other writings, intended to show that the Society of Friends never have regarded any special form of dress or any particular kind of material out of which it should be made, as essential to the due observance of the wholesome plainness in dress required of its members; with some observations by H.M.

"Let nothing be done through strife or vainglory." Select "Nothing at any time to be ~~ought~~ sought to be done contrary to" Extracts "Genuine zeal without bigotry, and faithfulness without severity "our principle of plainness of dressing, simplicity and ability become daily guides; and not to conform to the changeable fashions of the world; though we may occasionally adopt alterations which are convenient or useful". Yearly Meeting's Minutes, and Baltimore Book of Discipline.

The following selections from writings of estimable and respectable, principally those by members of the society of Friends, have been made under an apprehension that some departure from primitive ~~rectitude~~ simplicity amongst us in relation to the plainness and simplicity, as marked the habits of discipline of our society, and the writings of early friends.

My intention has not been to lessen the weight of our religious or moral obligations, but rather to show that the obligations to observe plainness and moderation, particularly in regard to ~~keep~~ keeping free from those absurdities, and ~~evil~~ evil practices by superfluous observers, and some others who have been prompted to the trouble to examine the numerous works extant upon our principles and practices, and ~~to~~ to find out and ~~to~~ to clearly, unconscious of the care required in tracking upon this subject, to avoid every appearance calculated to wound the feelings of others, or lead another away from our acknowledged principles. It has been ~~said~~ said (see Friends Review September 24) "that there would be great absurdity in a professed ~~to~~ religious society endeavouring to ~~revive~~ revive the antient and long established doctrines of Friends, it may be justly remarked that the principles laid down in the Apology, have been the test of the succeeding sections, which were of ~~the~~ the highest talents of the highest order" "have ever been able to apply to them". Accordingly any one attempting to prove that plainness and moderation in dress, as well as in other things, have nothing to do with our principles, would come readily "too late with his discovery".

I have no such purpose in view, mine is only a humble effort to show that an establishment of our principles does not require that our dress should be in all cases alike or singular in its appearance. Any person commencing a controversy

with the principle, as defined by Bentley, but if the pen expresses a few thoughts can be called a controversy, I have with that construction of the principle that leads us to inflict a penalty more so he though willing to regard the cardinal points of accuracy, simplicity and ability, both on, may retain the use of a dash neither unsightly nor pretentious, because it does not resemble the dash worn by others implying a similar profession in our ranks, and I have endeavored to be plain and open, without exposing myself to the charge of attempting to "excite disunity and discord amongst us". Believing it possible to entertain different views in relation to the expediency of a principle, while our attachment to that principle may remain unchanged.

I have wished that this business had fallen into other hands, but if this fact should induce any other hand to undertake the task of defining the position upon the Rifle as now with which it is entangled, I shall not have blown in vain: in the interim I ask for a little patience.

In making the selections I have endeavored the best of perspicuity would allow, and if I have not in every case quoted the whole sentence, the omission has not been made under a wish to make a garbled selection, or to draw an unfair inference, but for the sake of brevity and as the volume and page are mostly given the reader may refer to the authority for himself.

The marked words are mostly those of my own marking, intended to assist to call the attention to the particular sense they are intended to convey.

It may not generally be known, that, to use the words of Thomas Clarkson,

our present attachment to particularities is considered little better than the worshipping of Idolatrous forms, and unreasonably called by the name of Idolatry of the Quaker sect. This charge if it were true would be serious indeed. It would be serious, because it would take away from the religion of the Quakers one of its greatest and best characters. For how could any people be spiritually minded, who pass the worshipping of Idolatrous forms? It would be serious because people who place religion in particular forms cannot reasonably be become superstitious." Pub. Quakerism 2d ed. 277

Should be premised that I have taken the same ground that is taken by Penny Cyclo in this principle, a work published by the same people Charting, also by the Baltimore Book of discipline namely that we may occasionally adopt alterations in our dress which appear convenient or useful without departing from the good order which our discipline requires provided decency simplicity and stability be duly upheld therein. And with a view towards impressing myself of the sentiments of our friends on this point, I have taken some pains to examine their writings, principally those of George Fox Robt Barclay and Wm Penn also those of later date, and after all I found Barclay's language, I have found expressions to the same purport, that is positive as that I have taken is by no means peculiar to ourselves. Assuming reasonable respect that had they who were instrumental in the original formation of our discipline, believed it important for friends to adopt a dress of simplicity color materials & shapes that some evidence of that belief would have been left on record among the writings they published in defence of their peculiar principles and practices. But

a respectful search for that residence does not bring it to light on the contrary without a different character is more abundantly and the distinctions are principally from the latter class.

If any one believes that any peculiar forms of dress have been established, and essential to the due observance of the divine law ages established, that the life could not be strengthened by the acquaintance with the changes that have taken place since the time of primitive friends. It has been noticed by others as well as Thos Clarkson, that although the limits prescribed by our discipline, have by the generality of our members been duly observed, yet the dress of those, usually considered consistent members for one age by two undergone so small change since the commencement of our history, which might have been very properly regarded as declensions from our original simplicity but an imposition of shape or material been required. but as neither the declared nor implied meaning of those expressive words decency simplicity and neatness has ever appeared to the thought of some which some have deemed deceptive, alterations, indeed by the increased cheapness and shortness of many articles of dress, household furniture and carriages have taken place without materially disturbing the harmony of the body.

The undyed clothes generally, and the bottom pebble in some cases worn by the sober minded and religious people from among whom these embracing the peculiar sentiments of the Society had come, have by age been laid aside, and their place

taken by the use of finer texture and more varied color; the looped hat similar to those represented as worn by the soldiers engaged in the revolutionary war, and worn by many elderly and exemplary friends fifty years since, has been exchanged for the round hat generally of narrower brim. The materials used in making the hats have also undergone a change as well; the thick heavy wool hat, well suited to protect the head from the inclemencies of winter, is substituted by the light beaver or straw, adapted to the heat of summer.

The inconvenient breeches and gaiters with a row of buttons, and a string or buckle, not unfrequently of silver, to each knee, have given place to the more commodious pantaloons; the large silver buckle shoe has been taken from the shoe, and a buckle string often a leathern one does the business

could be mentioned of necessity, such as the use of suspenders, umbrellas, gloves &c. suspenders the adaptation of which probably gave rise to some uneasiness in the minds of those who insisted that planting was an exclusively hereditary that ancestry is now only the subject of history.

In substituting pantaloons for breeches, the light beaver or straw hat for summer, in place of the heavy wool only available for winter use, and the occasional use of the fur cape also for winter wear, decided improvements cannot be claimed to have taken place, the pantaloons for instance, are less costly than the breeches and gaiters, but more convenient and simple. In the change from the heavy to the light hat, the improvement is no less perceivable, while as we have improved articles to those that have supplanted, the alterations have been made without disregarding the dictates of de-

very simplicity & neatness have not been disregarded but they could not have been made consistently, had the discipline been construed as I apprehend some conscientiously would they have been tolerated as they have, could those who had adopted them been chargeable with an intention "Bible rows superstition" thereby.

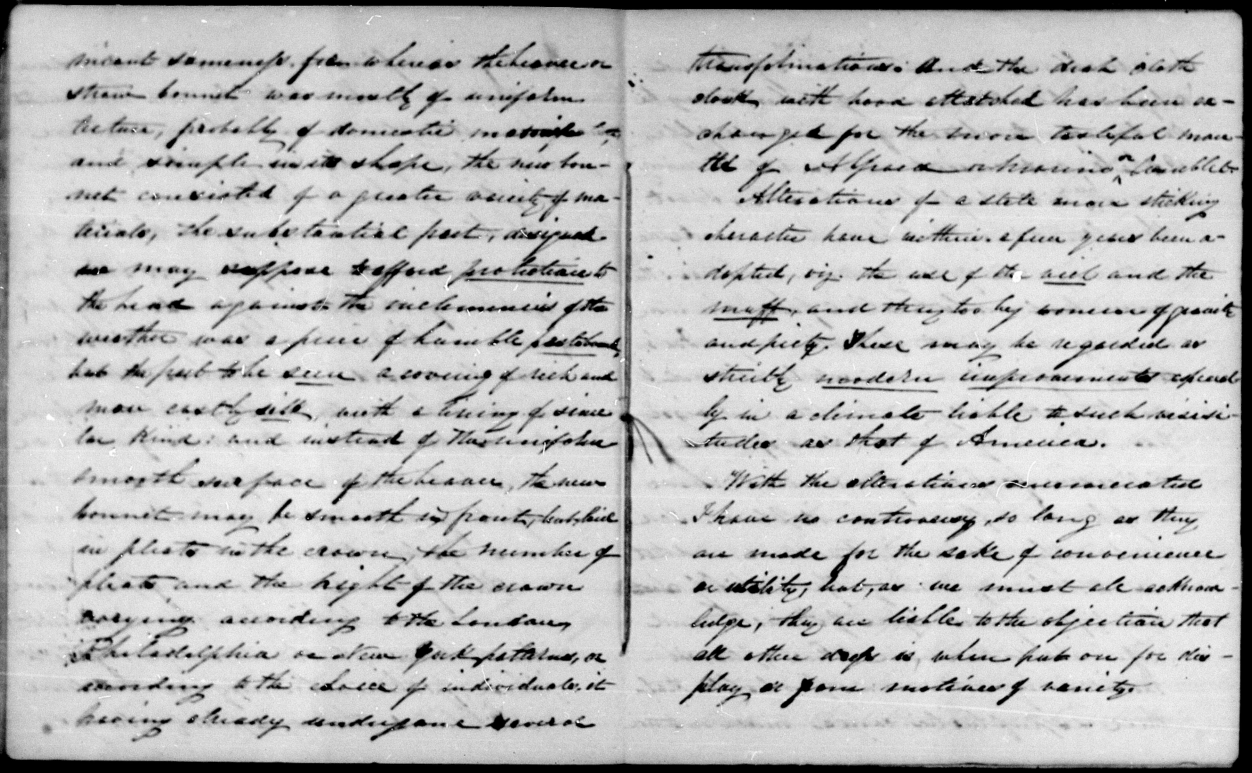
Therefore shou[illegible] shocking [illegible] appeal of sense, repelled conscientious friends. Smile now allude to that worn by women and they of superstition also.

By comparing the dress of exemplary women friends of the present time, with the account we have of that worn by the same description even when the Society of friends first became organized a difference as great is observable. The same latitude, recognized in the Baltimore

Book of discipline, as consistent with decency, simplicity and neatness, has not been marked and alterations, which concurrence in usefulness has supported have been adopted by them to which the same relates

The black hood, made of cloth, worn by the religious women previous to the organization of the Society of friends, and some among whom the duskish hood previously worn, was laid aside in the course of time, and a bat or bonnet of straw or silk took its place, some specimens of which are to be viewed, at the present, kept as objects of curiosity and not in use without instruction.

Then followed the bonnet of pasteboard covered with silk, this alteration must have been startling in a high degree to those, if there were any at that time who believed that simplicity always



ordinary dimensions from the lower thickness or straw bonnet was made of uniform texture, probably of domestic manufacture and simple in its shape, the new bonnet consisted of a greater variety of materials, the substantial part, designed as may suppose to afford protection to the head against the inclemencies of the weather was a piece of handsome pasteboard but the part to be seen a covering of rich and more costly silk, with a lining of some fine kind: and instead of the uniform smooth surface of the former, the new bonnet may be smooth or pouty bodied in plaits to the crown, the number of plaits and the height of the crown varying according to the London Philadelphia or New York patterns, or according to the choice of individuals, it being already undergone several transformations. And the dark cloth cloak, with hood attached has been exchanged for the more fashionable mantle of different varieties of texture.

Alterations of a still more striking character have within a few years been adopted, viz. the use of the veil and the muff, and things to be sometimes of grave and piety. These may be regarded as strictly modern improvements, especially in a climate liable to such variations as that of America.

With the alterations enumerated I have no controversy, so long as they are made for the sake of convenience or utility, but as we must all acknowledge, they are liable to the objection that all other dress is when put on for display or some motives of vanity.

innocuous as in the civil rights and religious liberties among which may be reckoned the choice of one mode of life. I shall not insist it has not in many cases [illegible] to be carefully shunned. To what the alterations that have been made in the manner of living among us: the causes that contributed to [illegible] common among moderate people in Geo. 2d's time, suppose it must be allowed to sustain the body in health and vigor, has in many cases risen upon, and ridiculous, [illegible] some economical home or other been found in its place. Tea had only been introduced, and that as a delicacy among the wealthy about [illegible] years before Geo. 2d's death and coffee about the same time after, so that it is by no means probable that these two [illegible] came much into

into the first generation of friends had before many. The still more objectionable use of the poisonous tobacco plant was more freely indulged in, notwithstanding the example set by Geo. 2d, and the recommendations of Wm. Penn in opposition to it. And it is difficult to conceive, how a people so exemplary in many other matters, could have tolerated the practice among themselves, while others of lower pretensions were endeavoring to abolish it. The Italy the Pope had issued his bull against it & the offender was punishable with excommunication. In Turkey it was regarded as a capital offence. In Persia it was punishable with the loss of the nose. In Switzerland it was placed upon the same category as a breach of the seventh commandment. And King James 1st called by

some the modern dress common, Speaks of it after this manner "Extravagant, burdensome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless &c."

Here then is another alteration to the text, if not approved, and however we may deplore this declension from the simple manners of our predecessors, still it is plain as that the advice in favor of temperance and moderation could only have been in general terms, or else intoxication from the use of tobacco would have been spoken of, as we speak of intoxication from alcoholic drinks, or opium.

But we may deplore the use to which clothing has been applied, without denouncing the existence of that liberty.

Real deviations from true simplicity in dress must be acknowledged, these we plead in, for these I offer no apology: but the liberty to make alterations in our apparel, not for fashion's sake, but for the sake of convenience or utility is founded on no laxity of moral principle, nor ought it to be regarded as a departure from the spirit of primitive piety. The principle is argued & defended in Barclay's Apology Page 515. That it is not lawful for Christians to use superfluities in apparel, as all of no use save for ornament or vanity." And R.B. summing his arguments in support of this proposition thus — "The third thing to be treated of is the vanity and superfluity of apparel. In which, first, two things are to be considered, the conditions of the persons, and the country he lives in. We

shall not say that the persons in the clothed state, because it will perhaps withdraw their bodies more than others. And if a man be clothed richly and without superfluity, though they may be finer than that which his servant is clothed with, we shall not blame him for it: the clothing from superfluities which his condition and education have accustomed him to, may be a greater distraction to him, than the abstaining from finer clothes in the second state to which he was not accustomed to them. As to the country which it naturally produces, may be no sin to the inhabitants to wear it, but [illegible] to them by way of exchange, seeing it is without doubt that the question is for the use of man. So also silk & lace, it may be asked if silk or cloth of gold or silver lace or embroidery

[illegible] a boy, the one may be used as well as the other. The inequality between the sexes, first, to allow some a habit of comfort and a desire to adorn themselves, men and women, not content with a bare sufficiency, or those conveniences & offices, as shall be [illegible] things, but some things more & the price that is put upon them seem to be precious, and so fond time spent in the make and trim of it, should not be granted to the one & denied to the other.

Secondly, Within these are not contained the make & line use of the question, whether the things be fine or coarse, and do not satisfy themselves with what need or conveniency calls for, but add thereto things merely superfluous, such as the use of ribbons and lace, which are the spirit of the fallen lustful and sinful nature, and not of the new creature."

And in following out the same idea, RB in his Ancrene of the Pastors (page 224) when he is giving an answer to a question on the propriety of a minister in dress in small matters he says 'Differences such in general, that wholesome things may be supposed & opposed from the same spirit, though diverse in their appearance tending to the same end of edification, and which in the tendency of its kind is not a rash ground for division or dispentain of spirit, fellow members might not only to heal one another but strengthen one another in these.' And further on he says 'Because as on the one hand due forbearance ought to be exercised in the right place so on the other, the manifestors and false pretences of the enemy creeping in one, ought the grounded & zealous

The language of Wm Penn is equally forcible, in his Reflections and Maxims, under the head of Dress he says, 'Cleanly clothes by frame more or less and not another's. The more plain and decent the better, neither unchastely nor superfluous; for use and decency and not pride.' If plain at first and within it is sufficient for inside doth not the poor and plainer the mountain. It was said of the true church, that 'the kings daughter is all glorious within.' Let us not therefore lose our crowns, more than our ladies, if we would be of her communion.' And as though to forestall the dangers to which some might be exposed, whilst observing the true witness those things that were allowable and those that were not, in others would as in themselves, he says under the head 'Compliance' 'It is reasonable & sincere, when conscience does not forbid compliance

for conformity is at best a civil virtue.
That we should only profess in compliance,
the rest may prove a snare, or a temptation to break society."

"But above all, it is a weakness in religion and government, when it is carried to things of an indifferent nature; since besides that it makes way for atheism, liberty is always the price of it."

"Such emptinesses have little to be set up and trapped the life reason to reproach others that have more substance."

"And yet the substantiation that I love is one that we only do in charity for the freedom that I recommend is no exception in judgment, and much less in practice."

On this by a pamphlet entitled the Spirit of the Age he draws a comparison between the decent and clean apparel of our ministers, and the rusty phrase and kind of garb of his opponents and alluding to one who, he supposed had a mistake to much importance to the Quakers mean clothes & low coming among them, he adds "Surely, that saith that comes in by the outside, will go out by it too." & does conclude more into particulars by speaking of a cloth waistcoat, a blue apron, and an ordinary bodice, as more becoming the sober minded women than a silk, farandine gown an apron of fine holland, or a bodice of rich velvet itself."

George Fox's letter on pride in apparel written in 1685 concludes in these impressive language "The Lord cloth't pleasure in his people, to make beautify the meek with salvation" But All that know the truth as it is in Jesus are to be beautified and clothed with salvation, which salvation [illegible] he says nothing of any particular form of dress as he depended upon as a strong wall, or

[adorn or ledge] but rather so obtain as a strong wall or bulwark against that spirit that would lead you further into the pollutions of this world, into those things which the fashionable men and women delight in, and beautify and adorn themselves with. Therefore do that profess the truth be circumspect, sincere and fervent, following the Lord Jesus who is not of this world, in whom ye have life and peace with God."

G. D. Journal vol 2. p. 362

In accordance with the principles thus advocated our discipline has been raised upon. The New York discipline says - page 63, our object is to let decency, simplicity and stability be our motives, and not a conformity to the vain, and changeable fashions of the world. Though we may occasionally make alterations which appear convenient and useful." Pages 62 & 63.

The London book of discipline contains much advice of similar import, and I have selected that part that appears to be the most likely going into practice. —

Advised that all friends, both male and female be careful that their adorning be that of a meek and quiet spirit, which in the sight of the holy, great Jehovah, is as the holy men and women of old, professing godliness, were adorned. & that our young men and women would follow their example but to our great grief we find too many of our young men, instead of observing that gospel exhortation the sober minded have given way to the lightness and vanity of the precious spirits which have led

X

into the vain and changeable fashions of the world; though we may occasionally make alterations which appear convenient and useful." Pages 62 & 63.

The London book of discipline contains much advice of similar import, and I have selected that part that appears to be the most likely going into practice. —

Advised that all friends, both male and female be careful that their adorning be that of a meek and quiet spirit, which in the sight of the holy, great Jehovah, is as the holy men and women of old, professing godliness, were adorned. & that our young men and women would follow their example but to our great grief we find too many of our young men, instead of observing that gospel exhortation the sober minded have given way to the lightness and vanity of the precious spirits which have led

them into pride, and such extravagances as those who are not of our profession choose to mark by distinction from our primitive plainness. And that our young women, likewise, may cease from all immodesty and immodest appearance in their apparel. Restraining such mothers and schools as take such undue measures of life from the age of about and if they do not submit and reform, they must thereby forfeit their just rights. P. 207

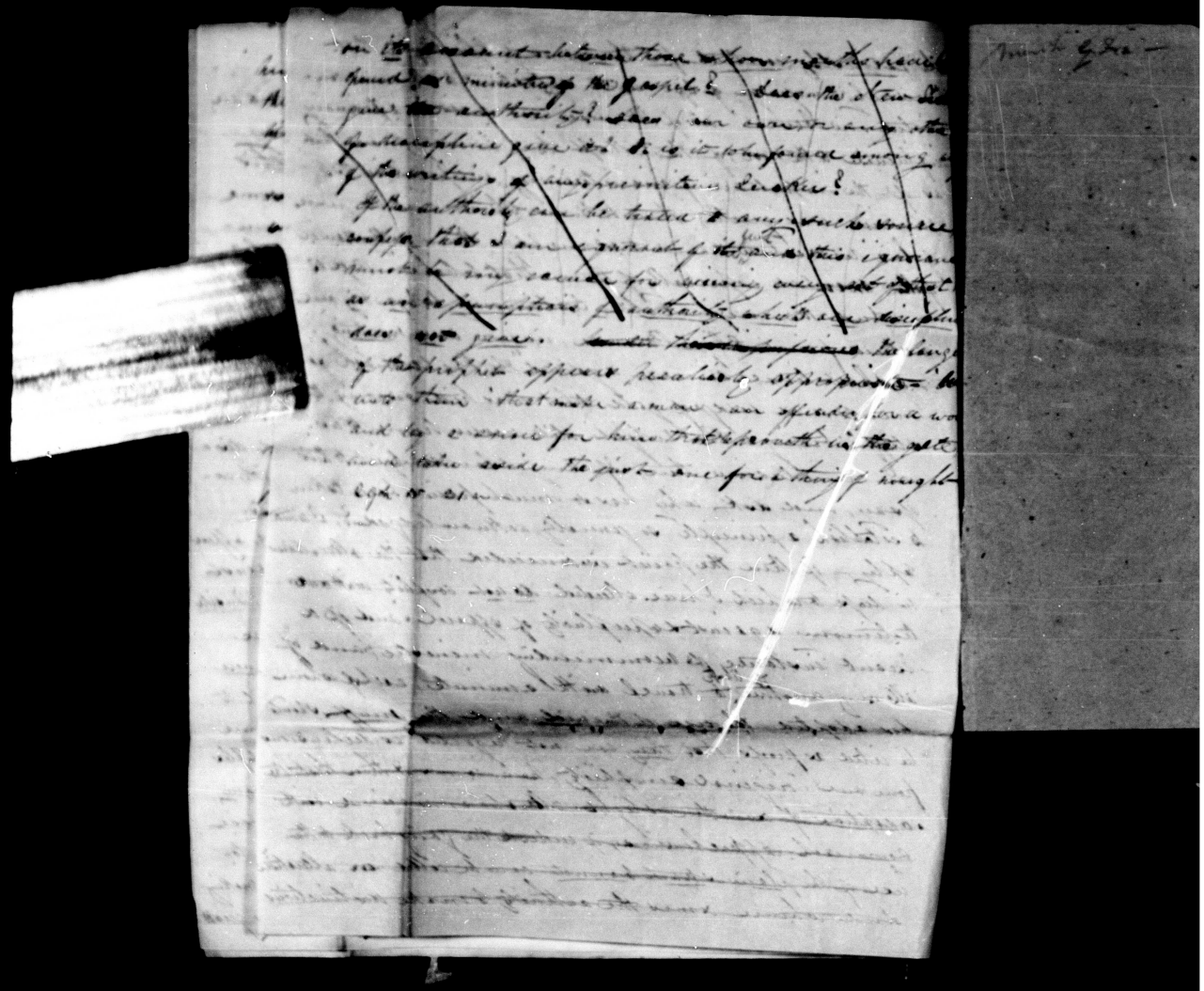
And under the head 'Conduct and Conversation' are extracts from the Epistle of 1761 has this language — "Our concern is to revive a truth which, in the course of general remembrance, that our profession of singularity was the cause of a demeanor both civil and religious in our forefathers (as in the faithful of this day) different in many respects from the conduct of those among whom we dwell; but they beholding the vanity unprofitableness and insincerity of many things

subsisting among them, were engaged, as in the sight of God, rather to attend this simplicity of appearance, that none, by a conduct inconsistent therewith, may have occasion for the testimony the said spirit bears against it. Page 18.

The next extract that I would refer to is Isaac's principles in which the author is found speaking of our principles for regulating dress' says "our principle is to be decent, neat and simplicity be our chief guides, and in not to conform to the changeable fashions of the world, though we may occasionally adopt such things which are convenient & useful. This is a principle, the property of which, I suppose, no one will dispute, and it is easy to suppose that such a rule must make those who adopt it generally singular in their appearance. It is not, however, for the sake of singularity that we depart different to others, yet we have chosen to be so. But even this singularity is not without its use" P. 195

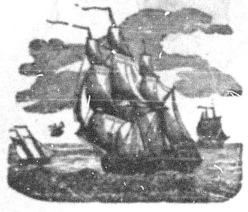
It is what I have no doubt be generally admitted, notwithstanding the high standard of perfection to which primitive friends were directed, the minds of the people, and to which the faithful in every generation since have directed them, that we are not free from danger of placing an improper and erroneous dependance upon the outside of religion, and in view of this danger it may not be unprofitable to take a strong glance at the dispensation in which our lot is cast.

Going back then to the time when the law was

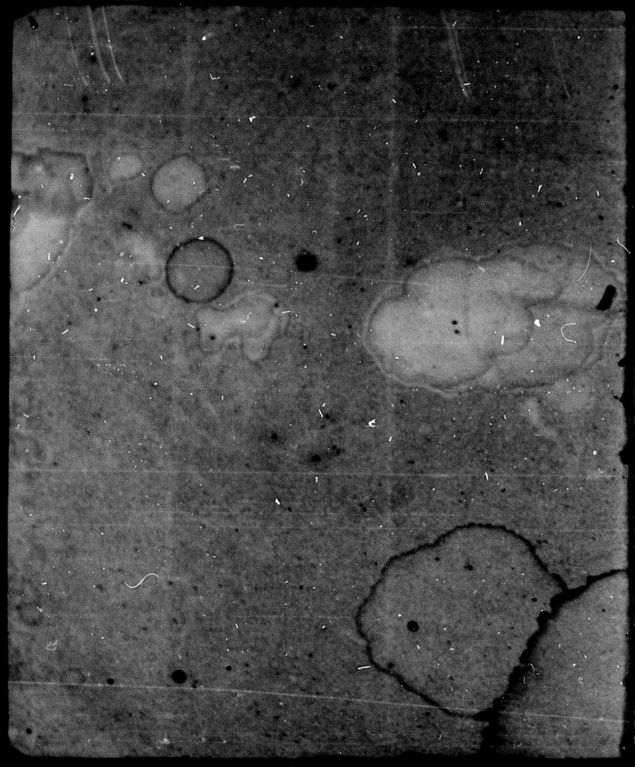


THE PROPERTY OF

Henry Miller



THE SHIP AT SEA.



Selections from Books of Discipline and other writings, intended to show that the Society of Friends, never have regarded any precise form of Dress, nor any particular kind of material, out of which it should be made, as essential to the due observance of the wholesome plainness in Dress recommended & enjoined by them: with some observations &c

by Henry Miller.

Mountrath 7th Mo. 1849.

Nothing extravagant, nor aught set down in malice. Old Maxims.

"Our principle is, to let decency, simplicity and utility be our chief guides; and not to conform to the changeable fashions of the world, though we may occasionally adopt alterations, which are convenient or useful" Friends Principles, and Baltimore Book of Discipline.

The following selections from writings of acknowledged, unquestionable principals, these by members of the Society of Friends have been made under an apprehension that some Friends [illegible] exist among us in relation to the views, plainness and simplicity, as used in the days of primitive purity and the writings of early friends.

My intention has not been to depreciate the weighty great religious & moral obligations, but rather to show that the obligation to observe plainness and moderation, particularly in regard to dress, is as pressing those who have professed to it by superficial observance, and some others who have never given themselves the time to examine the numerous words & counsel upon our principles and practice, [illegible] generally believed that

and I trust I am not wholly unconscious of the care requisite in touching upon this subject, & avoid any appearance calculated to wound the feelings of one, or divide another way from the attachments & love so much to be cherished. It has been well said (see Druid's Remains Page 168. to that the word to be preserved in profession adherents to principles strictly undertaking to contain the ancient and long established doctrines of Friends, it may be justly remarked that the principles here drawn in the apology have stood the test of the severest scrutiny which men of acknowledged talents of highest order, and have not been able to apply to them. "According to any one stumbling upon that plainness and moderation in dress & use or in other things, have nothing to do with our principles would come readily to date with discernment." I have no such purpose in view — mine is only a humble effort to shew that an attachment to our principles does not require that a departure from the simplicity should be indulged in. Pray for me & some commentary as in its appearance.

endeavor in other hand to vindicate the task

contrary with the principles as defined by Barclay, that of the free exposition of a form [illegible] can be called a controversy. I have with that conclusion of the principle, that leads us [illegible] openly in one abstaining, willing to expose the [illegible] principle; decency simplicity, and utility, that we may observe the use of the dress, neither ridiculous nor fantastical, because it does not resemble the dress worn by others scrupulous & singular, fountain in one [illegible]. I have endeavored to plain and open without exposing myself to the charge of [illegible] "with obscurity and disorder" among us." Believing it possible to entertain different views in relation to the expression of a principle while we retain the principle may [illegible] remain unchanged."

[illegible]

5

it may not generally be believed that to use the words of Thomas Clarkson, our precise attention to particularities is considered little better than the worshipping of life less forms, and is usually called by the world the Idolatry of the Quaker Dress. Her charge if it were true would be serious indeed. It would be serious because it would take away from the religion of the Quakers one of its greatest and best characters. For how could any people be spiritually minded to whom the worshipping of life less forms? It would be serious, "because people who place religion in particular forms must unavoidably become sufferers to them." Extracts & Quakerism Vol 277

I have wished that this business had fallen into abler hands, but if this effort should induce an abler hand to conduct the [illegible]

of closing the subject from the difficulties with which it is entangled, I shall not have labored in vain. In the interim I ask for a little attention.

In making the selections I have endeavored to be as brief as perspicuity would allow, and if I have not in every case quoted the whole paragraph or sentence the omission has not been made under a wish to make a garbled selection, or to draw an unfair impression, but for the sake of brevity and as the volume and page is mostly given the reader may refer to the authority for himself.

The marked words are, mostly, those of my own marking, intended to enable the reader to the particular sense they are intended to convey.

It will be perceived that I have taken the same ground that is taken by Bunting & Emory and the Baltimore

Book of Discipline, namely, that we may occasionally adopt alterations in our dress which appear convenient or useful without transgressing the good order which our discipline enjoins, provided decency & simplicity are duly regarded therein. And with a view towards informing myself of the sentiments entertained by early friends on this point I have taken some pains to examine their writings, principally those of Geo. Fox, Rob. Barclay and Wm. Penn; also others of later date, and I find I am to acknowledge, that as I understand their language, I have found sufficient to convince me, that the position that I have taken is by no means peculiar to the practice of a minority.

It seems reasonable to expect that had they, who were instrumental in the original

formation of our discipline believed it important for friends to adopt a dress of uniform color, material or shape that some evidence of that belief would have been left on record among the writings which they published in defence of their peculiar principles and practice. But a search issued for that evidence does not bring it to light: on the contrary, evidence of a different character is more abundant, and the selections are principally from the Letter Book.

If any one believes that any precise form of dress has been established, as essential to the due observance of the discipline long ago established, that belief can be not be strengthened by an acquaintance with the changes that have taken place since the times of early friends. It has been asserted by others as well as T. Clarkson, that although the limits prescribed by our discipline - decency

simplicity and neatness, have by the generality of our members been duly observed, yet the dress of these, justly considered consistent members of the Society, has undergone no small change since the commencement of our history, which might have been very properly regarded as declensions from our original simplicity. Had an uniformity of shape or material been required by or implied in either the declared or implied meaning of those often repeated words, decency simplicity and neatness, has got appended to the exact sameness which some have seemed to expect, alterations, induced by the increased cheapness and cheapness of many articles of dress, household furniture and carriages have taken place without materially detracting the harmony of the body.

The undied clothes generally, and the leathern girdle, is some cases, worn by the sober-

and Belgian minded people, from among whom, those embracing the peculiar sentiments advocated by Gen Scott, had come have long ago been laid aside and their place taken by clothes of finer texture and more varied color. The leggins but similar to those represented as worn by the soldiers engaged in the revolutionary war, and worn by many elderly and exemplary friends fifty years since, has been exchanged for the tanned hose generally of nankeen brim.

The materials used in making the hose have also undergone a change as greatly the thick heavy wool hose, well suited to protect the head from the inclemency of winter is substituted by the light kersey or drab, adapted to the heat of summer.

The inconvenient breeches and gaiters, with a row of buttons and a string or buckle not unfrequently of silver, at each knee

have given place to the more commodious pantaloons; the large silver buckle has been taken from the shoe, and a humble string, not unfrequently of leather, does its office. Other variations could be mentioned if needful, such as the use of garters, umbellar, suspenders and gloves. The introduction of which probably gave rise to some uneasiness in the minds of those who imagined that plainness meant singularity: but that anxiety is now only the subject of history.

In substituting pantaloons for breeches; the light beaver or straw hat for summer, in place of the heavy wool only suitable for winter use; and the occasional fur cap, also for winter use, decided improvements must be allowed to have taken place, the pantaloons for instance, are less costly than are the breeches and gaiters and more convenient and simple.

and religious minded people, from among whom, those embracing the peculiar sentiments advocated by Gov Perry, had come have long ago been laid aside and their places taken by clothes of finer texture and more varied color. The leghorn hat similar to those represented as worn by the Soldiers engaged in the revolutionary war, and worn by many elderly and exemplary friends fifty years since, has been exchanged for the tanned hat generally of rabbit fur.

The materials used in making the hat have also undergone a change as greatly the thick heavy wool hat, well suited to protect the head from the inclemency of winter is substituted by the light beaver or straw, adapted to the heat of summer.

The inconvenient breeches and gaiters, with a row of buttons and a string, or buckle not unfrequently of silver, at each knee

have given place to the more commodious pantaloons; the large silver buckle has been taken from the shoe, and a humble string not unfrequently of leather, now its office. Other instances could be mentioned if needful, such as the use of parker, umbellar, suspenders and gloves. the adoption of which probably gave rise to some uneasiness in the minds of those who investitute that plainness meant singularity: but that anxiety is now only the subject of history.

In substituting pantaloons for breeches, the light beaver or straw hat for summer, in place of the heavy wool only suitable for winter use; and the occasional fur cap, also for winter use, decided improvements must be allowed to have taken place, the pantaloons for instance, are less costly than the breeches and gaiters and more convenient and simple.

In the change from the heavy wool, to the light beaver or straw hat, the improvement is not to be perceived. Unlike as are these improved articles, to those they have supplanted, the alterations have been made without disregarding the discipline of decency, simplicity and utility. have not been disregarded: but these alterations could not have been made consistently, had the discipline been violated. and I apprehend some constructive one could they have been tolerable as they have, could those who had adopted them been chargeable with an intention to evade clear reputation. truly

Thus for straw hats speaking of the days when by most reputed consistent friends. Satin were stable to the apparel of women, and they of reputation also.

By comparing the days of exemplary

women friends of the present time, with the account we have of what women of the same repute were when the society of friends first became organized, a difference as great is observable as that noticed in the apparel of the men. The same latitude, recognized in the Baltimore book of discipline, as consistent with decency, simplicity and utility, has not been overlooked; and alterations, which convenience or usefulness have suggested, have been adopted by them without the same restraint.

The black hood, made of cloth, worn by the religious women, previous to the organization of the society of friends, and from among whom the Quakers had principally come, was laid aside in the course of time, and a hat or bonnet of straw or beaver took its place, some specimens of which are

this believed the still preserved right as object of curiosity, and not entirely without instruction

Then followed the bonnets of pasteboard covered with silk; this alteration must have been startling in a high degree to those if there were any at that time who believed that simplicity always meant economy for to wear the beaver or straw bonnet was most expensive costume probably of domestic material, and simple in its shape, the new bonnets ~~that was to supply~~ ~~think its place~~ did exhibit it for some consisted of a greater variety of materials the substantial part designed we may suppose to afford protection to the head against the inclemencies of the weather was a piece of buckrum pasteboard, but the part to be seen a covering of silk, and more costly silk, with a lining of similar kinds: and instead of the uniform smooth surface of the beaver, the new bonnet may

be smooth in point, and laid in plaits on the crown, the number of the plaits, and height of the crown, varying according to London Philadelphia or New York patterns or according to the choice of individuals. It having thus undergone several transformations: And the dark slate stock with hood attached has been exchanged for the more tasteful mantle of

Alterations, of a still more striking character have within a few years been adopted in the use of the veil and muff, and they too by women of gravity and piety. These may be regarded as strictly modern improvements, especially in a climate liable to such vicissitudes as that of America. With the alterations enumerated I have no controversy, so long as they are made for the sake of convenience or as we might say of the instruments that they are utility: but liable to the objection that all the rest is, when put on for display

…ved the style preserved kept as objects …niosity, and not entirely without motive …lum followed the bonnets of pasteboard co… …d with silk, this alteration must have …e Stocking in a high degree Theory if …e were any at that time who believed …simplicity always meant economy …o know the head or Straw bonnet …as most frequently the rare probably of …more material, and simple in its …ape, the new bonnets last season …sisted of a greater variety of materials …in bolder parts designed we may …ppose to afford protection to the head …inst the inclemencies of the weather …a piece of bonnet pasteboard; but- …past to the linen a covering of silk and …en cavity filled with a lining of similar …ds: and instead of the uniform smooth …ace of the beaver, the new bonnet may …e smooth in front but laid in plaits on the …owns, the number of the plaits, and height …of the crown, varying according to the London Philadelphia or New York patterns or according to the choice of individuals, it having already undergone several transformations. And the dark cloth cloak with loose attached has been exchanged for the more fashionable mantle of

Alterations, of a still more striking character, have within a few years been adopted in the wear of the veil and muff and they too by women of gravity and piety. These may be regarded as strictly modern improvements, especially in a climate liable to such vicissitudes as that of America. With the alterations enumerated I shall so controversy, so long as they are made for the sake of convenience or as we must all acknowledge from time to time are suitable: but liable to the objection that all other dress is, when but for display

1835 believed the still pursued ~~retained~~ kept as objects of curiosity, and not entirely without imitation

Then followed the bonnets of pasteboard covered with silk, this alteration must have been startling in a high degree to those of there were any at that time who believed that simplicity always meant ~~Sarments~~ for a lenar the beaver or Straw bonnet was mostly of uniform texture, probably of domestic materials, and simple in its shape, the new bonnet ~~had a cape and~~ ~~flank the cheek and did supplement it for a time~~ consisted of a greater variety of materials the substantial part designed we may suppose to afford protection to the head against the inclemencies of the weather was a piece of dressable pasteboard, but the part to be seen, a covering of silk and more costly silk, with a lining of similar kinds and instead of the uniform smooth surface of the beaver, the new bonnet may

be smooth in front but laid in plaits on the crown, the number of the plaits, and height of the crown, varying according to London, Philadelphia or New York patterns, or according to the choice of individuals it having always undergone several transformations: And the dark cloth cloak with hood attached has been exchanged for the more tasteful mantle of

Alterations, of a still more striking character have within a few years been adopted, The the use of the veil and muff, and they too by women of youth and pretty. These may be regarded as strictly modern improvements, especially in a climate liable to such vicissitudes as that of America, With the alterations enumerated ~~and~~ I have no controversy, so long as they are made for the sake of convenience or as we myself also acknowledge I think they are utility: but liable to the objection that all the use is, when adopted for display

explain this declension
of some pedagogue, & th
come in from [illegible]
only have been in general
[illegible] from the use of them
would have been spoken of as we speak of intox
nation from alcoholic drinks, or opium.

But we may explain the use to which a thing
has been applied, without denouncing the use
itself.

Paul dissuaded from the use of flesh in those
times when it would have caused offence to the
weak brethren. Jesus defended his disciples
for plucking corn on the Sabbath day. Neither
of these cases was a plea for the lawfulness of
the thing in itself, but for the right of every
man to be free from the dictation of others in
matters of conscience. Paul's abstinence
was not a morality, it was founded on the
necessity of moral principle, not
only to be regarded as a departure from the
[illegible] of primitive friends.

One principle in regard to dress, being
as defined in Barclay's Apology p. 515
"that it is not lawful for Christians to use
superfluities in apparel, or use of any needless
for ornament or vanity." And R. B.
commences his argument in support of
this proposition thus — The third thing
is the matter of it is the vanity and superfluity
of apparel. In which first two things
are to be considered, the condition of the
person, and the country he lives in. We
shall not say that all persons are to be
alike, because it will perhaps neither suit

their bodies nor their estates. And of
[illegible] by G. Fox and the recommendations of St. Paul
And it is difficult to imagine how people in
in many other matters could have decided
among themselves, to which of these pas
were reasoning to establish. In Holly
found his bill against it & the offender were
with excommunication. In Sweden it was
as a capital offence. In Russia it was p
with life of the nose. In Switzerland it was
upon the same category as a breach of the
commandment. And King James I, t
by some the modern Solomon, speaks of it
this manner — "Is a custom loathsome to
hateful to the nose, harmful to the brain, dan
to the lungs, and in the black stinking fume
nearest resembling the horrible Stygian smoke
hot that is bottomless pit."

But there is another Christian toleration, if
were as common as iron or rags, the one
might be used as well as the other. The iniquity

their bodies nor their estates. And if
[illegible] by [illegible] and the recommendations of St. [illegible]
such as is disposed to murder, burn, & persecute to
in many other matters, could have been created
among Christians, unless others of lower pas-
sions endeavoring to abolish it. In Italy [illegible]
ignorance has built against it & the offender was
with excommunication. In Turkey it stood
as a capital offence. In Russia it was
with loss of the nose. In Switzerland always
upon the same category as a breach of the
commandment. And King James I, [illegible]
by some the modern Solomon, speaks of it
this manner - "Such a custome, loathsome
hatefull to the nose, harmfull to the braine, dan-
gerous to the lungs, and in the black stinking fume
resembling the horrible Stygian smoke
hit that is bottomless."

Here then is another Christian toleration, if
were as common as now or then, the one
might be said as well as the other. The iniquity

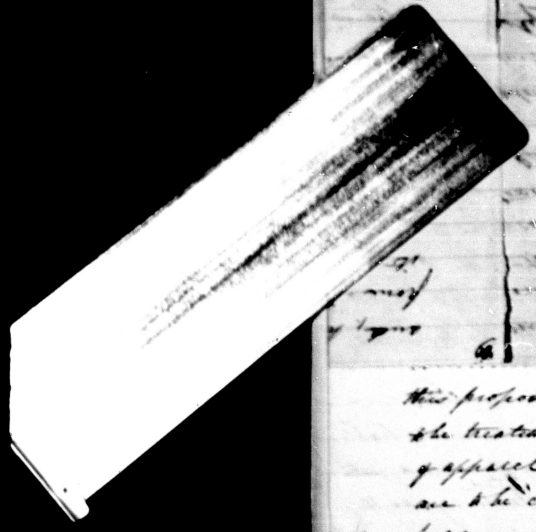
and, however we may deplore this declension from the simple manners of our predecessors, still it is plain as that the advice in favor of temperance and moderation could only have been in general terms, & that exhortations from the use of liquors would have been spoken of as we speak of intemperation from alcoholic drinks, or opium.

But we may deplore the use to which a liberty has been applied, without denouncing the existence of that liberty.

Real deviations from true simplicity in dress should be attributed to the same motive, for these we offer no apology: but the liberty to make distinctions in our apparel in opinions as to be but for the sake of convenience or utility is founded on no laxity of moral principle, not ought it to be regarded as a departure from the principles of primitive friends.

One principle in regard to dress, being as defined in Barclay's Apology p. 515 "that it is not lawful for Christians to use superfluities in apparel, or use of no use or for ornament or vanity." And R.B. commences his argument in support of this proposition thus — The third thing I am treated of is the vanity and superfluity of apparel. In which first two things

their bodies nor their estates. And of [illegible] by God and his recommendations of [illegible] And he is desirous to convince them, how a people [illegible] in many other matters could have declined [illegible] among themselves, in which all those of [illegible] were endeavoring to exhibit. In Italy [illegible] ignorance has built against it & the offender was [illegible] with excommunication. In Turkey drinking [illegible] as a capital offence. In Russia it was [illegible] with loss of the nose. In Switzerland drunkenness [illegible] upon the same category as a breach of the [illegible] commandments. And King James 1st [illegible] by some the modern Solomon, speaks of it [illegible] this manner — "It is a custome loathsome [illegible] hateful to the nose, harmfull to the braines, dangerous [illegible] to the lungs & like to the black stinking fumes [illegible]



n from motives of vanity

this proposition thus— The third thing
is the treatment in the vanity and superfluity
of apparel. In which first two things
are to be considered, the condition of the
person, and the country he lives in. We
shall not say that all persons are to be alike,
because it will perhaps neither suits

their bodies nor their estates. And if
[illegible] by God and the recommendations of St Paul in [illegible]
And it is difficult to ascertain, how a people so amply
in many other matters could have so settled this practice
among themselves, to which others of lesser persuasions
were endeavoring to establish. In Italy Pius Quintus had
issued his bull against it & the offender was punished
with excommunication. In Turkey it was regarded
as a capital offence. In Russia it was punished
with loss of the nose. In Switzerland it was classed
upon the same category as a breach of the seventh
commandment. And King James 1st called
by some the modern Solomon, speaks of it after
this manner— "Is a custome, loathsome to the eye,
hateful to the nose, harmfull to the braine, dangerous
to the lungs, and in the black stinking fume thereof
nearest resembling the horrible Stygian smoke of the
pit that is bottomless"

Here then is another christian tolerated, if not approved
which was as common as now or more, the one
might be said as well as the other. The iniquity

n from motives of vanity.

Invaluable, as are our civil rights and religious liberties among which may be numbered the choice of our mode of life, I think we must insist that we have not been, in many cases strangely abused. To note the alterations that have been made in the manner of living among us. The coarse but substantial fare common among moderate people in George Fox's time, sufficiently attested to be altered to sustain the body in health and vigor, has in many cases disappeared, and delicacies from remoter climes have been found on the spot. Tea had only been introduced, and that as a luxury among the nobility about twenty five years before Fox's death, and coffee about the same time after so that it is by no means probable that these superfluities came much into use until after the first generation of friends had passed away. The still more objectionable use of the pronouns to them, placed us more fully under the notice of standing the less liable, because it will perhaps neither suit

their bodies nor their estates. And if a man be clothed soberly and without superfluity though they may be finer than that which his servants is clothed with, we shall not blame him for the abstaining from superfluities which his condition and education have accustomed him to. may be in him a great mortification than the abstaining from finer clothes in the servant to be was accustomed to them. As to the question what it naturally produces may be vanity to the inhabitants to wear what is commonly imported from by way of exchange, seeing it is without doubt that the question is for the use of man. In where silk abounds, it may be worn as well as wool; and where in those countries, or near unto them, as here gold or silver were as common as iron or brass, the one might be used as well as the other. The iniquity

lies them here, viz^t^, to have from a lust of power
and a desire to adorn themselves, men and
women, not content with what their condition
can bear, or their country easily affords, do
study to have things, that from their variety
and the price that is put upon them, seem
to be precious, and so feed their lust the more;
and then all sober men fall to rail
readily grant the sale.

"Secondly, to shew men are not content to make
a true use of the creatures, whether they be
fine or coarse, and do not study them-
selves with what need and conveniency
calls for, but add thereunto things of much
superfluous cost as the use of silkworm and
lace, and almost more of that kind of stuff
which on the points of the fallen sinful and
weak nature, and not of the new creation, as
all will acknowledge." Apology Page 533

And in following out the same idea

RB in his Anarchy of the Ranters, to shew he is
proving an answer to a question on the
propriety of a one man in simplicity in small
matters he says "If you find in general that
whatsoever things may be supposed to pro-
ceed from the same spirit, though diverse in
its appearance, tending to the same end of edi-
fication, and which in the tendency of it lays
not a real ground for diversion or disposition
of spirit, follow mine ought not to be
hurt one another, but strengthen one another
in them" Barclay in his Anarchy of the Ranters
hand our forbearance ought to be exercised
in its right place, so on the other the enemy
coming in secret and false pretended of the enemy
creeping in near, ought to be guarded against"

The true grasp of William Penn is equal
by forcible in his Reflections & Maxims
under the Lease Appeal he says "Shew
thy belief by thine own eyes, and not by other
The more plain and simple they make the letter

neither unchristly nor fantastical; for use and decency and not for pride.

If then we clean and adorn our dwellings for more sake but not the poor, and please the wanton, & the true church

it is said that the King's daughter is all glorious within, what can there be of one minde more than of one bodie if we would be of that communion?

And as though he foresaw the danger which some might be in hereby, wherein discerning the line betweene those things that were allowable and those that were not in others as well as in themselves, he sayes under the head 'Conformitie'

It is reasonable to consent, where conscience does not forbid compliance, for conformitie is at least a civill vertue.

But we should only pick it mongering, the eye may prove a snare or a temptation to break society.

Body above all, it is a weakenesse in subjects

and government, where it is called a thing of an indifferent nature, since besides that it makes way for scruples, liberty is always the prize got.

Such conformists have little least of, and therefore the less reason to reproach others that have more latitude.

And as the latitudinarians that I fear is one that is only to be charity for the practices that I recommend is no scepticism in judgement, and much so in practice.

And in his reply to the Spirit of the Hat he draws a comparison between the decent and clean apparel of our ministers and the rusty pharisaical kind of habit of his opponent: and alluding to one who he supposed, had attended too much to spotlessness of the Quakers mean clothes when coming among us thus, he added. Truly, that spotless that comes only by the outside, will presently be lost."

and descends more into particulars by speaking of a cloth waistcoat, a blew apron and are ordinary ladies, as more becoming the sober minded woman than a silk gown, pearls, an apron of fine holland or a border of such fashion 1665."

George Fox's letter on pride in appareil written in 1685 concludes in this sufficient language "The Lord Christ, pleasure in his people, he will beautify the meek with salvation" Psalms. He that knows the truth as it is in Jesus are to be beautified and clothed with salvation, which salvation [now mark he says nothing of any particular plan of dress as fit to be depended upon as a strong work or holy work or hedge] that is his salvation is a strong wall or holy work against the spirit that would lead you from into the pale from God, into those things which the gallin man and woman delight in, and beauty and adorn

themselves with. Therefore, all that profess the Truth, be circumspect, sincere, and fearing following the Lord Jesus, take up not the cross of this world, in order to come to have life and peace with God. Journal vol 2 362

In accordance with the principles thus advocated, our discipline has been designed upon — The New York discipline says — our object is to set decency, simplicity and stability be our motives, and not a conformity to the vain and changeable fashions of the world" Baltimore discipline — "our principle is to set decency simplicity and stability be our principle motives, and not to conform to the vain and changeable fashions of the world, though we may occasionally make alterations which appear convenient and useful" Bp 1834

The London Book of discipline contains much advice of similar import and I have selected that part that appears to me to most like pointing into particulars — I may be here

remarked that at the Books of discipline that were examined, refer to the exhortation of the Apostles Paul and Peter as their authorities)

Advised, that all friends both male and female be careful that their adorning be that of a meek and quiet Spirit, which is in the sight of God of great price even as the holy women of old, not affecting gorgeous apparel and costly adorned. & that our young men and women would follow their example! but to our great grief we find too many of our young men, notted of observing that gospel exhortation the other minded, have given way to lightness and a conformity to the pernicious spirit which reached them into pride, and such extravagancies as those who are not of our profession shame, as marks of declension from our primitive plainness. And that our young women likewise would cease from all immodesty and immodest of appearance in their apparel! Certainly both male and female who take such undue allowances fly from the cross of Christ; and if they do not repent and return, they will thereby [illegible]

And under the head Conduct and Conversation extract from the Epistle of 1761 has this language — "Our concern is a serious exhortation to the frequent remembrance, that an expectation of virtue, fruitfulness was the cause of a demeanor sober civil and religious in our forefathers (or in the faithful of this day) different in many respects from the conduct of those among whom we dwell; and they beholding the vanity, unprofitableness and inconsistency of many things too frequently seen there. May an upright sense of heart, as in the sight of God, cause attention to the simplicity of appearance, that none, by a conduct inconsistent therewith, may furnish occasion for the testimony to be evil spoken of or despised. Page 162

The next authority that I would refer to is 'Tuke's principles' in which the author when speaking of our principle for regulating dress says 'our principle is to let decency, stability and simplicity, be our chief guides, and not to conform to the changeable fashions, of a vain and

and fluctuating world; though we may occasionally adopt alterations which are convenient or useful. This is a principle, the propriety of which, I apprehend, no one will dispute; and it is easy to disapprove, that such a rule must make those who adopt it generally singular in their appearance. It is not, however, for the sake of singularity, that we appear disgusting to others; yet we hear reason for believing, that even this singularity is not without its use. It is, in some respects, like a hedge about us; which though it does not make the ground it includes rich, nor add principal, yet frequently prevents those intrusions, by which the labor of the husbandman is oftentimes rendered unprofitable." Page 181

It will, I dare say, be generally admitted, notwithstanding the high standard of perfection, to which primitive friends have exalted the minds of the people, and to which the spirit that in every generation views has directed them, that we are not free from danger of placing an undue and unwarrantable dependence

upon the outside of religion, and even error of this sort for it may not be unprofitable to take a cursory glance at this explanation in order that Gospel ministers so conspicuous a part of early back time & the time when the law was given by Moses and succeeding periods of the history of the church we may observe traces of an ability to establish some similar merit upon those who were accounted the religious practice of the community altogether agreeable to the command "Thou shalt make holy garments for glory and for beauty." Exodus 28-2. so 41-42. And even, notwithstanding by this command, it will be remembered was preserved until the coming of the new and better dispensation. but however Christianity was received and its principles shown their legitimate efficacy, the necessity of the peculiar form of dress soon no longer required the law being fulfilled, all the ceremonies established by it became obsolete and accordingly here we find no exception in the New Testament

that can justly be construed to uphold a custom so pernicious & unjust. The laws had much to do with the purification of the body but the pure and truth which came by Jesus Christ had a higher and nobler purpose to accomplish in the purification of the soul from sin.

Our Lord had instructed his disciples to take on their ride for the body what they should partake accordingly as where any provision is made for the eating of any specific diet incidentally and not as a command. They probably adapted to the habits of Judaism pervasive and not with any marked difference from those of the same rank in life, and what they were disposed plainly to have every person to think from the example which some of them passed upon the superfluities of apparel. But Christianity has no where recorded these habits as a pattern, nor has it prescribed to any man, any form or color for his clothes." Blackburn P. L. 280.

But after the church had adopted into a state

Then came the renowned Reformation "whose spirit was to draw people from the authority of the Church, so called, to the authority of scripture, from obscure traditions, from the opinions of the fathers, from the decrees of councils, composed of fallible men like ourselves, to the light of the gospel, the unerring fountains from which their opinions are professed to be drawn." And the reformers probably did not overlook the fact "that there is 'always' a propensity among 'all men' 'every where' to fall into a similar kind of colonial worship of patrons and superiors — of observances upon from motives, and crude deport from conviction — to calculate the grades of a priesthood for individuals belongs — the consecration of times and places, & for the sanctification of Richard & Peter (See Marsh's Lect. 4 Gen. Doc. VI)

And notwithstanding the efforts & means of the Reformers to abolish every remnant of idolatry from the church the opposition they met was too powerful & alarming to desire like a revelation and many of the reforms including especially abstinence for the priesthood were with some modification retained. "But so great was the alarm of the people," when the Clergy first adopted the use of the habit as being considered as unto a charitable indulgence, that councils were held, and legislations published forbidding any priest or religious person to appear abroad so covered, and enjoining them to look to the use of the chaperons or hoods made of black cloth."

In this partially reformed state, history informs

that ran parallel to the consecrated temple & a custom so provided for Jewishness. The laws had much to do with the purification of the body before the pure and holy which came to pass & which for a certain and certain purpose & a ceremony which in the purification of the soul from sins

Jesus made had sanctified the body as the temple for the body what they should partake according to divine law made for the sacrificing of our Christ & incidentally and note as a command. The probably depend on the habit of judaism prevalent and has with any marked difference from that of the same kind in life; and that this latter doctrine plainly in those very days came to Christ from the common & best forms of those prayed upon the purification of a church. But Christianity has no ordinances these beliefs or a pattern, makes & provides any means, any forms or rites for his church." Blackmore P.D. 2001

[illegible] the church has adopted into a state

Then came the renowned Reformation "whose dispensers drew people from the authority of the Church, so called, & the authority of scriptures; from obscure traditions, from the opinions of the fathers, from the decrees of councils, corrupted & fallible since late ancestors, to the light of the gospel, the inspired fountains from which their opinions are professed to be drawn". And the reformers probably did not overlook the fact that there is 'always' a propensity among 'all men' 'every where' to fall into a similar kind of external worship of forms and ceremonies — of observances upon moral and creeds apart from conviction — to exalt & elevate the office of a priesthood for individuals holiness — the consecration of times and places, &c for the mediocrities of Richard Hooker (see Monks life of Geo Dan VI)

And notwithstanding the efforts of many of the reformers to abolish every permanent of idolatry from the church the opposition they met was too powerful & many good desirable & useful and many of the wisest including speculative statement for the priests, were with proper modifications retained. "But so great was the alarm of the people," when the Clergy first adopted the use of the [illegible] in being considered as more than tolerable indulgences, that canons were left, and legislatures published forbidding any priest or clergyman [illegible] abroad so covered, and enjoining them to take to the use of the chaperons or hoods made of black cloth."

In this partially reformed state, history informs

that can justly be construed to uphold a custom so inimical to freedom. The law had much to do with the prosecution of the design between the pass and Battle Abbey, and to make it a broad & level road for the passage of the army from sea to sea. And had it not been for the design of the Abbey to the people, which they should protect according to their own interest, it would not have been made so broad & level as it is now. This probably owing to the habits of pasturage peasants and has not been a matter of reference from time of the Saxons down to the present day, and that they were obliged to have many horses & cattle from the common where pasture of these people upon the encouragement of agriculture. But Christianity has no doubt contributed to a better, more humane & generous & manly, any form or rule for his clothes." Cheetham R.L. 220.

After the church had adopted into a state

of darkness and idolatry, and when its communicants were no longer to be found among the poor and illiterate, the anxiety about the sentence of the priests and other religious persons was received; they doubtless finding it far less difficult to [illegible] than to suppress. There is a separate Canon from the Sacrament of unleavened bread to be used in the Eucharist.

[illegible] the opportunities they met were too favorable to allow [illegible] to desire the creation and many of the [illegible] including especially [illegible] for the priests, were with [illegible] modification obtained. But a great was the alarm of the people, [illegible] the Clergy first adopted the rule of the [illegible] being considered an unreasonable indulgence, that councils were held, and by a Canon published, forbidding any priest or religious person to appear abroad so covered, and enjoining them to look to the use of the chaperon or hoods made for that [illegible].

In this partially reformed state, history informs

of sacrilege and idolatry came when it communicants were no longer to be found, amongst the poor and illiterate, the anxiety about the sacrament of the priests and other religious persons was avoided; they doubtless finding it for their spiritual & pecuniary advantage, appear anew, there to depend themselves from the necessity of anything else or to give up their hearts to God sanctification.

[redacted]

the opportunities they met with to promote & attain a more desirable elevation and many of the wholly including especially payment for the priests, were with vague modification obtained. That so great was the alarm of the people, when the clergy first adopted the use of the host, it being considered an unwarrantable indulgence, that councils were held, and legislatures published, forbidding any priest or religious person to appear abroad so covered, and enjoining them to look to the use of the chaperon or hoods made of black cloth."

In this partially reformed state, history informs

as George Fox found the protestant church when his eyes became first enlightened: and in his letter to the Bench and magistrates during his first imprisonment he complains of the priests who retaining the forms of godliness, although they had lost the power from which, and from other parts of his writings we learn abundantly that his testimony was as much against the sanctified garments and outside religions of more professing as it was against the follies of a profligate and fashionable world; against every kind indeed whether regarded with sanctity or not, that had a tendency to divert the mind from the most precious power of religion, as a governing principle in the human heart.

Thus revival of pure primitive christianity we are sufficiently instructed was the great exception from many serious people, thousands gladly embraced this separation of the saints unto among

them more pure, (as gathered from W.P. as quoted before) whose encouragement was made up of the Quakers mean clothing

Probably every generation since has furnished a number of these elect of their existence in Samuel Bownas' time he appears fully sensible, for when a religious visit to the people of Ireland, he thus writes "I found in that nation a zeal, zealous and lively people in the rest of true religion and discipline of church government, well qualified with experience and diligent watchers; but there were also some who seemed very perfect in the Form, and appeared to be the outward very exact and zealous against pride and worldly customs but for all that the Inward was not right, so that I found very close exercise amongst them, in warning them against the leaven of the Pharisees which was equally if not more hurtful to religion than that of the Publicans. And in some places showing them it was needful

the good example in planning of which to make use of appears, which seems had deviated from & but neverthelesse such persons, who complaine, and otherwise strict, were to mixed to keep safe with the world and the riches & pleasures, making back to increase their substance, which was a very great hinderance & their growth in the power & life of Religion and made them deserve such censure, setting forth that the form without the life & power by education or otherwise would not availe. W. Penn in his preface to this work of G. Fox's observations furnishes us with his sentiments on this subject. "That there can be no restriction in any particular forms of dress, or behaviour, and the reflecting reader will see noble ground upon which me in the sentiments that to insist upon any such forms, as of necessity to the power & life of Religion, & to introduce with pernicious Christianity, and to substitute superstition for piety. Nor is not his concernment upon this account to suppose, that friends made the matter of Religion principle to insist upon a certain form

[illegible]

are enjoined most with great acceptance upon many serious people, thousands gladly embrace this reproachful name of the times, but among

of dress. As for as I am acquainted with their sentiments, the main principle which they contend with respect to this subject, & that to which I have already adverted, namely, that personal beauty is a purpose which Christians ought not to indulge, & to this principle nothing in the intended dress or clothing or added to it for the sake of ornament

(Page 26) The language of John Pease in his address to Friends in America seems equally applicable; after speaking of the privileges which they enjoy who are in possession of pure Religion, who are living the Truth in Righteousness he says. "But dear friends a more subtle and occasionally use exists with those who think we have little to do, except with such things as distinguish us from other professors of the Christian name; who carefully contend for these, as if Christianity, that heavenly message of life and salvation to all men consisted in them — as if it were not dead as a primary influence

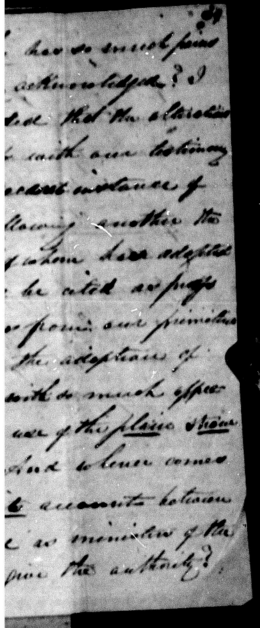
to the root of the matter lies in every mans heart at
the impertinence of maintaining our peculiar doctrine
was positive. Here & there Christ and the power of his
resurrection, and to acknowledge Him as the Saviour of
mere opinion of them that believe" then follows some
added again in the spirit of complacency & triumph
pertinent Page 62.

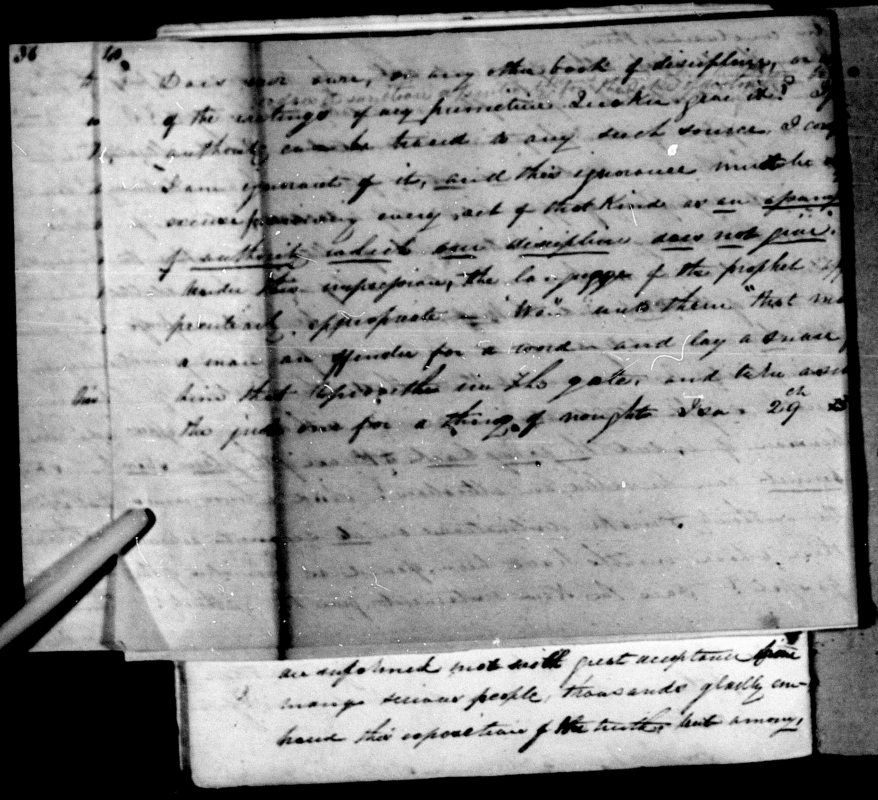
And the memorable testimony borne by our beloved
friends Elizabeth Browne, in one vocal meeting, a short time
prior, against the Established government and laying
gold that was hid among the stuff, brings the subject
still nearer home to us.

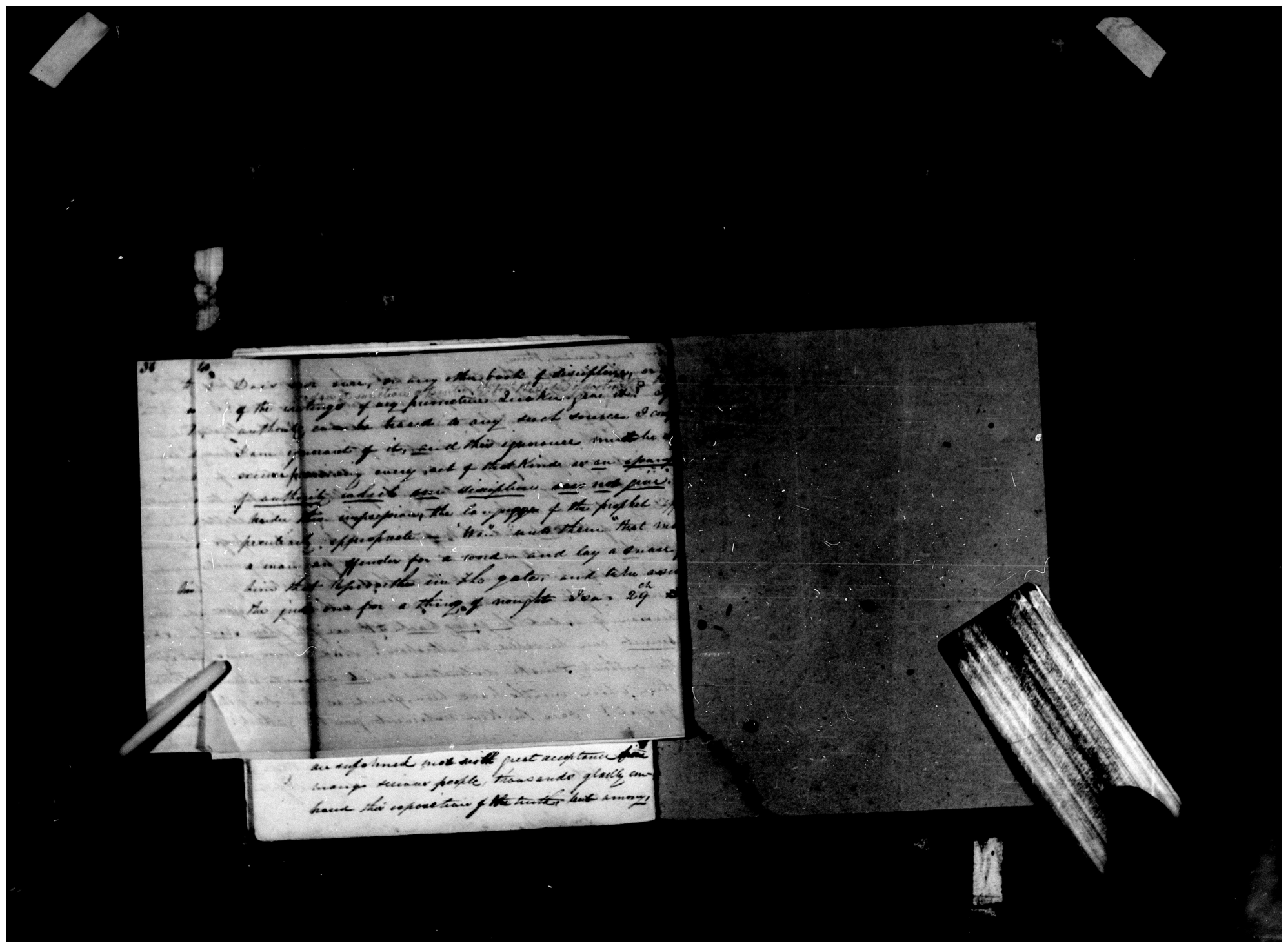
our conclusion, then,

If any should object to this reply, and ask why have so much pains
been taken to establish a principle universally acknowledged? I
would reply = if then the point is conceded that the alterations
proposed & have adopted, do not conflict with our testimony
against usurpation of appeal; and of a recent instance of
recommending a minister; and of allowing another the
liberty to travel with a minute; each of which have adopted
the use of the word and the thing, should be cited as proofs
that they are not opposed to our testimonies: proves our principles
simplicity, have come at them least the adoption of
another slight alteration is viewed with so much opposition.
if indeed the giving back to the use of the plainer phrase
bonnets can be called an alteration? And whence comes
the authority to make distinctions on it accounts between
those whose mouths have been opened as ministers of the
Gospel? Does the New Testament give the authority?

are enforced more with great acceptance among serious people, thousands gladly em-
brace the opportunity of the ministry that among



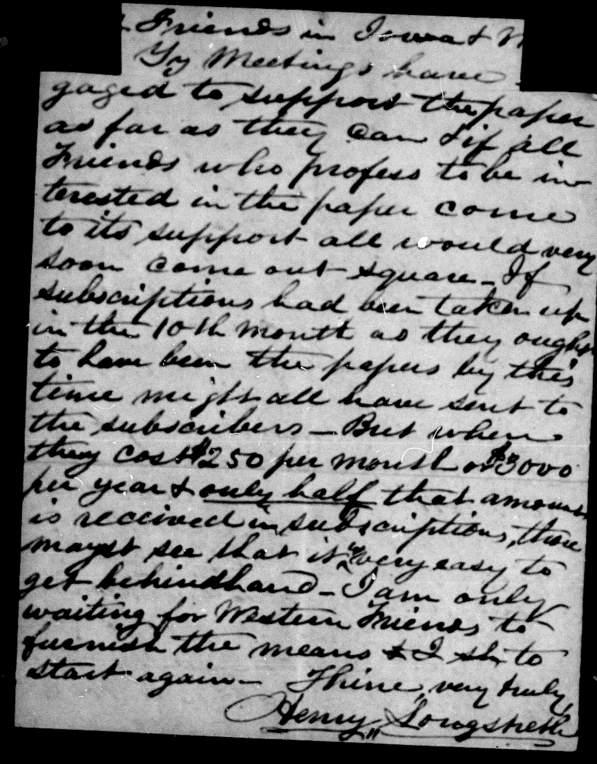




Philada 1st mo 16th

Henry Miles
Esteemed Friend,

Thy letter of last week thro' Sam'l Rhoads reached me yesterday - I have intended to write thee before in regard to the Morning Dew but as every cent I could get was wanted for the paper it did not seem right to use the subscribers' money for postage &c in correspondence -
The Morning Dew was started mainly to meet the want of such a paper in the West - Friends there promised to encourage it but they have as yet done very little - If thou readest the Review, thou will have noticed



Friends in Iowa &
Yearly Meetings have
pledged to support the paper
as far as they can & if all
Friends who profess to be in-
terested in the paper come
to its support all would very
soon come out square. If
subscriptions had been taken up
in the 10th month as they ought
to have been the papers by this
time might all have sent to
the subscribers — But when
they cost $250 per month or $3000
per year & only half that amount
is received in subscriptions, those
may see that it is very easy to
get behindhand — I am only
waiting for Western Friends to
furnish the means & I shall to
start again — Thine, very truly
Henry Longstreth

MSAm 5017

Without School Questions — Who were the Nethinims?

Calmet has given a concise account of them, but it may not be amiss to extend the enquiry in a small way, and enquire have we of the present day a class of men who are willingly doing the work of the Nethinims? We have many men among us whose names indicate some connection with that class, some of whom we may thankfully regard as assuming in their lives to the significations of their names: but we must go back to the 29th of the 1st Chap. of Gen. for a starting point in which we find the Heb. word nathathi translated "I have given" to you the herb; In Ps. 68:35 we find the original word Nathan = "The God of Israel is he that giveth strength and power unto his people". During the reign of David there was an eminent Prophet who was named Nathan, and who fearlessly did the part of a Prophet when he apprehended the inspiration laid upon him to go and tell the King of Judah "Thou art the man that hath committed that sin. Nathanael is another Heb. name although we find it given to a disciple of our Lord, of whom Philip finds Nathanael (John 1:45) and tells him "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth". Nathaniah (given of Jehovah Jer. 40:8). The historian Josephus speaks of a festival that of the Xylophonia or wood-carrying, something resembling what we would call a "Bee" for the purpose of collecting a large quantity of wood for the Temple service to relieve the Nethinims of a part of their menial labor.

We may observe that soon after the establishment of the Temple service the Levites were promoted to the Priests, and the Levites to assist them in their ministry and the Levites were allowed in turn to employ the Nethinim, and upon these half enslaved descendants of the Gibeonites devolved the work & the drudgery of Jewish Service

Mail Stage 1 Mo 12 1860

[illegible] town of Middlesex Vermont [illegible]
[illegible] a place of worship
[illegible] belonging to
purposes, by the Protestant Episcopal church; its many
walls and square tower reminded me of some of the
congenial in England. As I was walking upon one of the
streets, in company with Dr. C, as we came within
view of the building, upon and noticing the dial plate on
the tower without hands, one of the company remarked
that reminds him of the remarks of a temperance lec-
turer who for the purpose of illustrating his discourse
spoke said "the Quakers are a very good sort of people
but they are very much like a clock without hands -
it may run very correctly but you can never know
what time of day it is by them". Some one responded
if that has been the case in former days, it looks
now as though they intended to put hands on their
clock - pointing to the several periodical journals
issued by them devoted to religious purposes. That
response appeared to satisfactory; and now I observe
in the last number of the [illegible] an article
from upon page 2 accuses the Congregational Church
of that village, on account, of its marker in that connection
and brags of having received several pastors
among which was [illegible] I had seen
now is drawing the same fair account.
From this incident I am additionally persuaded that
if Friends would manifest a willingness more generally
to co-operate with other professors in works of moral
improvement, they would meet with cordial co-
workers that would ask of us no sacrifice of princi-
ple or conformity to their views as the condition
of co-operation. I spoke to the people assembled in prayer
meeting in the Methodist Meeting and my simple testimony appeared
to be well received by them

Behold, the kingdom of God is within you" Mt. Luke 17.21.
Behold the kingdom of God is among you" Marginal reading

The question has probably presented itself more than once to a serious mind, how can the kingdom of God be within the Pharisees, when yet they many would the Pharisees, because the repeated rebukes from the Lord Jesus while the Kingdom of God was within them? & a question that has presented itself to more than one serious mind on reading the above passage, as it stands in the common version. We are indebted to modern revisers for an explanation fairly answering to it, examples of which follow—

Dean French speaks of it in this way "doubtless, the words ἐντὸς ὑμῶν may mean this, but how could the Lord address this language to the Pharisees? A very different kingdom from the kingdom of heaven was within them, not to say that this whole language of the kingdom of heaven being within men, rather than men being within the kingdom of heaven, is, as one has justly observed, modern. The marginal reading, "among you", should have been the text read. "He in whom the whole kingdom of heaven is, shall up as in a germ, and from whom it will unfold itself stands in your midst." (French on Bible Revised Ed.)

Valpy considers "that ὑμῶν does not here signify the Pharisees in particular, but all mankind in general."

Alford says "for behold the kingdom of God is already among you. The misunderstanding which rendered these words "within you", meaning this in a spiritual sense, in your hearts, should have been prevented by inserting that they are addressed to the Pharisees, in whose heart it certainly was not. & "The kingdom

of God was begun among them, and continues thus making
its way in the world, without observation of men."

The meaning of "among you", includes of course the
deeper and personal one, within each of you, but the two
are not equivalent. The Lexicons cooperate in Bromley
says "the exact writer requires us to take the words in the mental
sense as the kingdom of God has now commenced among
you, in the midst of you, though you do not see it."
And reasons are given for preferring the marginal
reading, as of nearly equal authority, ecclesiastically
considered, and so many modern scholars of ample
critical ability (and why not of genuine piety?) having
preferred "among you" as the preferable reading it
seems desirable we should adopt as the better rendering
"the kingdom of God is among you".

Without dogmatizing or insisting on the mutual
correctness of the first we can safely turn our attention to the
religious feature of it as recognized in the
words of Alford above: "the kingdom of God was begun
among them and continues thus making its way
in the world without observation of men": and it seems
to me can, without indulging in an uncharitable
spirit inquire why do not the most favored amongst
us at times consciously feel something in their own
hearts, also beyond the observation of men, that
is again and again striving to oppose the kingdom
of God? Is it the lot of all men to be exposed to
such influences. But how does our each individ-
ual account stand as to our own submission
to the power that can alone sustain that kingdom
(& in consequence these things).

How was the Ark a type of Christ?

Answer The Ark of Noah was in some sense a
type of Christ inasmuch as they that were
in the ark were saved from drowning; so
they that are in Christ, that is have entered into and
remain in his Spirit are saved from the commission
of sin
and consequences of sin.

But the ark of the Covenant was a more perfect type of
Christ: (1 King. 8:9)

Its purpose or object was to contain inviolate the two
tables of stone representing the covenant between Jehovah
and the people of Israel: the terms of reconciliation
between the Divine and human natures = the sub-
mission of the human to the Divine will. This was
emphatically fulfilled in Christ when he exclaimed
(Luke 22:42) not as I will but as thou wilt (Matt 26:39) "My meat
is to do the will of him that sent me, and to finish his work"
the work
(John 4:34) of reconciliation See 2 Cor 5-19.

In or over the ark was the mercy-seat (Exod 25:17-22
26:6). "a sublime illustration of the moral relation and response
exhibited into which the people were by covenant regarded
as brought before God". And we have the testimony
of the apostle "There is therefore now no condemnation to them
that are in Christ Jesus, who walk not after the flesh but after
in Christ
the Spirit" (Rom 8:1) The new covenant was of mercy.
The mercy seat covering the most holy part of the ark
there was no room left for Idols. So with the spirit
of Christ when the soul of man is full of Christ there is

Sees the desires of Prokop really complied with

BANK OF COMMERCE IN NEW YORK.

Henry Miles Esq
Montclair, N.J.

Apl 24. 1862

Dear Sir.

Your favor of 15th Inst. has been
rec'd. with enclosures and
the draft upon Bills for
departure on 16th Inst.

Very respectfully yours.

Written for the Herald of Peace.

Delightful News.

"The Society of Friends is fast losing its old characteristic form, and the beauty and simplicity of its principles are beginning to appear".

An aged man seated himself at my book table and taking up the last number of the Herald, wrote on the margin, opposite the last column of the 7th page, wrote "Delightful News". After that he related some of his experience: I have been a member of the Society of Friends more than forty years, since soon after my environment and reception into the society, it was impressed on my mind that if I remained faithful to my convictions I should find it my duty to extend a word of invitation to my fellow mortals - to call them to repentance and amendment of life. Years passed away and this conviction deepened: and it seemed that the Lord had called me to work in his vineyard and given me a single "talent" to make use of in his service. Slowly and imperfectly I obeyed. At length my communications attracted the notice of a conspicuous Minister, and he manifested so much unity with my exercises and labors as to propose to me his bringing forward my name in the Society of Mtgs. I expressed my doubts of the propriety of that under the apprehension that I might not feel myself found to observe so strictly as this might appear to require, rules adopted by members of that meeting. About two years afterward, this same friend renewed the proposition, told me positively I gave acquiescence, but expressed myself nearly as I had done before, and there the matter was left. My mother was not at that time a member of that meeting and I had long doubted the propriety of uniting to a husband or wife a principle and withholding it from the other, where to me their respective religious attain-

...ten for the Herald of Peace.

...is fast losing its old characteristic ...and simplicity of its principles ...

...himself ... my book ... the number of the Herald, ... to the last column of the ... "Useful News". After that he ...ceived. I have been a member of ... for forty years, ... after my ... into the society, it was ... that if I remained faithful ... could find it my duty to ... ...tions to my fellow mortals ... and amendment of life. ...s connection descended; and it ...led me to work in his vineyard ...talent" to make use of his ... ...perfectly I obeyed. At length ... in our religious meetings ...ppointed Minister, and he ...ity, with my exercises and ... his bringing forward my ... M & E. I expressed my doubts ...under the apprehension that ... ...cumbered to observe so strict ... and was requisite, rules adopted ...meeting. About two years after ... the proposition, told ... ...casions, that I opposed my ... before, and therefore the matter ... not at that time a member ... doubted the propriety of joining ... holidays and withholding to ... their respective religious stand-

ments appeared nearly the same. Some time after this my wife was appointed to the station of Elder thereof. I gave my consent to the proposition made by my friendly Minister, but he had removed to a distant meeting, nevertheless the proposition was made but rejected by the meeting of M & E. That seemed to set the matter at rest.

But a few years after, without any intimation to me, the subject was again brought up, again referred and again dismissed. On the occasion my wife and I had removed to another Monthly Meeting, by which she gave up her station as Elder. But returned to the same Meeting. After that the subject was the third time introduced, and I was privately informed by an Elder that they had a rule that in case one of their members objected to a proposition it could not be carried, and by similar information furnished me by two other members of that meeting, I was led to infer, and the conviction was not denied, that in the whole meeting of M & E. there was but one that objected to my having the liberty granted to every member of the Church of Christ to use the "one talent" the Lord had entrusted me with, not only in the little meeting for worship of which I was a member but also in the highways and hedges, as the Lord might see requisite. Furthermore, that at my time of life there was no probability of the subject being again entertained.

The aged and well approved Minister replied, The Meeting of M & E. seem to think I am asking for some gift that it can dispense to me: what I ask for is that they, the members, will withdraw from holding me and the Monthly Meeting, and I am assured by one who is well acquainted with the views of the Meeting that it will not stand in my way in the discharge of what may appear my religious duty. Thus I am led to regard as their welcome menes of [illegible] society of Friends is having "and that its exercised members shall not be [illegible] with needless restraints. [illegible]

ments appeared nearly the same. Some time after this my wife was appointed to the station of Elder thereof. I gave my consent to the proposition made by my friendly Minister, but he had removed to a distant meeting, nevertheless the proposition was made but opposed by the meeting of Ms & E. That seemed to end the matter at rest.

But a few years after, without any intimation to me, the subject was again brought up, again opposed and again dismissed. On the occasion my wife and I had removed to another Monthly Meeting, by which she gave up her station as Elder but returned to the same Meeting. After that the subject was the third time introduced, and I was since officially informed by an Elder that they had a rule that in case one of their members objected to a proposition it could not be carried, and by similar information furnished me by two other members of that meeting, I was led to infer, and the inference was not denied, that in the whole meeting of Ms & E. there was but one that objected to any having the liberty named to every member of the Church of Christ to use the "one talent" the Lord had entrusted me with, not only in the little meeting for worship of which I was a member, but also in the "highways and hedges," as the Lord might see fit require. Furthermore, that at my time of life there was no probability of the subject being again entertained.

The ask and not answered Minister replied, the Meeting of Ms & E. seem to think I am asking for some gift that it can dispense to me: what I ask for is that they, its members, will stand from between me and the Monthly Meeting, and I am assured by one who is well acquainted with the views of the Meeting that it will not stand in my way in the discharge of what may appear my religious duty. Thus I am led to regard as the welcome news of a Society of Friends is having "and that its convinced members shall not be burdened with needless restraints." Hmm.

Spoken for Free Press

[illegible] Sunday [illegible] Sunday School [illegible]
with the children for teachers instruction [illegible]
[illegible] matter and close with 36 & 16 verses.

The services of the first day are spoken of by those who were present as interesting, the practical part of the paper read and discussions that followed on the account of the writer had the principle of entertaining to and regard them as very satisfactory.

It was a very pleasant exhibition of the effects of the trained minds of some twenty members meeting to compare notes, give and receive suggestions as to the best mode of educating children. Some of the papers read were entitled the called "sermons" as were also many of the documents that bear that name and it was interesting to observe how frequently the readers seemingly without intending it compelled logic to the road and Bible illustrations, or his views on some point of Bible teaching gave a relish to his essay. Not that he intended to expound the Bible teaching, but to see how surely the mind directed towards it for lessons be wanted and-spirit on the merits of his pieces. Both have to do matter the religious of the Bible and the morality of the Bible was interwoven in the intended of leading minds with the system of teaching the most desirable results to the community.

When the teachers who taught last year were invited to rise eighty rose, when all present that had ever taught in a class were called on 162 stood up. The concluding lecture by Rev. H.B. Perry of Cambridge Mass. subject: Geology. The time allowed was for two hours to give a complete exposé of the claims that science has on the farmer and every one interested in the nature of the earth on which he tread. Going back as far as the Creation to the indefinite period in the beginning, the agency of subterranean fires in bringing particles of matter together and by cooling

in separating and re-arranging them was pursued during the limited time he could employ, such illustrations and much humorous allusion as to interest any one who takes pleasure in pursuing such studies, and all this was done without letting him here know at that time that he talked Sir Charles Lyell and Dr. Hooker [illegible] much as they did, and who had previously entertained a regret that Geology and Mineralogy were so little attended to in our schools would have had his regrets intensified by Prof. Perry's suppositions.

There was another feature brought out on that occasion worthy of especial notice - it was the case with which a succession of mental effort can be brought about when thinkers are seriously engaged to unite on that after leaving their several sectarian forms at home: Mormons Protestants and Romanists so as to unite together for the common good without trying to teach each other's creeds or confessionals. In witnessing the harmony that prevailed in that gathering one is led to regret that more of the same spirit does not control men when attempting to educate the world on a larger scale: what a promptness we often observe among those who have enough moral power to throw aside intellectual and moral arguments and to fall back on the physical and brutal ones - what a disposition we often see to demand of our opponent more than we ought to be willing to concede - such if the golden rule is worth observing in small matters and between individual men surely it will be safe to follow it on larger concerns and between nations. Let us observe that rule rigidly and we should hear no more of war not even of fitting out piratical expeditions authorized by an Alabama pirate.

We are conscious that the world stands in need of education - in manifesting our willingness to do our part in the work so far as our influence extends over the children that throng our streets: the common school, the academy, the college and the university are witnesses that we are in earnest in our endeavors to do our part to this praiseworthy end. our teachers are more valued for the religious element they are engaging in their characters, the prerequisite appeal to the Bible for encouragement in this good work; our numerous plans and benevolent public edifices appropriated to the worship of God are witnesses also of our [illegible] training under Bible influences: thus far we do not hesitate to call ourselves Bible-Christians and commend those designated as such so far as our name is known. Notwithstanding the excellency of our school system impressions and our appeals of its merits within our own borders, we perceive that beyond our borders there is another part of the world standing in need of education and true to our promptings our talents and services in that direction. There is war in the Mediterranean sea: the inhabitants of Crete refuse longer to submit to Turkish rule: there is war in the Gulf of Mexico - the inhabitants of Cuba refuse longer to submit to Spanish domination: and what do we propose doing as our part of the education they so much stand in need of? Where are our Bibles now: what have we done with that "golden rule" we desired our Sabbath-school teachers should instil into the minds of their scholars? Is it more reprehensible and unchristian for England to commiserate the rebellious of the Southern States: than can it be commendable or [illegible] for our part to give countenance to the rebellion in Cuba? If England is unmindful

for damages done by Privateers fitted out & sheltered in her ports, can we be surprised at her refusing to permit an expedition against Cuba to sail from another to recapture the rebellious of our colonies? Of the Government of the U.S. which at peace with other nations is unable to restrain her citizens from participating in the Cuban rebellion; have we the Government of England to be held responsible for depredations of such as have fled to Her shelter and hospitality and escaped the vigilance of her Police? The advocate of Peace who places himself on Bible ground does not hesitate to say that the two Governments are alike morally guilty, and that no shield can be sought or pleaded for the one from moral guiltiness can avail for protecting the other also; and that in the unholy case is condemned by the same rule the other. Shall we say that England was wrong and the U.S. right in suffering the Alabama to escape and that the U.S. is right in suffering the expeditions of Cuban volunteers to escape? Is this the normal mode of employing the "golden rule"? Let us not stumble ourselves to drift into such a contradiction nor hope to do any natural service in educating the world by such means. Our better standard be for ourselves - for England and for the whole world to adhere rigidly to the Bible rule "Whatsoever ye would that men should do to you do ye even so to them".

"We desire very much to realize that the Herald of Peace is not our own paper, nor the Society's, but it is God's; directed by His wisdom, sustained by His blessing, and accomplishing His work."
Editors of the Herald of Peace.

Dear Friends,
Where I read the above extract from your Editorial, I thought, "What a confession, what a heresy!" and almost ready to query how can any fallible man be warranted in taking ground so much above the ordinary plane of poor mortals? Have the days of Inspiration returned? Do men in this 19th century of the Christian Era really hold communion with God? Does the Great I Am really condescend to visit and instruct the inhabitants of this lower world, in which the gracious tokens of our Lord's heavenward progress appears to reign? - at times almost suspense?

But on reading those lines a second time, I was ready to say, Why, the Editors do not claim that they have attained to that eminent position they are concisely expressing a prayer that should be familiar with every one who ventures to occupy the responsible post of Editor of a religious newspaper: especially such as one as declares it is devoted to the cause of Peace, and general religious improvement. They certainly intimate their belief that the ear of our Father in heaven has not grown dull that it cannot hear, nor that His arm is shortened that He cannot help all that go to Him in the right way, for the Divine assistance. This certainly might not to be any thing unusual among the members of a Church who lay so much stress on the Spiritual nature of acceptable worship to our Heavenly Father

And here another query arises: How much more like "a city set on a hill that cannot be hid" would the Society of Friends be at the present day if every member within its enclosure were in the daily — hourly practice of remembering the apostle's injunction "Pray without ceasing." It is not generally supposed that the apostle intended to inculcate the practice of a ceaseless repetition of vocal prayer, but the cultivation of a prayerful spirit. Are there not many readers of the Herald that are compelled to acknowledge, with blushing and confusion of face, that they have been sorrowfully deficient in this Christian duty? But how comforting is the belief that there are also many others amongst its readers that can bear an humble yet a clear evangelical testimony of the consolation they have found from constantly seeking after communion in prayer with Him whose tender mercies are over all his works."

Turning our attention again to the Editors and regarding them as primarily engaged to do their part, and then towards ourselves, the Readers, and ask the question of doing our part? — not merely paying each 150 cents for a copy, but also in holding ourselves ready to contribute, as each of us may at times apprehend himself called to contribute from the storehouse of his religious experience or observation something that may help to illustrate that great and important work of Regeneration, and that grow in the grace and saving knowledge of the Lord with which every member of the Church of Christ is more or less familiar? Oh what a reward some of us would be compelled to make of our doubts and fears and half-hearted belief if we came to make "a clean breast" and "confess our faults one to another"! How often we have seen the enemy triumph over us from the want of earnest effort on our part to go to the Lord for protection, how carefully long that confession would be! But, my friends, we Protestants, having learned what mischief has grown out of a literal observance of that exhortation of the apostle may have erred on the opposite direction; and happy we may be in being up to the spirit without conforming in every minutia to the letter of that exhortation.

Perhaps I have been too pressing; and I have seemed to heap on a few more important words of encouragement and prospective general religious improvement; and in closing up I do feel that it is the duty and privilege of every member of the Church, though ever so humble, so to labor as to contribute to that improvement, I was led to see a little of the imminence and pressing in favor of the establishment of a well conducted periodical must be that had that object in view, and noticing your recognition of the responsibilities that devolve on you as Editors of such a journal, I have indulged myself in choosing these words on the subject, believing you would not reprove me very severely for so doing. Perhaps the substance of what I wanted to say might have been expressed by simply saying I pray that you may prosper in the important work in which you are engaged.

I have also noticed an invitation given to contributors: and doubtless many will respond to it; again one is reminded of responsibilities: it falls to me to bring a trifling matter to set before thousand rational creatures the thoughts that have occupied the most serious attention of the most considerate

amongst us— what case to be exercised [yearly] over contributions" be "words" "often unmeasured by words without knowledge". yet if contributors follow the rule laid down by the Editors for themselves, "humbly praying that He [our heavenly Father] may direct all our ways," the Editors, contributors and Readers may be enabled to labor unitedly to the edification of the body

So let us labor, so let us pray, so let us trust that the Lord of the harvest may [may] send down the outpour

Rise of Seniors Sabbath School aided & Baptists

In South Stanstead, Addison Co. Vermont, there are several small villages in the very bosom of the Green Mountains whose inhabitants are mostly engaged in laborious business either as farmers or in cutting, drawing and sawing lumber for a distant [distant] Canadian market. Among these are a few families of Friends who have for many years kept up the only regular meeting for worship in that neighborhood. In 1858 it was proposed to establish a Sabbath School. Some were for having it under the care of the Methodists, others under Friends, others again under the Baptists, and still another class were in favor of the Union plan, and the latter was at length decided on. An invitation was sent to a Congregational Minister Elder Morgan, of Barnstable, and one to myself in Montreal to superintend the establishing the two that were in contemplation. The day before the Sabbath I went on & visited an Elder who was among the invitations. At the usual hour of meeting at the Friends meeting house, Elder M. came and sat down with us, and took a part in the exhortations to the satisfaction of most present, especially to some who favored Union meetings for worship. After the meeting was over and some refreshments taken we assembled at a school house nearby and succeeded in opening a S.S. appointing a Friend for Supt and a Methodist for teacher of B.C. We then went to another school district in which the Methodist had solicited for a similar purpose. But this Elder M. took the lead & a Methodist was appointed supt and a Friends teacher of B.C. & the weeks did well during 64. 65 & 66. more than a dozen light & many children in attendance. At length the question of singing hymns in the S.S. was brought up. But few Friends approving and but few others

Mt 3:7-8,9 Luke 3:8 Matt 6:9

"Master we saw one casting out devils in thy name and he followed not us. and we forbade him because he followeth not us."

And the same disciple who had this matter before the Master doubtless expected a word of approbation in return. But John, although he had such easy access to the "teacher sent from God", had not yet comprehended the breadth nor depths of his teaching— notwithstanding the evidentness of his love for the Lord Jesus he was not entirely clear of the exclusiveness so conspicuous in the answer did the disciple receive from the Master a word of approbation of this exhibition of his zeal? Nay. Did the Lord Jesus pass it by as a matter unworthy of his notice? No.— Trifling as the affair might appear in the eyes of some, it was regarded by Jesus of sufficient importance to call forth from him a plain and comprehensive reproof— "Forbid him not: for he that is not against us is for us."

For more than eighteen hundred years the wayward followers of that "Master" have accepted this lesson as a part of his Gospel, but where are they that have taken home to their inmost hearts that lesson, and manifested their acceptance of it by their actions? It is an easy matter to say "My beloved Brother" or "My beloved Sister" to one who "followeth us"; it is equally easy to say "Stand by thyself— come not near me— I am holier than thou" to another who may be equally in earnest to work in the Lord's vineyard but who followeth not with us." Have we allowed ourselves time to inquire will the Lord approve of the anathema that we are virtually pronouncing; or are we perfected with the reason— He followeth not with us?

When we discover the signs of weakness within our

borders it is well to endeavor to discover the cause of that weakness. And if, in our investigations we should discover that where the weakness is most apparent there the principles of spirit has had the widest range a moderate share of penetration will enable us to see the relation existing between the two.

The most earnest and far-seeing, on looking around them say that "the fields are white ready for the harvest" and pray the Lord to send more laborers into his harvest: but when these new laborers offer themselves with the simple equipment Shakespeare has given us, "Therefore have I spoken", is there not a disposition, to add to those simple equipments some thing of man's invention, and to that extent to hide the Lord's part in the work is sadly deformed?

And if we do perceive that in some cases where we have endeavored to mend the Lord's work we have seriously marred it - if we are wise we shall hasten to retrace our steps and take off the restrictions we have imposed.

Moorestown, N.J. 3 mo 17. 1856.

Editor of the Friend,

Very much regret I am under the necessity of saying that in the 3rd number of the Friend (12th vol) I have met with some sentiments expressed that makes it appear to me a different spirit from what I expected, and as I apprehend will much impair its usefulness among a class that might otherwise be edified by it. I have [illegible] unity with much of Rachel Wilson Morris's letter, and was almost ready to write thee in the same strain, but thought again and I would not be too hasty - read another number or two and then form a judgement.

In view of the ultra tendencies of many writers of the present day, especially those who write on theology I have been instructed by what we read of the apostle Paul in his journeyings e.g. Acts 28: 12 14 on leaving Syracuse "we fetched a compass, and came to Rhegium" and after one day the south wind blew and we came the next day to Puteoli, where we found brethren". Now by referring to the map we find laid down in the Straits of Messina the whirlpool of Charybdis, and the rock Scylla, by both of which the vessel must have steered in passing from one port to the other. The captain of the Castor and Pollux" doubtless knew that to avoid

Scylla (& had no need of leaving into Charybdis, nor vice versa). Paul, an enlightened man, had a precious and important message to deliver to the people of Rome, and he found brethren also at Puteoli who greeted him. We, who read Luke's account of that voyage with any degree of respect, must see something of the loss it would have been to the Romans if the Castor and Pollux had been wrecked on one or on the other of those dangerous things.

Apply the lesson to some of our talented writers of the present day who may have a precious and important message to deliver to their readers. (and I am not yet quite prepared to exclude the Editor of the Friend from that list) and who seeing the errors their predecessors have fallen into on one hand, have to avoid them, fallen into grave ones on the other. So the survivors may say "what matter it to us? whether it were on this or that rock that our ship went to pieces."

And in seeking a home, a traveller who was dissatisfied with the polar region and should pass heedlessly over the temperate zone in his haste to reach the equator would fail of meeting with respect from those whose judgement he respected, however they might applaud his dash and celerity of motion. A hasty storm in the midst of summer may cool the air, but it mostly does much damage to the growing crops, and we have many "tender vines" growing up in our community who might receive much serious injury from

"negative theology"

from skeptical writings, especially if under the garb of a Friend. I do not wish to be needlessly severe nor unbecoming, but, in common honesty & feel bound to say I was shocked by the answer given to the third query of Samuel Weeks. — It seems to me very extraordinary that a serious thinker who can believe in the everlasting God, the Creator of all things in heaven and earth, the Preserver of all that he hath made, who is God over all, blessed for ever, can see nothing in J. W. J. C. [illegible] worthy of approval; — can see nothing in Jesus Christ that begets the belief that he was a Son of God. How cold and cheerless is that phraseology that points to the "everlasting God", and denies, or even a remote way, that we may call him "our Father". For if Jesus Christ was in no sense a son of God, how could he consistently call him Father? And if there was no such relationship existing between them, how can we lay claim to such relationship; and if there be none then what is the meaning of divine Truth?

I am no logician, but common sense seems to say that to deny the sonship of Jesus Christ is to take the first step towards Socinianism or Heathenism. It is putting the Scriptures, more especially the New Testament away off where Strauss and his Tubingen school would put them — on a par with the writings of Plato, Homer — it is ignoring the vital principle of Christian Civilization. Running Progress and

seeking me back two thousand years to reach
[illegible] new standpoint.

If the the true Religious Spirit of the Society of Friends has been "marred" by a want of faithfulness on the part of its members, it seems to me that the critical and christian spirit" that is to reform those abuses will certainly fail if the cornerstone of the edifice is to be taken away in the process.

I would not make an Idol of my Bible, nor would I send it to Rome, or to any class of men for interpretation; neither would I lay it aside as a thing of nought. between these wide extremes there is an ample margin — a time & space — in which it may be read with profit, provided we are seeking that "Divine Truth" our souls are thirsting after. — And if errors have "marred" the original beauty and simplicity of the Gospel of a want of mutual faith in each other intensely has split us up into fragments, presenting to the world the spectacle of a "divided house" instead of one bound together in the unity of the Spirit and bond of peace", let each one of us endeavor, not to add to the [illegible] thus built on it "error" one against this own house". If the Friend is intent on that matter and will bring "a really critical and christian spirit" to the work it will do good, but if its object is, either openly or secretly, to undermine the Christian Faith, I shall beg to be excused from reading the paper

Work in Evangelical Christianity

A reader of the Progress of the Christian Worker, on meeting with the expression "The paper will be devoted to the promotion of Evangelical Christianity", might [illegible] ~~what is Evangelical Christianity~~? what is the mind of Christ in this? And the answer would every serious person would be compelled to make it. We have evidence enough that this is pre-eminently the case! The Lord Jesus & his apostles & many Paul's times will come when men having the form of godliness, but denying the power of it" would claim the title of real christians. Such Paul's advice was - "from these turn away". Yet Paul's advice was not to all call followers: and in Christ's days as also when Christianity was first proposed to the gentile tribes, "it has always attempted to make christians by force, but there are two means, primarily employed to Christianity by arguments and persuasions addressed to them by ministers speaking to them in their own tongue". In Madagascar we have in the present day another illustration of the wide difference between the nominal and the evangelical. To "come near to Jesus, and without intruding into the secret chamber of the spirit, just kneel to confess the weakness of a class resembling the church in Sardis "I know thy works that thou hast a name to live but art dead" & if we turn to the N.T. for an interpretation of their words Evangelical minds will not find the word work, but salvation that leads us to do, e.g. Evangelize, it occurs only three times, & each time it is the former used with a slight variation [illegible] (Rev 3:1; Acts 21:8; 2 Tim 4:5)

Recording the testimony of John in the fullness of his heart
"God so loved the world, that he gave his only begotten Son
that whosoever believeth in him should not perish, but have
everlasting life." And, as the apostle declares it "When the full-
ness of time was come, God sent forth his Son, made of a woman
made under the law, to redeem them that were under the law
that we might receive the adoption of sons" Gal. 4:4-5 And
this agrees substantially with the forthgiving of Matthew
of Mark 10:45 giving the words of the Savior himself
the Son of man came not to be ministered unto but to minis-
ter, and to give his life a ransom for many". Now we find
nothing in the teaching of our Lord himself to warrant us in
restricting the expression "to give his life" to his death on the cross
while it appears more in accordance with his ongoing character
and work to see his whole life as a continual offering - a sacrifice
for the purpose of delivering those he came to save. To do minister
to and thus we are admonished to consider [illegible]
ransom but "deliver" [illegible]

Sacrifice and Offering. Part 2d – What is the teaching of God's Word in relation to these ceremonies?

This important question has been deferred till now, apprehending it would form a more suitable place as a conclusion than in any other place.

The scripture we find in Matthew 9:13

"But go and learn what that meaneth 'I will have mercy and not sacrifice.'"

It is not to be supposed that we can fully comprehend the meaning that the Holy Ghost attached to those words of the Prophet, yet inasmuch as our conception of his meaning may be accepting it as part of the "scripture given for our instruction", we may follow the example of the noble Bereans and search the scriptures for that purpose.

In the book of Gen. we find the Divine King revealing himself to Abraham as "the Almighty God" (17:1) and in several other passages in the same book the Divine Being is spoken of in similar language: rarely is his attribute of mercy alluded to, but when Moses receives the solemn announcement "I am the Lord God Jehovah" the attribute of mercy is brought more prominently into view and although some readers, by comparing the ritual of Moses with that of the Egyptians might be inclined to regard that of Moses as a recast of the Egyptian one, might also by searching deeper perceive that the element of mercy gave to the former a feature that was very obscure if brought out at all in the ritual of Egypt. Here do we find the Elohim of the Egyptians setting forth Jehovah as "merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and sin"? Just by looking attentively into the mosaic economy we may observe many instances in which the Hebrew lawgiver mingled the law of mercy so thoroughly with the ceremonies which the people from the "hardness of their heart" might seem to need, that notwithstanding its first appearance of similarity with the Egyptian ritual a little acquaintance brings out the all important feature of mercy: Jehovah, "The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." In the sublime declaration we may reverently perceive the all important element so conspicuous in the teaching of him who though the Son of God made himself of no reputation and took on him the form of a servant. The sublime teaching of Christ Jesus foreshadowed by Moses in the midst of ceremonies to serve a day then in the distant future, brought out emancipated from the bondage into which as degenerated Priesthood had sought to hold it. Law instructive is the lesson taught as we read the record of the repeated and at times seemingly the almost hopeless efforts of the Inspired Prophets to remove attention to the essential substance in preference to the non-essential forms ceremonies – to sift the wheat from the chaff that at one time might be necessary to exhibit it.

Even when Moses gives directions as to the manner in which the sin-offering is to be made he takes care to have it done so as to show its connection with the Mercy-seat, and as the life is in the blood, as the blood was poured out before the altar, so should the whole life be devoted to the service of the Lord (Lev 16.)

That gentle reproof given by our Lord was in perfect keeping with the record – "for I am not come to call the righteous but sinners to repentance": and the repentance that he called for was equivalent to a complete renunciation of self and an entire

surrender of the human to the Divine will.
Again, he says "If ye had known what this meaneth I would have mercy and not sacrifice ye would not have condemned the guiltless." Is there any doubt concerning the signification of the latter clause? Does it not clearly point to the connection which Jesus recognized between the disregard, on the part of his accusers, of the divine will and his own condemnation and consequent crucifixion? If that was the meaning of our Lord in how many of his teachings can we fail to find that same principle? Whether it be found in connection with the doctrines, or in support of the inspiration of the Old Testament, or in the use of parables and figures, it is the same yesterday to day and forever.

The change should in no way lessen his weight and importance in the minds of those who are disposed to look upon the Bible as the inspired word of God. On the contrary it ought to increase our reverence for the Bible when we find that the Lord Jesus Christ quoted from it as authority for his own teachings. Instead of being a book of dead letters, it is a living power, and the Lord Jesus Christ is the living word. Instead of being a book of dead letters, it is a living power, and the Lord Jesus Christ is the living word.

Pioneers of the Society at Newport in March.

Perhaps I should close my letter without adding another word, but I wanted to say it was very pleasant to read another few lines in the Wabash letter. The opening hymn was sung by an individual, very thankful to the comfort and edification of all. I have been a member of the Society of Friends for more than fifty years: a conviction of the Principles affirmed by the Society led me to seek a membership with it; and it was no easy matter to take up the cross to the extent that I apprehended duty required of me. And there has been one question that I have never had fully answered, and that is, What Christian Principle do we violate in singing hymns in religious meetings? And sometimes

Giving to the tenderness that we should feel for the opinion of those who are opposed to singing hymns I would not express the affirmative severely at present, lest the day may not be very distant when they that are at present scrupulously opposed to the practice may be led to yield somewhat in its favor. We consider it a religious duty to read the Psalms of David and his exercises, and commit to memory portions of those beautiful writings; we find in the New Testament many quotations from them worked into the religious teaching of the Lord Jesus and his immediate disciples, and not one sentence that conveys the idea of the disapproval of what is recorded by Matthew (26:30) and Mark (14:26)

It is not to be expected or desired at present to trace the gradual [illegible] of Friends step by step to abrogate such a change, as would be effected by the introduction into the frequent practice of singing Psalms. If we have erred somewhat in practically entirely excluding it, let us take care, lest we err still more by opening a door through which many [illegible] practices & appearance with that spiritual worship so precious to all. The writer of this has been a member of the Society of Friends about fifty years, and it costs me no small amount of taking up the cross to stay where I do, to obey the demands of conscience when called upon to be united into membership. I felt convinced of the principles, an attachment to which has made the society "a peculiar people". but I confess that I often found myself at a loss "to give a reason for the hope" that was in me of Scripture reading, especially such as might be supposed to call chanting or singing of Psalms, from our meetings for religious worship. but a deference to those who advised that we were bound by principle not to admit the practice, I have refrained from it; and now I do not conceal the impression that there is at the present day an increasing number of those who answer the qualifications Barclay lays down; men and women who, having the gift are desirous of exercising themselves in singing that proceeds from the heart which is pure & which "may we not regard the testimony of the Apostle" as an injunction of this kind?

We may suppose that the Ephesians did not foresee the cases to which singing of hymns might be subject. yet whatever evil purpose [illegible] inconvenience caused might be put to whatever heresy might be promulgated under the guise of Gospel Truth, in view of whatever evil designs & tendencies there were in those days, he became them on his disciples. "go ye therefore and teach all nations"; "go throw and preach the kingdom of God"; and as that solemn moment was drawing near in which he was about to quit the world, he gave a hymn. With the recollection before them, we might reasonably suppose, that we may also [illegible] may appropriately on suitable occasions [illegible]

[illegible]

And the Lord said unto him, Therefore whosoever slayeth Cain vengeance shall be on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." Gen. 4:15.

There are some things worthy of special notice in this passage: 1st Cain's apprehension that "every one that findeth me shall slay me": he felt that being a murderer himself he was exposed to the anger of his fellow men and would suffer, as his brother Abel had from his hands, and how we may suppose that had it been the design of the Lord to manifest on the murderer, in accordance with the supposed rule found in Gen 9:6 he would have made it apparent in this first act of murder; but instead of that Cain receives the assurance in some way, that the law of retaliation will not be enforced in his case: that the Lord had prohibited Cain's fellow-men from laying violent hands on him.

Some critics may be inclined to show that the two passages are not strictly parallel as the Hebrew original is different. They are it is different as far as this [illegible] translated slay in 4:15

Scientific Normal Schools

The readers of the F.T.A. will not take offense I trust, by my supposing that the "popular science monthly" by E. L. Youmans is not extensively read amongst them; if not the following extracts from that valuable journal would be superfluous. And it seems equally safe to say that are to be found in Vermont many who being desirous of seeing our youth receiving a thorough education would heartily indorse the propositions of Mr. E. L. Youmans when in reply to the scheme of Prof. Agassiz to establish

such a school in Italy. on a much larger scale than of ~~would be found~~ or elsewhere able to attempt it. He supposes plans he ~~has~~ pursues the idea of having similar schools on a smaller scale in large towns and ~~in~~ villages - ~~etc~~ ~~the~~ poor districts (and who does not?) Knows that learners comprehend the nature of an object much better when it is presented to their view in its natural condition than when the school book or teacher is the only instructor, and ~~he~~ the language of the ~~book~~ ~~instructor~~ ~~he~~ ~~wishes~~ ~~to~~ ~~have~~ ~~the~~ ~~language~~ ~~of~~ ~~the~~ ~~book~~ ~~instructor~~ ~~he~~ ~~wishes~~ ~~to~~ ~~have~~ ~~the~~ ~~language~~ ~~of~~ ~~the~~ ~~book~~ take that ~~instructor~~ ~~he~~ ~~wishes~~ ~~to~~ ~~have~~ ~~the~~ ~~language~~ ~~of~~ ~~the~~ ~~book~~

reputable, however honorable they may appear to his own eyes. But a business concern may be respectable of its class and not be judged by self appointed agents who have no more principle than the one who unlocks their letters and proposes to them to decline the association he pretends to represent by saying what is utterly false, so that I may gain $90; and it $100 for doing the "dirty work". Such proposals are not meet invitings to go in to partnership with him. — a man who will tell a — to serve me may have a conscience elastic enough to do ditto to serve himself and my two dollars may go to the wrong Post office or his next letter to me unlocking may half the Pope might share a similar fate. In either case I should be minus two dollars instead of being plus ninety. under these circumstances I beg to be excused from becoming a partner in defrauding any association or individual be it or his reputation high or low.

But this much I can do with a clear conscience & I propose my friends of this new "trick or trap" to watch young hands with.

But putting irony aside, how humiliating it is to be told by a man, by whose hand writing appears to have acquired a tolerable address about and know in the prime of life, that he is so lost to all regard for the truth and to all sense of shame that he is willing for any consideration to tell a direct falsehood, and that under the pretense of serving a stranger at the cost of his friends.

It may be true that such cases of immorality are so frequent to elicit surprise; and it is so, it is especially true that they are more to be deplored, and the greater the necessity that rising generation be admonished to avoid all complicity with such actors and transactions

"My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth even as a father the son in whom he delighteth." Prov 3:12, 13.

By comparing the above passage in English with the original in Hebrew Dr Clarke tells us that the Hebrew word musar which in our version is translated chastening signifies correction, discipline, instruction. And Parkhurst traces the root of musar to the verb iasar signifying to restrain, check, discipline. The word occurs in Ps 6:11 and is there translated instructed in Prov 1:2, 7, 8 Ps 2:11 Job 5:17; 12:18; 36:10. and many other passages and is thus translated; Jer Job 33:16, Prov 1:7. instruction The Greek equivalent of musar is paideia, and this signification assigned to that by in our common version is instruction in 2 Tim 3:16 and nurture in Eph 6:1, and learning, Acts 7:22 and 1 Tim 1:20.

Now the sense of chastisement, scourging or any kind of punishment does not appear to retain the check, discipline or instruction, hence if chastening is really the equivalent of instruction, the idea of punishment must be regarded as foreign to that word also, even though chastisement may seem a painful. The writer of Alhutpsalmes are to the same purpose: in his note on Psa 50-58.5

Let us compare the translation of the above passage as it is given from the Hebrew, the Septuagint and the Greek New Testament. Hebrew - My son

Hebrew - My son, despise not the chastening of the Lord, neither be weary of his correction"

Septuagint - "My son, slight not the correction of the Lord, nor faint when reproved by him"

New Test. Greek - Heb 12:5 My son, despise not the chastening of the Lord, nor faint when thou art rebuked by him.

The Greek word, translated reproved, in the Sept. and rebuked in the N.T. is elenkomenos from elenko, is translated convinceth in John 8:46, and 1 Cor 14:24. and evidence Heb 11:1.

The apostle Paul is undoubtedly quoting from this passage in Proverbs where he says (Heb 12:5, 6) "And ye have forgotten but it will be observed that the wording of the latter member of the quotation, in the N.T. is very unlike the original in the old Testament. There are, it is presumed, very few intelligent people now always that attach the sense of punishment to chastisement yet this may become so subject in correction as to make it [illegible] like those who give as much as to [illegible]

Money making extraordinary in Lotteries.

Editor of N.Y. Independent. Montpelier, Vermont, Oct 5. 1865

As Lotteries are not lawful in Vermont, any resident in that State that wishes to make a venture by purchasing Lottery tickets is under the necessity of going from home for that purpose; and the manner in which it is proposed to be done is unfolded in a confidential letter lately received by the writer of this. Some weeks ago he received an introductory letter inclosing a ~~paper ticket~~ and purporting to be a lottery ticket of a certain number, from an individual who gives his name and residence in the State of N.Y. and acting as Agent to a certain Association in the City of N.Y. in which he says:

"No— Elm St
Oct 3-

Mr Mills,

Dear Sir— your ticket has drawn a prize of $200 but as you have not paid for it you can obtain the prize only in this way write me a letter dated on the day of drawing & enclose $10 the price of ticket as soon as received I will go to the managers office & open the letter in their presence saying this letter was sent to the wrong Post office but the money and date are all correct they do not know that your ticket has drawn a prize & will take the money and send you a certificate I will do this to enable you to get the prize if after you have received the money you will pay me for my trouble one half the amount of the prize and also let it be known and inform your friends whom to apply to for tickets Send immediately and keep this letter a secret. Yours Truly—

x x x x x

P.S. Send your letter to Rondout on N.Y."

Now it strikes me rather forcibly that a concern carried on in the City of N.Y. whose "managers" know less about their business than an agent who resides miles out of the city draws heavily on the credulity of the people for confidence. Such a business concern that authorizes a man to act as agent for it who dare not scruple to botch a "canard" to ensure this purpose cannot be reckoned unprofitably

Dan Perry Hyp - 15 Oct 65

Why may I not use Tobacco?

Soon after I took my seat in our meeting yesterday — — our minister came in and as he passed by me there was such an odor of tobacco-smoke saluted my nostrils that I felt sorry — it seemed to be such a plain testimony against his consistency. I have often heard him preach on the necessity of the "subduction of self", but I fear that self has not been sufficiently subdued in him, or how could he, consistently with his own teaching, indulge in the use of tobacco? If it is allowable for him — a minister — why may not I do the same? One of our scholars, Tom Nogood, is only 14 years old and he smokes too, he says it made him feel queerish at first, but now he has got over that and likes it, and says it is so manly, Grandpa.

And Grandpa replies: I have kept my eye on those smokers for a number of years and have known many of them have died of cancer on the lip or tongue. N. B. had a sore lip, he was advised to give up his tobacco, he treated the advice with indifference: after a while he found it necessary to submit to a painful surgical operation to remove the cancer from the lip; he was again advised to abstain from the use of tobacco, this advice he followed for a few weeks but for want of resolution his appetite conquered his good intentions and the cancer conquered his vitality and after giving his attendants much disagreable trouble by the foul stench of the sore he died. I could give particulars of several other similar cases, with some of my own experience

Graybeard

Essentials and Non-essentials — how can we draw the line between them?

After careful reading of the essays of Thomas Rackham on the Lambs Friend and Robert Barclay on Our Ancient Christian Existence, many doubtless, I accession "many will be startled" at the conclusions came to by that writer: while others will be glad to see a nearer approach to a reasonable distinction between the two — trials of sentiments.

It does not require extensive observation to convince one that mental constitution and religious training contribute largely to the foundations on which a society — political, moral or religious, is built: and if religious we pronounce it a Church.

Members of the Society of Friends claim that theirs is a Church and, like other Christian professors, go to the N. T. for the authority, and they of the present day find the leading principles on which they would build pre-occupied by the Episcopalians or the Independents [or Congregationalists] or the Methodists or the Baptists," who have originated their "peculiar doctrines," because each believes it is the exposition of a truer and more Scriptural Christianity than others accept. (J.B.) And such Friends find, to their surprise, that, in the eye of impartial observers, they are, so far as fundamental principles are concerned, on the same plane with other orthodox churches: neither above nor below them. We gratefully acknowledge this fact and yet the longing remains for something

Essays read — Released — Feb 3-13 — Typed & Examined delivered

on which we may ground our claim for existence as a "peculiar people", and we are told it is "after that our title to self-existence as a separate religious community depends on these 'peculiarities & ones.' — these 'secondary things' — these 'non-essentials' — and upon these alone." "For although these 'secondary' matters are not essential to salvation, they are essential to our right to a separate Church existence." (F.R. p. 351)

Under these circumstances we again turn our attention to the N.S. and in search of authority for such separate Church existence.

The evangelist John records the teaching of our Lord when he said "I have which are not of this fold: them also must I bring and they will hear my voice, and there will be one flock — one shepherd." John 10:16. And again, no one as Paul appears to be impressed with the importance of that doctrine, as he says to the Corinthians "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1:10

make their testimonies more acceptable

How can Friends obtain proselytes without surrendering some principle on which they feel themselves bound to stand which appears to them to be near the cornerstone of their profession?

The above question in some form or other is continually showing itself in the literature of the Society of the present day; and doubtless many serious minds are in search of a system of missionary labor that will convey the least amount of good to the parties visited, and the least amount of evil to the visitors. To devise such a system may not devolve on an individual, but as every member is interested in the result he is also bound to contribute or be willing to contribute his "mite" towards that end.

I am not supposing that I have made the discovery "the philosophers stone", only willing to express some thoughts that occurred to me while mingling with the serious people I met with in Montreal, and which I endeavored to express in my letter on what I saw there, but could not bring therein without extending it unsuitably.

We profess to be opposed to Ritualism, especially as that form of religion is at present displaying itself, but we seem to forget that many that we would draw off from a dependance on rites and ceremonies are looking on us, as meet for them, placing an undue dependance on the form of speech and apparel that have become our striking peculiarities. This appears to have been the view that that eminent and devoted John Wesley took of the Friends who were cotemporary with himself: in his sermon on he admonishes his hearers against sanctimonious ness and of putting on the "decent fine linen". It may be true that since John Wesley's time Friends have modified their peculiarities of speech & apparel, but it is equally true that no modification has been regarded

by some diligent minds, an indication of a departure from, rather than a growth in grace. If any standing change has been witnessed in the dress of those not of our society, how far the example set by Friends has contributed to this change we may never know. It may be enough for us to see what some would call "punctiliousness in dress" gradually disappearing, and extravagance among other religious professors gradually disappearing also: and over this change the "liberal man" must rejoice to see. Not rejoicing as a lowering of our testimony against superfluity of dress, but under the belief that the conviction is gaining ground that that testimony may be as well if not better maintained by keeping clear of a punctilious nicety in dress.

The following incident, related by the Quarterly Examiner as "illustrative of the Quaker dress" is from a reliable witness of a passing incident. I have from a reliable witness assured me long since: some ministers of our society attending a public meeting for worship in a neighborhood where Friends were but little known: their dress and manner of speaking was such as would not attract special attention among their own members, but in the position they then occupied the effect was quite different, and much of the good effect of their labors, it is feared was lost by what appeared to many of the audience the uncouth appearance of one or two of the speakers.

The following extract from p 362 of the 3rd number of the Friends Quarterly Examiner for 1869 appropriately closes our present subject. "When the state of Society was under consideration" the most noticeable features in the remarks were perhaps the very decided manner in which one of the Friends was led to point out, and to bring into view by another Friend and the minute of the concern of a numerous body of our ministers laying aside all peculiarities of dress and unessential usages, which under them comparatively unintelligible & by masses of the community, and were making it a stumbling block to many.

If the translators of the A.V. had followed in their rule that probably governed them in Gen. 11:1, that is rendered the Hebrew word Nahash, Bible-readers would have been spared more or less perplexity: Gen 3 1st would have read

v 1 Now Nahash was more subtle than any ××

2 And Nahash said unto the woman ×××

2 And the woman said unto Nahash ×××

4 And Nahash said unto the woman ××× And if we had sought for a signification of Nahash we would have found, the Hebrew Lex: it means simply an appellative having the meaning of Serpent, but with no more authority to give it personality than in the case of Dove: or that Flower was absolutely a strong ass.

Now that Friends are so warmly encouraged to Scripture schools, they must know what praise have been taken by such Christian scholars as D.D. S. Clarke, Joseph Angus, A. Barnes, Prof. E. Isaacs and others to throw light on this branch of Bible-study, they will see how desirable it is that Teachers should be, both spiritually and intellectually prepared to answer questions their pupils may put to them — to distinguish between the figure and the reality — the sign and the thought signified. The list of illustrations might be much extended without exausting the subject.

However the readers may accept of these suggestions, the writer can safely say he has endeavored not to darken counsel by words without knowledge & and if the Spirit has induced another to investigate, more thoroughly for himself, (the materials for so doing are abundant) he will not have written these lines for naught. And if they should be considered worth a place in the C. Worker he may renew the subject.

Japheth.

To Nahash that crafty King of the Ammonites who dictated to the Jews the cruel alternative of the loss of the right eye or slavery (1 Sam. 11:1,2) whose subtlety and cunning is handed down to us also by Josephus, (B.C. 5.1) would it be too much to say of him, in Asiatic language, He was more subtle than any living being?

Step by step we have been examining some conspicuous passages in which it is important to decide whether we are to take the literal or figurative sense: we have seen what an extravagant position we would occupy if we insisted that of the children born unto Jacob, one was really a lion's whelp; another a strong ass; and a third a veritable serpent! Whatever decision we have come to in regard to them let us carry it with us while we read the first seven verses of the 3rd Chap. of Genesis:

V1 Now the —— was more subtle than any beast of the field [or any living thing see 1:24, where Khayah is so translated] And —— said unto the woman

2 And the woman said unto ——

4 And the —— said unto the woman

One may well inquire What being is it that is talking with the woman?

In the Hebrew it is Nahash: letter for letter, it is the same word used by Jacob in giving a second name to Dan, and there translated Serpent: Do we maintain that the Nahash of Gen. 49:17 is in fact a Serpent? If we do, we have prepared the way for regarding him, or it of Gen. 3:1, 2, 4 as an animal of the same nature: or by what rule may we allegorize one and literalize the other?

חַיָּה (Khay-yah) is translated life Gen. 1:20; 24, 28, & 6 נָחָשׁ in 1 Sam. 11:1; 12:12 Nahash is detached from other proper names; in 2 Sam. 10:2; 1 Kin. 11:2 it has the prefix ה = the [in Gen. 3:1 it has the same prefix]

1 in Gen. 3:1 Nahash is prefixed by the conjunction vav and the article He, but the Root is the same in each passage.

For Friend's Review

Subordination in the church not incompatible with Christian liberty.

"Watch ye, stand fast in the faith, quit you like men, be strong.
Let all your things be done with charity."
"Submitting yourselves one to another in the fear of God."

The apostle Paul in addressing the churches at Corinth and Ephesus evidently saw the necessity of avoiding the two extremes, into either one or the other of which a zeal without knowledge is ever liable to lead its votaries - a dogmatical adherence to ones own opinions, and too little regard for the opinions of others, that leads into conceit and unchantableness, on the one hand, and on the other hand too little regard to ones own convictions that leads into inconsistency and double mindedness. And yet every reflective mind must agree with the apostle that "submitting yourselves one to another in the fear of God" is equally incumbent as the obligation to "quit you like men be strong," and that they no more conflict with each other than liberality in giving conflicts with true economy in living.

Wherever members of the church of Christ congregate, along with them the badge of discipleship, carrying with them also the weakness and consciousness of their own fallibility, there will be opportunities for putting in practice the apostles injunctions. The error into which even well-read travellers are apt to fall in forgetting they are still travellers. In common great

their attainment in spiritual life if they regard themselves as "little children" and learners in the school of Christ they will not fail to see in even a point where they can regard unity of spirit as reachable, and hardly attainable in this life; but the hope of meeting with a portion of the success they desire stimulates them to it "although faint yet pursuing".

As travellers in the same direction may choose different routes and a variety of vehicles as may suit their particular circumstances without necessarily conflicting with each other, so many travellers to the celestial city be allowed a full opportunity of exercising their "diversity of gifts, remembering there is the same spirit" whose prerogative it is to rule in all things, inducing all that submit themselves into government to become "like-minded one toward another, according to Jesus Christ; that [they] may with one mind and one mouth glorify God."

As "the carnal mind is enmity against God" and "is not subject to the law of God", it those in the carnal state every thing like submission to any authority that does not originate in their own wills is regarded as degrading, and not unfrequently a pliable conscience may be found ready to support them in that position; but where the influence of better wisdom is yielded to that wisdom that is pure is to be imitated, and is "without partiality" then it is discovered that there is nothing degrading in "submitting one to another in the fear of God."

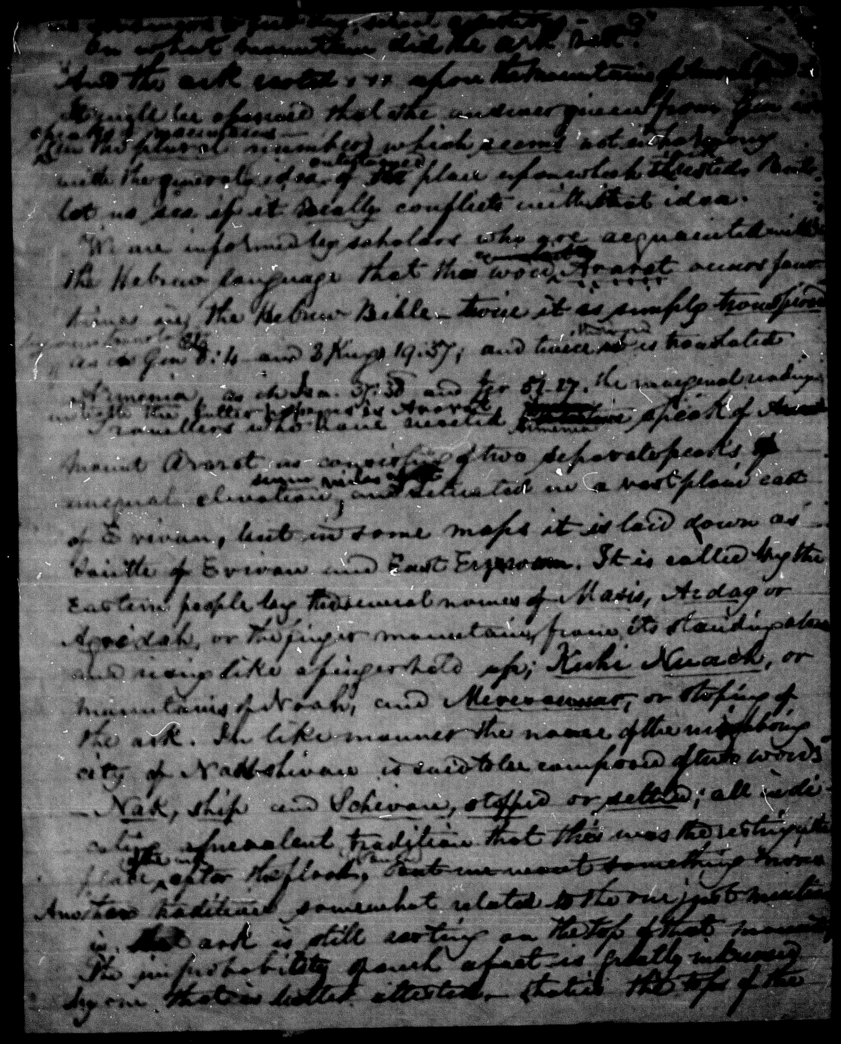
Diversity of sentiment appears no more to conflict with true harmony in the church, when all the members are under right government than a diversity of color and perfume conflicts with the beauty and fragrance of a well arranged garden — flowers very unlike in color and dissimilar in form contribute some comfort because they are adapted to our several tastes — more so indeed than if of one uniform tint or invariable form — the rose is a beautiful flower, but much of the enjoyment we derive from it comes from the red mingled with the green, and some of the most unpretending in appearance yield the most agreeable perfume.

With similar sentiments it appears, the apostle exhorts the church of Christ in his day — the diversity of gifts in no way conflicting with the unity of purpose when rightly employed, and harmony aimed at, praying to no one the authority to rule with severity but enjoining upon each to submit with complacency — "Submitting yourselves one to another in the fear of God."

...of peace do more to conf...
...in the church, when all the prem...
...reinement than a diversity
...influx with the beauty and
...harmed garden — flowers
...and dissimilar in form an...
...because they are adapted to
...one so indeed than if of one sor...
...k w former — the rose is a
...much of the enjoyment as to
...the red mingled with the green;
...impending in appearance
...ld prepare.
...it appears, the apostle
...t in his day — the diversity of
...ty with the unity of purpose, when
...harmony aimed at; praising to
...rule with severity but reprim...
...mit with complacency. — Heb.
...to another in the fear of God."

...on what mountain did the ark rest?
And the ark rested ... upon the mountains of Ararat. It
...might be objected that the sentence given from Gen viii
...has the plural number) which seems not in harmony
...with the general idea of the place upon which the vessel rested. But
...let us see if it really conflicts with that idea.
We are informed by scholars who are acquainted with
the Hebrew language that the word Ararat occurs four
times in the Hebrew Bible — twice it is simply thus spelled
as in Gen 8:4 and 2 Kings 19:37; and twice it is translated
Armenia, as in Isa. 37:38 and Jer 51:27. The marginal readings
in both the latter instances are Ararat. Travellers who have visited
Mount Ararat in company with natives speak of it
as composed of two separate peaks of unequal elevation, and situated in a vast plain east
of Erivan, but in some maps it is laid down as
...Pain the of Erivan and East Erzroom. It is called by the
Eastern people by the several names of Masis, Ararad or
Agri Dah, or the pinnacle mountain, from its standing alone
and rising like a pinnacle aloft; Kuhi Nuach, or
mountains of Noah, and Mekeyenoar, or stepping of
the ark. In like manner the name of the neighboring
city of Nakhchivan is said to be composed of two words
— Nak, ship and Chivan, stopped or settled; all indi-
cating the prevalent tradition that this was the resting place
of the ark after the flood. But we want something more
than traditions somewhat related to the one just to mention
it. The ark is still resting on the top of that mountain.
The impossibility of such a fact is fatally unmasked
by one that is better attested, that the top of the

A BLOODY
John Ashwo
has written an
"Walks in Ca
consistent man
armed themsel
clined to do so
has to do with
live. I never
Society shot, b
These being n
He thus speak
by him in the
did not go to c
the dead, like
Saladin, Napo
all visited this
the garrison
on condition
Crosier, two
terms propos
weapons of w
French army.
hands were
marked every
of war was he
ised them life
rant of the w
to be shot.
the bottom of
into squares f
Napoleon; th
of their surr
through the
hundred sick
be butchered.
after volley
fathers, till
tide washed
sands of Jo
from those
PEAC



A BLOODY RECORD!—John Ashworth in Palestine.

John Ashworth, of Rochdale, author of "Strange Tales," has written an account of his recent visit to Palestine, or "Walks in Canaan," as he terms his tour. He writes as a consistent man of peace. His ten companions in travel armed themselves with pistols and revolvers, but he declined to do so. He says, "I believe that the less a man has to do with swords and guns the longer he is likely to live. I never yet knew a consistent member of the Peace Society shot, *but history tells a sad tale on the other side.* These being my principles, I had no gun to take care of." He thus speaks of Jaffa, or Joppa, the first place visited by him in the Holy Land: "Some who have visited Joppa did not go to comfort, but to make widows; not to raise from the dead, like Peter, but to destroy. Pompey, Alexander, Saladin, Napoleon—terrible names! especially the last—all visited this city. In 1799 Napoleon besieged Joppa; the garrison offered to lay down their arms and surrender on condition that their lives were spared. Eugene and Crosier, two of Napoleon's staff officers, agreed to the terms proposed. Four thousand men laid down their weapons of war, and were led to the headquarters of the French army. Napoleon ordered them to sit down; their hands were tied behind their backs; despair instantly marked every countenance, but all were silent. A council of war was held, and although his own officers had promised them life, this deity of France signed the death-warrant of the whole four thousand, and ordered every man to be shot. Bound and helpless, they were led down to the bottom of the sand hills on the sea-shore, and formed into squares for execution. They requested one word with Napoleon; that one word was to remind him of the terms of their surrender: but the *hero*, who had just been through the hospitals and ordered the poisoning of four hundred sick creatures, could now order four thousand to be *butchered*. For five hours, French soldiers fired volley after volley into the dense mass of sons, husbands and fathers, till not one soul was left alive. The returning tide washed the blood of this murdered host from the sands of Joppa, but no tide will ever wash their blood from those French executioners and this soldier-god."

London "Friend."

PEACE ASSOCIATION OF FRIENDS IN AMERICA.

HARK! the peace comes from far,
Over hill-top, river, glen,
High above the din of war,
"Peace on earth, good will to men."

Peace on earth, good will to men,"
Echoes back the joyous earth
And the skies respond again,
"Glory at Immanuel's birth."

Glory, Glory unto Thee,
God of love and peace be given
In the highest symphony
Sung on earth, or known in heaven.

Peace on earth, good will to men"
Shout, ye nations, far and near,
Till the blest seraphic strain
Breaks on Burmah—Persia's ear

Till the sons of Israel
Answer back the rapturous sound,
And the tribes of Ishmael
Dash the saber to the ground.

Till, through Eden's dreary waters,
And the wilds of Palestine,
Thy abode of prowling beasts,
Love shall beam, and light shall shine.

Lo! a voice from Lebanon,
Sounding through Idumea's wild,
Cheers the desert-dwelling race
With its music sweetly mild.

Sharon! deck again thy vale
With the rose and lily fair;
Carmel! shed thy fragrance hale
O'er the fervid desert air.

Tadmor! rear thy walls again
In the lonely wilderness!
Let thy palm-groves shade the plain,
And the wayworn pilgrim bless.

Gush! ye fountains, cool and clear,
'Mid Petrea's burning plains!
Now has come the accepted year,
And Messiah henceforth reigns.

Ope thy gates, O Salem, wide!
Let the King of glory in;
Siloa, with thy healing tide,
Cleanse the nation of their sin!"

A. L. BENEDICT.

In the spirit & spirit which the schools of Alexandria afforded when the two almost wholly independent of his Palestinian brother, met the speculative Greek, as nearly on equal terms as their different nationalities would admit, would it be surprising if their respective theologies & character should in some degree, be influenced by the other? The literature of the Jews was at this time wholly Mosaic, or in near accordance with its teachings. The New Testament was not yet written & had the materials assumed an historical form. In these schools we might expect the Hebrew writings, especially as they were assuming their new form in the Septuagint, would be subject to close, Grecian, criticism — the master mind feeling no restraint from appropriating any truth revealed by Moses or other inspired writers, and giving it a new form, and in that bringing it before his pupils in a manner more to the surprising if Jewish scholars should indulge in a similar paraphrase. Perhaps Philo might have exercised his pen in that way, and it would not be improbable, considering what Rabbi has said of him. Philo was a Jew of Alexandria, of the sacerdotal race, and descended from the most illustrious families of the city. He had studied the sacred writings, with care the ancient of the Jews, with great care. He acquired much reputation also by human learning and philosophy, especially that of Plato (vol 3. 312

What becomes of our sins?

Before we attempt to answer that question let us ascertain what is meant by sin.

In the Old Testament we find many references to sin in allusions without any clear definitions of its nature so early as in the 3d chapter of Gen v 10. Adam says "I heard thy voice in the garden and I was afraid" Adam knew that he had transgressed a Divine Law. This transgression - this stepping over a known law is what the Evangelist John 1 Epis 3 v 4 plainly and emphatically calls sin - Sin is the transgression of the law.

In the case of Adam, also of Cain, we find an acknowledged consciousness of being in a state of alienation from the Divine favor. Adam felt that he was not in that image of God in which he had been created, and Cain perceived that his offering was not as acceptable in the Divine sight as that of his brother Abel.

This consciousness of alienation thus early impressed on the human heart is intimated in every branch of the human family with which we become acquainted and the universal prevalence of sacrifice of some kind, independent of, and often opposed to, man's natural reasonings on his relations to God, seems to point to a blind attempt on his part to appease the wrath of an offended Deity, a rude endeavor to reinstate himself in the Divine favor; but it is worthy of especial remark that the Scriptures are silent when we ask them for some distinct command of God from which they originated.

The offerings brought by Cain and Abel were, as their name minecha imports, thank-offerings - something given for favors received. But when Moses, two thousand five hundred years

after was instituted to regulate (not to establish) the practice that was already established, but to regulate the ceremony. He divided the sacrifices into seven classes — the Minchah — to give; the Korban — to approach; the Zebach — to slaughter animals; the Olah — whole burnt-offerings; Shelem — peace offerings; Chattah — sin-offerings; and Asham, the trespass offering.

Confining our notice at present to the Chattath or sin-offering, we find under this head (Num 28:15) a kid on each new moon. "At the passover" one goat for a sin offering (Num 28:22) — And 3rd at the great day of Atonement, two goats (the goat sacrificed and the scape goat) for the people, and a bullock for the priest Lev. 16 — 6. of the two goats one to be sacrificed to the Lord" and the other for the scape goat (v 8).

v21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send him away by the hand of a fit man into the wilderness 22 and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness." Thus is what Moses taught the people as to what became of their sins; and it was in this that the Priests adhered [redacted] with so much tenacity — and that opened a way for the Prophets to teach a very different doctrine.

The first to express a doubt of the efficiency of sacrifices in general is Samuel 15-15-22 "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Then comes

Isay, what means did Apollos acquire a knowledge of "the Baptism of John"?

We have the testimony of the Acts (18:24, 25) that "a certain Jew named Apollos, born at Alexandria an eloquent man and mighty in the Scriptures, came to Ephesus." and and he been fully "instructed in the way of the Lord", we may safely infer that would not have been [redacted] that Aquila and Priscilla should "expound unto him the way of God more perfectly" (v 26) but knowing only the Baptism of John", such further instruction was deemed necessary. This seems to make legitimate the inquiry, by what means did he acquire that knowledge?

In the above we have two particular facts mentioned: the birth place of Apollos; and his knowledge of "the Baptism of John"; but as to the channel through which John's teaching had reached Alexandria the Scriptures are silent — the only additional intimation that [redacted] supplies is a [redacted] of John found in Acts 6:9; and in this we have also [redacted] of a want of agreement between that synagogue and the opponents of a purer gospel — Stephen.

There was a commercial intercourse open between Alexandria and other parts of Western Asia, as we are told that "the centurion" who had charge of Paul "found a ship at Myra, a city in Lycia, that had sailed from Alexandria, but that gives us no clue to the theological intercourse between that Egyptian city and Palestine. And yet we are not left entirely in the dark, as it regards this part of Church history. — Linguists tell us that the passages of the Old Testament found in the New and quoted by our Lord and his immediate disciples in Palestine many of them were from the Greek version (the LXX) "which had originated in Alexandria" and this about 250 years before the preaching of John; and of course before the written gospel had come from the pens of the Evangelists.

We find that while Stephen was relating the history of Moses and of his dispensation so long as it did not conflict with the Jewish idea they heard him gladly; they could listen with composure while he spoke of the words of Moses "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear: but no sooner had Stephen preached to them the fulfilment of that prophesy in the person of Jesus of Nazareth "the just one" they were cut to the heart

Regarding these "Alexandrians" as a fair representation of the Jews of Egypt there does not appear any important difference between them and those of Palestine; but do there was a faithful few in Palestine that could see in Jesus the Messiah one; or might we not expect Apollos as representing a few in Alexandria that came near to the Christian standard.

There was a perceptible difference between the Baptist's testimony "Behold the Lamb of God which taketh away the sin of the world," and the query, "Art thou he that should come, or look we for another" I will have in mind that this question was put by the Baptist quite early in the ministry of Jesus: are we not at liberty to infer that it indicated some unsettlement in the mind of John? Or if the leader was hesitating, how could we look for more decision among his disciples?

That when the Baptist had disciples we have the testimony of Matt, Mark and Luke, and that he came preaching in the wilderness of Judea, means the same evidence. We have evidence also that both he and his disciples were abstemious in their manner of living. But little more can be gleaned from the Scriptures concerning either Apollos or John the Baptist, but the two are as separated links in a chain — can we find the "missing link"?

Besides the Pharisees and Sadducees, it is conjectured that another and still more rigid sect is referred to in Matt 19:10, and some other passage

Next turning to the Jewish historian, Josephus, and some of the that conjecture assumes a more credible form: it will be remembered mind that the wilderness of Judea was the stage on which John the Baptist came preaching as Josephus has left on record an account of a third sect of the Jews called the Essenes: who, like the Baptist, dwelt in the wilderness and followed religious duties in the wilderness. In Smith's Dictionary of the Bible, under this head will be found a condensed account of this sect, abridged from Josephus who wrote in Jerusalem; Philo, another Jew who was connected with the schools in Alexandria; and some other writers, on account from which follows: "In describing the different sects among the Jews in his own time, Josephus dwells at great length and with especial emphasis on the faith and practice of the Essenes, who appear in his description to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. An analogous sect, marked however by characteristic differences, appears in the Egyptian Therapeutæ, and from the detailed notices of Josephus, and Philo and the casual remarks of King, later writers have frequently discussed the relation which this Jewish mystic occupied towards the popular religion of the times, and more particularly towards the doctrine of Christianity. For it is most remarkable fact that the existence of such a sects appears to be unrecognized both in the Apostolic writings and in early Hebrew literature." To which a quotation from Josephus must be added. "They, the Essenes, dismiss their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace whatsoever they say also is firmer than an oath, but swearing is avoided by them, and they esteem it worse than perjury; for they say that he who cannot be believed without [swearing by] God, is already condemned." (Wars of the Jews, B. 2. C. 8. 6) Josephus name Essenes, a Greek word some authorities think from the Hebrew word Chassidim (full of goodness; in Egypt they took the Greek name Therapeutæ in both cases it signified healers — that is, of souls. To keep

* which are estimated to have remained about 4,000

their souls often to unpleasant scenes about (says Coquerel) these esoterics, whose secret researches connect with the traditions of Pythagoras, imposed upon themselves an ascetic and austere life, many different, doubtless, from the Christian life but whose practices of self-abnegation and spiritual exercises, and forms in public, certainly had general of their adherents among the auditors, of whom they were the most eager for truth and moral elevation.

After Pythagoras came Plato who, says Rollin "followed Pythagoras in intellectual truths, or what we call metaphysics: that is to say, he taught as that philosopher did, that there is but one God, the author of all things; that the soul is immortal; that men have only to take pains to purify themselves from passions and vices, in order to be united to God; that after this life there is a reward for the good, and a punishment for the wicked; that between God and man there are various orders of spirits which are the ministers of the Supreme Being." (vol 3 p 5)

Now, remarking that the Jews of Alexandria had a synagogue here, and that it was so imposing in appearance that it was a wonder that he who has not seen the Synagogues at Alexandria has not seen that which is most beautiful. Josephus in describing it says that during service it was necessary to appoint a special officer, who by raising a banner should at the proper time give a signal to the congregation to respond. (Allen's Hebrew Rites and Things - p 71) This and this in some measure confirms the estimate of that time more at this time not less than one million of Jews. Rollin does not give the exact number but says "Ptolemy settled such a number of them there, that the quarter inhabited by the Jews almost formed an entire city of itself" (vol 2 p 262) A long tarry body of Samaritans also established themselves there, on the same footing with the Jews, and increased exceedingly in number" (ib.)

We have found Apollos, born at Alexandria, preaching at Ephesus a doctrine very similar to that of the Apostle Jno Baptist. We find Augustine, quoted by Robt Barclay (Apol Prop 5 sec 6, § 27) testifying in his Confessions lib 1. chap 9. That he had read in the writings of the Platonists, though not in the very same words &c

Plato was born 429 years (Rollin) B.C. In the schools of Alexandria was built 100 years later. Plato's writings were as easy of access in the schools of Alexandria as those of Moses and the Prophets: this would afford a convenient opportunity for Apollos to compare the two, and we might not to wonder if such an "eloquent (learned) man" should allow his Hebrew faith to be somewhat tinged with the doctrines of Plato.

Again. Much of the Acts of the Apostles is generally conceded to have been written in 63 A.D. consequently the visit of Apollos to Ephesus must have preceded this date. i.e. date can be determined with certainty for the writing of John's Gospel, but it is generally allowed that between 70 and 85 A.D. is as near the time as can be ascertained. Remark The difference The lateness of the Date 75 A.D. as the year in which John wrote it allows several years to have passed between the visit of Apollos at Ephesus and the writing of that Gospel. The Greek word, Logos, generally translated speech, doctrine, saying, word spoken, through all the Gospels and Epistles excepting those of John, has in his hands, which appears in the first chap of his Gospel, a signification peculiar to himself & that is personally applying it to the Son of God

"God did tempt Abraham"

God cannot be tempted with evil Jas 1:13

All true Christians readily accept this declaration of the apostle as the truth; and yet we find in Gen 22:1 a very different statement — "God did tempt Abraham" How can these apparently conflicting passages be reconciled? Several attempts have been made to reconcile these two passages which appear to conflict: the suggestions of Dr. E. Harold Browne in Speaker's Comm. appear to be reasonable: who says "The difficulty, however, has arisen from not observing the natural force of the word here rendered "did tempt", and the ordinary use of that word in the language of the Old Testament especially of the Pentateuch. According to the highest authorities, the primary sense of the verb [nissah] corresponds with that of a similar word in Arabic, viz. "to smell" and thence "to test by smelling" (see Gen. 8:21). Hence it came to signify close, accurate testing or trying. It is translated by "prove" [Ye proved them Ex 15:25] "assay" (Deut 4:34) Job 4:2) "adventure" (Deut 28:56) "try" (Dan 12:10, 31) and that very much more frequently than it is translated by "tempt".

Nissah as the Heb. nissah is in the A.V. rendered prove or proved Ex 15:25; Deut. 33:8; Ex 20:20; Deut 8:2, 16; Ps 26:2. "Examine O Lord, and prove me"; and in several other passages, all corresponding with the old Geneva version" (Bush); and the signification given in the Lexicons of Parkhurst, Ges. Fuerst and others it seems safe to accept the rendering of "the old Geneva version", sustained as it is by Bush, Dr. Clarke, Horne — "God did prove Abraham". "And offer him there for a burnt-offering" is the translation of the Heb. vehaaleihu olah — literally, make him ascend for an ascention (Bush). It is remarkable that neither mincha — the meat offering, nor zebach, the bloody offering, nor chatath - sin offering are mentioned in connection with

In this passage much of the pith of it depends on the signification of ὄχλος which quite various senses occurs more than 200 times in the N.T. having more so significations assigned to it, pre-eminent among them is that given

Small Opportunities.

Although the Lord Jesus "had compassion on the multitude", he did not despise the individual: many instances are recorded in the New Testament of his loving attention to the solitary one who sought his attention sympathy and instruction, also of the blessed fruits of this labor of love he bestowed upon them: the earnest labour of the present day however small his "gift" may be — if his eye is "single" in looking at the cause of his divine Master — will discover often discover an opportunity, which at first sight may appear too small to be worth attention, but on a moments prayerful inquiry is well suited to his or her gift.

An aged Christian in this village gives some of his experience in the following lines and says "Forty years ago I walked 2 miles to our Post Office but the weather being warm I was glad of the opportunity of riding home on a hay waggon, the driver was known to be an unbeliever and he soon convinced me that the bad report was well-founded, I answered his anti-christian criticisms as well as I could and we parted to our homes for my side. Two years months passed away and the case of [illegible] was occasionally remined but no way seemed to open for me to say another word to him until an opportunity did offer in this way:

The olive branch

Notice is more closely associated with the history and civilization of peace than the olive. Says John Lawson, D.D. in Smith's Dictionary of the Bible. So early as the Book of Gen. is this true. "So in that dove's mouth there was an olive leaf plucked off." So Noah knew that the waters were abated from off the earth. (Can any thing this early incident may have suggested the later emblematical meanings of the leaf or branch, to be unfortunately say: but now it is so difficult for us to disconnect the thought of peace from this scene of primitive patriarchal history, and it is fairly presumable that the title of this paper is derived from the same source the sign of peace that is surely coming slowly, it may seem to some eyes, but surely in the eyes of those who have faith in the influence of the Prince of Peace wherever that influence is not obstructed by unbelief.

The olive leaf in the dove's mouth was a silent yet significant intimation that a better time was coming: there was no harsh language — no expression of ridicule — or contempt — nothing but the peace sign in his mouth, but it was sufficient to assure the dove sent that better times were at hand. On this principle, it seems, the "Herald of Peace" (London) "Advocate of Peace" (Boston) "Messenger of Peace" (New Jersey) — "Olive Leaf" (New York) are to be issued. It may be known that the key turns hard in the lock, yet their faith is not shaken — their faith that "Prince of Peace" will ultimately prevail in spite of our faults. All the above named advocates of peace are before the world to take the dove with a simple message on their lips — with no heroic attach on the Bible lines of all so Him, whose teachings if followed would certainly lead to peace the most enduring — the most blessed.

With these witnesses before me I am at a loss to

this passage; much of the pith of it depends on the signification of שבח, which quite various senses occurs more than 100 times in the O.T. having more so significations assigned to it, pre-eminent among them is that given

understand why [illegible] should not adopt some one moment, suppose that the article "the Gods of peace" in N.T especially the concluding epist. could assist the cause of peace.

If, in my 83rd year, can look back over more than half a century and call to mind the lives of two classes of men — believers and unbelievers in terms of Hazard's the believers, united in essentials and charitable in non-essentials: in sickness, in adversity, in affliction as the prospect of death they had something to some invisible thought: hope or faith to lay hold upon, and they were sustained by it: I have also stood by the deathbed of an unbeliever of Christianity and have heard the dying groans — blasphemous expressions near the final close. And the testimony of the believers outweighed that of the infidel a thousand fold.

"Strange" as the doings of Jews two thousand years ago appear in our eyes — [illegible] strange they may appear in the eyes of our great grandchildren when the books they read were in the hands of a female minister the Princess of Wales — the book of the Law is spoken of in the singular from Moses to Samuel, Josh was the chief of it. The only means open to the [illegible] large by which they could learn its teaching was by the Priests.

The morality of the N.T. is fully equal to [illegible] O.T., on the place of one copy of the Decalogue Israelites we have thousands of [illegible] N.T. and the facilities of private study is multiplied in the same proportion: we undertake to [illegible] for success — notwithstanding the wonderful facilities we enjoy of making ourselves well acquainted with the teachings of Jesus of Nazareth — to the question "Who is the minister under the Christian name who live according to that rule is answered by all — here is a great mystery: when we come to [illegible] we may attempt that of the Jews — [illegible]

Copy of letter D. D. Meader Thornton Mo 26 1893

Daniel Meader Benjamin

I have received by my son Samuel, thy message requesting me not to distribute any more of the Sermons & Writings of Joseph Bevans. Let me say that in that note which I inclosed in the book I said as far as I have compared it with Barclays Apology I have discovered no important disagreement between them, but as I have not read the book through to the end, I did not pass any judgement upon what I had not read; but yet, on further reading, I should discover anything that conflicted with the Truth, I held myself at liberty to expose it: and now I say if Evans, or any one else will point out to me any passages in the book that conflicts with the New Testament, when correctly translated, I will take pains to comprehend it and govern myself accordingly.

Under these circumstances my request to thee is that thou will point out to me the passages that has induced thee to object to their distribution.

In reference to my note thou will see that I say that Barclay makes the New Testament the basis of his "Apology"; now, when I joined the Society of Friends sixty years ago, I was led to believe that Barclay was a correct interpreter of Quakerism, if Friends of the present day have thrown aside Barclay without putting better in its place what ought I to do?

In conclusion, let me request of thee, as thou knows that my hearing is impaired and my memory not perfect that thou send me a written statement of the ground of thy objection to my distribution of the work, and refer to any passage in that book that appears to thee to be either unsound or unscriptural, as I have several copies left some of which I would like to distribute at our Quarterly Meeting. Are early reply. This will be my sufficient

Thine truly, Henry Meader.

6th Mo. 10th 1877

To the committee appointed by Ferrisburgh Mo. Mtg. to bring forward the names of such Friends as are qualified for eldership in the Church.

Dear Friends

I, being one of the committee appointed by Ferrisburgh Mo. Mtg. to confer with you on this business, and being prevented by ill health, attending your conference in person, use the privilege of making some remarks in this way:

You are probably informed, by reading the history of the Society of Friends, that for nearly one hundred years after the society was first organized, Friends conducted their Church affairs without appointing Elders to oversee the ministers and their work. When the Yearly Meeting in 1737 decided to appoint Friends to that station, it was done regardless of the views of the ministers: to have left the appointment of Elders to the choice of the ministers, would have been unsafe. And some Friends of the present day, are of that opinion, consequently regard with fear any forward address on the part of a minister who takes the responsibility of proposing to the committee the names of Friends that he would appoint. To the writer of these lines it seems clear that a committee appointed on this business must be left free from ministerial dictation, or the work done will not be their work.

The names mentioned before the Ferrisburgh committee were proposed by a minister, and it seemed that the business was done in a very little time. I have no personal objections to the Friends whose names were mentioned.

Henry Wiles

From Milton 10th 10th 1877.

"To the committee appointed by Ferrisburgh Mo. Mtg. March 3rd 1877 to propose names for the appointment of Elders" as way may open.

Dear Friends

As one of that committee let me say that after reading again the Discipline on this point and calling to mind the small amount of time spent by the committee on the subject at the close of the Mo. Mtg. I propose that we do not report to the Mo. Mtg. to be held 4th day of the 11th month next, but that we meet for that purpose at the close of our next Monthly Meeting to be held at Shelburne

Arabia Arabians

Arabia occurs twice in the N.T. the translation or rather the Anglicized spelt, Arabia Gal 1:17 and 4:25

Arabians, once, Acts 2:11 - Greek Arabs

Arabia occurs times in the O.T. the translation of Heb Oreb - Anglicized Jud 7:25; 2 Chr 9:14; Is 10:26

Arabian singular or plural translation of orebi or orebiem Is 13:20; Jer 3:2

The Heb. word oreb occurs about two hundred times in the Heb. Bible - six times in Gen frequently in the Pentateuch, translated evening or a kindred word in the Anglican Version, having the radical sense according to Gesenius to intermingle, to mix, to grow dark, Exod 23:2 to go towards sunset; to be weak: as a mixed multitude Ex 12:38.

to intermingle Lev. 18:23, 19:19, 20:16, 24:21, 25:47, 52, 53, 57, as thorns and wood;

Light is darkened Is 24:11.

In symbolical language as Zeeb signifies wolf so does Oreb signify crow; and the two are appropriate names to the customs of predatory warriors, who delight in conferring such names on their chiefs" (S.C.B. Zeeb) as American Indians honor their chiefs, not that Zeeb was any more a real wolf than Oreb a crow or raven

As we turn to cast an eye over the map of Asia now that our attention is called to the quarrelsome Turks and Russians on Turkey our eye falls on Arabia

Elijah the Tishbite - of the inhabitants of Gilead 1 Kg. 17

By the map of the Holy Land in the time of Samuel we perceive that Gilead laid to the E. of the Jordan and Arabia next beyond it so that there was frequent intercourse between the Gileadites and Arabians this fact renders the note in this case in S. Com more plausible - "In forming to ourselves a conception of the great Arabian prophet, we must take care to bear in mind that the wild and mountainous Gilead which bordered on Arabia, and was half Arabic in customs, was the country wherein he grew

I. C. M. 2d Mo. 1st As the committee appointed by the Monthly Meeting on the 3rd inst. to take into consideration the proposal "as may may open" the names of Friends to be appointed to the station of Elders had only a short conference and did not unite in their views concerning the names proposed, it came into my mind to call on J. B. and obtain an interview, to ascertain whether we fully agreed on these matters, and I found that we were not all of one mind; under these circumstances and on referring to the disciples the words "as may may open" left the committee at liberty to have another conference before we make a report, and I left a note in the hands of L. M. D. suggesting that we get together again at the close of our next Mo. Mtg. to be held at Charlotte; I read the note in the hearing of L. M. D. and Jos. Baxter, and I understood that they consented to that arrangement. I also left another note in the hands of L. M. D. which I intended for the com. appointed by the 2d Mo. Mtg. containing some queries concerning the propriety of Ministers being at liberty to appeal to a vote on such a committee, more especially query if it is consistent with the object of appointing Elders that Ministers should be allowed to select the Elders.

Since then I have referred again to the Discipline, and especially to the 5th "question" on p. 42 where it reads "whatever doctrine or practices is contrary to them [the Holy Scriptures] is to be rejected as false and erroneous".

And now I search, in the New Test. especially, as we claim to be Christians and not Jews, for a passage that authorises any portion of the Christian church to claim privileges which are denied to other portions, or in plain language — what passage in Holy Scripture justifies the "Ministers" and "Elders" of a christian church to act as a "Select" body, and holding their meetings within doors that are closed against all other members of the church. I have put this question to a "Minister" who was understood to be a strict Scripturian, and the answer he gave was, "I suppose there is no Scripture for it"

Reasons why we should form a Society for the prevention of Cruelty to Animals

The memorial in favor of forming such a Society for Bristol and vicinity and signed by so many influential men and women within these limits is an unquestionable witness that in the minds of the subscribers such a society should be formed: but I apprehend that each friend of this movement is at liberty to act in accordance with his or her own convictions.

The memorial refers to the passage, of the law by the Legislature of Vermont, of the Law for the prevention of cruelty to animals, and that all Law-abiding citizens are bound to respect and as opportunity occurs to sustain the operation of enforcement of that Law: and it is presumable that the majority of those assembled here to day are so disposed — even firmly resolved. But, without calling in question the propriety of such a resolution we may feel ourselves at liberty to inquire into the cause of the passage of the Law — and the answer is at hand:

The public sentiment of the State called for it.

Two other laws — the one for the abatement of the Nuisance of intemperance, and the other in favor of the Work-house, are additional witnesses that Vermont is determined to keep abreast with her cousins in Europe in the great important march of Civilization. But who

But who were the instigators of this movement? Their name may be Legion: they were, probably individuals acting independent of each other, but each under the conviction that true Civilization was radically opposed to cruelty to all kinds of animals

and many of these being Bible-readers they easily found passages of Scripture that sustained them in their positions: so early as in the Book of Genesis we find a plain-cut Scripture against cruelty: Gen 49 chap 7 v. it reads "Cursed be their anger for it was fierce; and their wrath for it was cruel"

S. Simeon and Levi are brethren; instruments of cruelty are in their hands." Ps 27. 12 such as breathe out cruelty." — Ps 74 "The dark places of the earth are full of the habitations of cruelty". In Prov. 12-10 we finds a passage peculiarly suited to this conviction "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Compassion for animals is enjoined Ex 34:26; Lev. 22: 28; Deut 22:4; 25:4;

The earliest Hebrew writers, as well as later ones were alive to the wrongfulness of cruelty and there are no less than four Heb words in the Heb Bible that are translated cruel or cruelty in the common English Version. אכזר akzar or achzaree occurs nine times and in every case translated. חמס chamaks occurs more than sixty times, translated cruel or cruelty or Hundred words. פרך perk occurs six times, - Ex. 34:4 rendered cruelty. And the N.T. indorses the teaching of the O. T. on this point. [illegible] and he said unto them Is it one of your sons or your ox that is fallen into a pit & will not straightway pull him out on the Sabbath day?

Small Opportunities.

Although the Lord Jesus "had compassion on the multitude", he did not despise the individual: many instances are recorded in the New Testament of his loving attention to the solitary one who sought his attention sympathy and instruction, also of the diligent fruits of this labor of love he left behind upon the mind of the earnest laborer of the present day — however small his "gift" may be — if his eye is "single" in looking at the cause of his divine Master — will discover often discover an opportunity, which at first sight may appear too small to be worth attention, but on a moments prayerful inquiry will be well suited to his or her gift.

An aged Christian in this village gives some of his experience in this line, and says "Two years ago I walked to our Post office but the weather being warm I was glad of the opportunity of riding home on a hay waggon, the driver was known to be an unbeliever and he soon convinced me that that report was well-founded, I answered his anti-christian evidences as well as I could and we parted thanking him for my ride. Two years months passed away and the case of [illegible] was occasionally brought before me but no way opened for me to say another word to him that an opportunity did offer in this way:

The question of most importance is, not whether this or that Branch of the Church of Christ is entitled to any credit for discovering a new system of principles, but whether the gospel, in the pure Christianity, as it came from the mouth of the Savior, is really preserved in its

Ashley and the Bristol fighters.

In the English Baptist Monitor for 1842 we find an account of the late Thomas Ashley of Stanwix, Middx, and of a third pugilistic encounter between two pugilists who were about to indulge themselves in their brutal fierceness for the amusement of a crowd of spectators whose moral status must have been of a somewhat similar character. The pugilists exercised their talent and labor of love in a candid manner and one of them signified his intention never to be engaged in the same business again of his life was spared, but as he had made the engagement he might deliver honestly his honors to do so he fought, and died in the contest.

This circumstance occurred between 50 and 60 years ago and as I was then living in the same neighborhood I have some recollections of the occurrence. I remember hearing some of the remarks made at the time calculated to cast ridicule on T. Ashley but the more considerate took a wiser view of the matter.

Having lately been reading the notice referred to I have been ready to argue – Behold no thou as Ashley who, regardless of the odium and sneers which fall to the lot of the faithful, are willing to be the bearers of a similar message to the leading men engaged in this fratricidal war. What a noble spectacle it would be to see an army of peace-men stepping out on the middle ground between the two contending parties in search of propositions on which a reconciliation might be obtained that

Of what use are Scripture Commentaries?

In attempting an answer to the above question the writer proposes to state in a concise and simple manner his views on the subject, as they strike him from a home residence, or observing them as powerfully detrimental to religion in our Sabbath Schools and it seems convenient to explain the signification of the word "Commentary" as we find it in dictionaries of the English language:

According to Webster, it is "a comment; exposition; explanation; illustration of difficult or obscure passages in an author". And it will be readily perceived that it may be either written or verbal. An observing child is frequently starting questions in relation to objects that appear new to its susceptible mind, to every attempt of a teacher to explain the nature of the object is a commentary on it; and if the question relates to some passage of scripture and the answer given is for the child's instruction it must be regarded as a Scripture Commentary. It is presumed that every parent who follows the advice of the discipline of the society of Friends in endeavoring to bring up their families collectively, meet with many opportunities to explain to the younger members of the family passages that appear at first sight obscure to their comprehensions, such explanations must be considered Scripture Commentaries. Perhaps the parent is an humble minded and diffident person, his or her views in relation to religious subjects, yet when a question is proposed how often the right answer seems to spring up spontaneously in the parent's mind, and when

New York 5th Mo. 12th 1886

Friend H. Miles: Thine of 8th mo. 4th came duly to hand, & gladsome forwards to S.B. Allen enclosing a few packets Print & mss. for which he sends more, but I forget if there were any in sight with the packets for me. Your quarter as I had last year.

[illegible]

[illegible] given with parental feelings, how salutary would the parent and child deem their original commentaries found? And could these impromptu explanations be collected and written in a book who would venture to condemn the perusal of it as detrimental to the cause of religion?

But some will say, we have such text-books already. We are not at all enamored of the publication of an acceptable text book — these "Questions for Bible classes and families" by Mary Wood.

In reply to this objection we would say, we approve of such elementary works as useful and allowable, but we would prefer more voluminous works by Scott, Henry and Clarke, Calmet, Robinson and Horne. It may be remarked that Mary Wood's books refers to these authors for the answers to the questions.

It seems that these smaller works are to the juvenile classes, while the youth reasonably expect the larger works would be more advantageous to more advanced readers.

It has probably been noticed by other readers of the writings of Geo. Fox and his colaborers, none bear the name of Commentaries; and it would not be surprising if with a few exceptions the character of their writings being so pointedly controversial as to deprive them of the milder epithets commentaries, the exceptions referred to. There is a link between the little the writings that seem before the link between the fanciful folios of controversies published by early Friends, and the overwhelming duodecimos of "Questions for Bible classes" of the present day, are the "Observations" and Lectures of Joseph Gurney

Now when they had passed through Amphipolis & Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you is Christ.

To so bad a purpose has the art of reasoning been put, by false, that any one, who may, for any commendable purpose, venture to say a word in its favour is exposed to suspicion that his aiming at the very opposite result to that, which is nearest his heart, and in accordance with which he is laboring to the best of his ability. It fell to the lot of such an one as Paul "to meet with this contumely. It is true that he had at first identified himself with those Jews who were opposed to the gospel of Jesus Christ, but after his conversion. and "when James, Cephas and John, who seemed to be pillars perceived the grace that was given unto me, they gave to me, and to Barnabas, the right hands of fellowship". And it was while he was preaching "Christ crucified" "yea rather that is risen again" that he used these reasoning powers which had been committed to him by the great head of the church, and which doubtless contributed to his success as a preacher of the gospel.

But the inspired writer of the acts of the apostles was not the only inspired penman who made use of this, at present offensive, word: it occurs in some form or another thirty times in the O.T. and in the N.T. in none of these offices it is spoken of as an invention of fallen man but as a result as truly God given as any other heavenly gift.

יכח

In the O.T. reason is the translation of the Hebrew schach Parkhurst renders it To be plain, manifest, evident; to make manifest, shew plainly demonstrate to

Isa. 1:18. 3.15. Jo 1-19, "let us reason together" with the Lord
Paul must also give the Greek equivalent elenchō, and
the signification - to demonstrate, show by evident and
convincing reasons. But at present we have no to our
purpose the Greek dialegomai, translated "reasoned
with" in the passage at the head of this "he reasoned with the
synagogue" 18:4, also in v 19, 24:25, in 20 other passages
it is translated disputed, twice preached or preaching, and once
speaketh. We have also dialegzomai, translated reason
ed or particularly eleven times, and dialogismos, once
reasoning, and nine times thoughts. So it seems that
the idea we understand to be conveyed by the word reason
was by no means a strange one to either the Evangelists
or the Apostle: doubtless this gift has been abused like
many other gifts and yet we must, there is a deeper spirit
remaining in it, that designed by the heavenly giver, for use
for the edification of his church. So then surely it behoves
us, when we speak of this faculty of the mind, to make
the proper distinction between the gift itself and the abuse
of it. So we believe with the Apostle that "God hath set some
in the church - apostles & prophets & teachers" &c can we help
cast a doubt on the qualification of those servants, whom the
Lord has seen meet to "set" in his church for an spe-
cial purpose? Then can't any of these, especially the
teachers, discharge their several duties if not qualified
with the gift of reason?

Then are, doubtless, many serious people who, having seen
many instances of abuse of this precious "gift", apprehend there
remains an irreconcilable antagonism between Reason
and Religion

Missionary work among the Green Mountains

Editors of Christian Worker. Dear Friends

Accompanied by my wife and Almira Prindle I paid a visit on the 3rd inst. to the "Free Reading Meeting", commenced some months ago by Naomi Parington, primarily in a much neglected neighborhood, we found, at 5 P.M., a small school-house on the roadside between high ridges of the Green Mountain range, in which gathered about twenty persons residing a fair portion of children.

Soon after the usual hour of meeting (5 P.M.) two of N.P. impressed the company that these visitors although aged people had come many miles to attend that meeting; Then read a portable tract, (from) followed, an impressive prayer from A.P. after that a little silence (then) broken by words of exhortation, not so much of doctrinal character as affectionate invitations to come "unto Jesus" and see that the Lord is good &c. (than prayer) some suitable tract was read by N.P. with explanatory remarks suitable to the condition of the company.

Some of the young people expressed on being asked if they would like to have a Sabbath school there expressed their decision one. They were encouraged to raise a few dollars for a S.S. library, one of the visitors offering to match (the contribution) dollar and the meeting closed by joining [illegible]

Of "General Meetings" at F.

When the attention of Friends of this neighborhood was called to the proposition of forming a Y. M. Ass. A concurrence was spread & a number expressed their concurrence in the proposition, and when the Com. of the Y. M. met the Y. M's Committee at the dwelling of Jos B. in Charlotte, & several who were not on either com. attended by invitation, the same approval was expressed but in a more decided manner and very earnest were some that the Society of Friends should adopt this method of displaying its position before the world and especially before other Christians, particularly in regards the questions of Peace, Temperance, the Sacraments, so called, Ordination & the Lord's Supper and the distinctions between Clergy and Laity; although these particular principles were not fully appreciated by the generality of the Society of Friends.

And now comes the Report of the several committees appointed at Farmington but we take that of R. L. Murray's copy - 51. of the Review which agrees in substance with another account. The occasion was most interesting, this we must all admit & exceedingly interesting and comforting, but it is remarkable that the exercise and effort of that meeting was for more in the line of a return to the supposed ways and zeal of Friends & in gathering could be heard more in telling forth the unsearchable position ...

[illegible] one long step in the right direction — away from the doctrine of exclusiveness and towards that which Peter so reluctantly received from the Lord. "Of a truth I perceive that God is no respecter of persons." So that one among us so dull of comprehension or so wrapt up in sectarianism that he cannot see this evidence that if through our imperfect vision we have beheld "men as trees walking," with our renovated eyes we can see a position as a consequence Methodist, Baptist, Wilburite, or Hicksite? In view of this let us resign "The Lord's doing," no choosing this way, giving trusting us — Let us carry out the teaching Peter had received — carry it out practically in our intercourse with other professors of Christ Jesus, and carry out the same principles — going back to the early times of Friends when Friends would not "bear the yoke" of a "priviledged class" or tolerate the distinction between "Clergy and Laity."

And now — on looking back to what I hope we may say without boasting, was a "labor of love" for the good Master's cause, one is again impressed with the truth of the saying Your Risen Lord "The harvest truly is plentious but the laborers are few." And so on reading "Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest," the query comes up how do some of our professed care-takers [Elders] reconcile that expression of our Lord with that freezing indifference they manifest — the reverse of some who are in their hearts crying out "Lord, Lord me"? A young man said to me one day "Friends little Brand what some of our young men suffer." But what apology could I make? Shame for good reason to believe that that young man is a fair representation of a class among us: young and middle aged men and women who are in love with the Lord and his cause by giving some evidence of it both in their general deportment and some by their "openings" in our meetings, but they are held at a distance. So it is because they wish to avoid what Thomas Clarkson apt-ly cautions us against "the idolatry of the Quaker dress"? Or because they do not believe in the infallibility of the Select Meeting? Let some one else answer; but of this I am assured — the belief in the usefulness of the Select Meeting among the intelligent had come to an end — was relegated to the past — though a very good one in its day and time — as the distinction between Clergy and Laity had ceased

Missionary work among the Green Mountains

Editors of Christian Worker. Dear Friends

Accompanied by my wife and Monica Brindle I paid a visit on the 3rd inst. to the "Free Reading Meeting", commenced some months ago by Naomi Pennington in a much neglected neighborhood, as named, at 6 P.M. a small school-house on the roadside between high ridges of the Green Mountain range which at a round about twenty grim persons residing a fair portion of children.

Soon after the usual hour of meeting T. P. N. P. implored the company that their visitors although aged people had come many miles to attend that meeting, then read a portion of Scripture, spoke from & followed an impressive prayer from N. P. after that a little silence broken by words of exhortation, not so much of a doctrinal character as affectionate invitations to come to God and see that the Lord is good &c. next some suitable tracts were read by N. P. with explanatory remarks suited to the condition of the company.

Some of the young people expressed an inclination of they would like to have a talk with the visitors expressed their admiration &c. Thus we succeeded to raise a few dollars for the cause of the visit offering to furnish a room for a hard and the meeting closed by giving out a hymn which was sung with

Thomas Paine. For the Boston Gazette

I have a courteous invitation from Mr. Conway of Dec 20, to attend to a courteous reply from J. P. M. and Miller, and I have failed in an attempt to answer the many questions that God P. are would not have the failure attributed to a lack of charity in our part: we are willing to do the best we can.

First — we object to the word "slander" as applied to the remarks made by observers of public men: T. P. by his writings and doings came before the world soliciting public attention, and he obtained: some of his observers with eager attention confined to his political work approves others with close attention his later religious demonstrations, disapproved; and according to his own doctrine "man is not the enemy of man": (Jul 70 Rights of Man) — one may applaud his political & republican sentiments and condemn his later anti religious sentiments without being chargable with slander. Some of his admirers in Mass. are contemplating the raising of a monument to commemorate his doings principly his political work, may not a few private citizens in Vermont say why they do not approve of his late irreligious works. I speak of irreligious work, because there was a time when the sacred religious seed sown in his heart by his "orthodox" parents came into action what he says before he had drank in the principles of the French Revolution — "Man would be in a state of civil society without a Maker, and the liberty of conscience which he claims, is not for the sense of himself, but of his God." p 78 again he says "Take away the Law — established governments, and every religion possesses its original share equality." p 81

None of T. P. had taken as much pains to cultivate those religious sentiments as he did to exterminate & throw that were found, we might and hoped that a merciful God P. of loving kindness would have fallen

Forming our estimate of him by his parentage and early writings Thomas Paine appears to be one man, and by his later life and writings — a very different one — If we could feel assured that his "Age of Reason" was no longer read — one might feel measurably easy, but having seen a copy in the room of the Bethlehem Sab. and Tract Society, at Lexington, not fifty miles from this city in the hands of a man who had "orthodox" parents one feels strongly inclined to speak if not "cry aloud" to his fellow mortals Beware!

But we are invited by Bro. S.P. to test S.P. on this subject by the below of Luke: accepted: there are many valuable lessons in this: "Is it lawful on the Sabbath days to do good, and to save life or to destroy it? A. to do good — to save life whenever the opportunity occurs. In 1834 at the time the Cholera made its second appearance in Montreal, my family and I were visiting at Toronto, on hearing of the making and of the cholera I hastened home, reaching Brockville on Saturday evening and could go no further till Monday; in the afternoon I was walking on the quay where the steamers were moored, some of the sandy boys were amusing themselves by getting on board and jumping back to the quay; one of them fell into the water which was so far below the floor that his companions could not give him any assistance, I saw the peril he was in laid myself down and with my cane drew him out. I thought I had saved his life. Furthermore I do not believe the religious Society of which S. Bartlett was a member do not believe it to be lawful, according to their N.T. rule to "destroy life" on any pretense. Some of you are members of 3 or 4 Peace Societies in the U.S. and we are looking forward to the time when the old Peace Society of N.Y. of which the late "orthodox" D.L. Merrill was President will be revived or a new one organized

and this comparative unproductiveness is owing to a want of confidence among the people in the rule or miracle of the Porte. (See Layard) Give the laborer assurance that he may enjoy the fruit of his labor and he will till the soil — not with his forked stick for his plough, nor his threshing machine of oxen drawing a log of wood and dropping their excrements on the chaunes: but just as our Western farmers depend on Eastern mechanics for their improved plows &c. so would the "degraded Mohammedans", if under the protection of a reliable government, offer a share of increased productions to the mechanics of Europe for their implements of husbandry: and if England has assumed enormous responsibilities in her new departure we must not complain if the fruits of her own artizans the preference in the demand for their productions are created. England wants the wheat that may be raised in Turkey and pay for it in English manufactures and, as far as her influence is accepted by the Porte, English protection. But this important change could not be brought about unless religious liberty should be acknowledged by the Mahommedans: an arrangement to this effect had been secretly come to before the Congress met the Sultan says that he signed the Stephano treaty while Russia held him by the throat — the Turko English treaty was truly in the interest of Peace although not worded as Mr Richards would have drawn it. Under these circumstances I prefer the article in the Illustrated Christian Weekly (Religious liberty in Turkey) to the article in the Sabbath Recorder, which I would be glad to see in the Sabbath Visitor

Henry Mellis

The Berlin Congress — For the Christian Worker

The Eastern Question and what we may learn from its decisions

That politicians should differ in the value which they put upon the results of the Berlin Congress no sensible man will be surprised, while the same observers might find a difficulty in accounting for the different views which Protestant Christians take of the same important assembly. The readers of the C. Worker will have seen in that paper of the 4th inst. the delightful suggestion "It will not be surprising if the same mob that pelted Gladstone's house with stones shall be found hooting Disraeli off the streets within a year or two." * *

We all know that men do alter the views of things according to the circumstances or influences that surround them. Missionaries especially rely upon this possibility of change or fear would leave their comfortable homes with the intention of inviting the heathen to give up their heathenism and accept Christianity; and if "the English laborer" could be persuaded that the burden of taxation would fall those they might be induced to do worse things than "hooting a man off the streets" who had opened a new door through which increased demands for his labor might reach the laborer.

Casting an eye over the map of Asia we see its western portion is mainly under Turkish rule or rather misrule, and we are informed by men in whom we have confidence that the soil, especially that of Cappadocia, Palestine and Mesopotamia between the rivers yields only a small per cent. of its capacity

"Lord, is it I?" (Matt 26:22)

At the last Paschal supper of which the Lord Jesus partook with his disciples he said to them "one of you will betray me." And they were exceeding sorrowful, and began every one of them to say unto him "Lord, is it I?" Eighteen centuries have passed away since we were introduced to the scene, but wherever a community professing to be Christian exists, in the pulpit, in the prayer meeting, in the social circle, it arises either from misapprehension of a passage of Scripture or from positive betrayal of their Lord. A favorite minister of the Gospel from — on a visit he lately paid to — Quarterly meeting at a subordinate branch which has the reputation of being the most united in that D. M. said "there is something among you that must be cast out before your meeting will prosper." This brought serious thoughtfulness on some and the enquiry was afterwards made "What is the stumbling block that lays in the way of our religious prosperity?" No definite answer was given, but a suggestion was made that every one should as a committee appointed by the Mo. Mg. or by the Lord himself, set about the serious inquiry — beginning at the sanctuary of his own heart — "Lord, is it I?"

Twenty years ago the writer attended the Opening of the Western Y. M. in which harmony in a good degree prevailed. now, with the same need of watchfulness and prayer on their part — the same need of Divine direction — with the same gospel to appeal to, there is so much lack of unity as to induce the London Y. M. to delegate four of its most influential members to visit that locality. That that deputation may be favored to accomplish their

mission they have the prayers of many, even beyond the limits of that W. M.

But, some will say, What can this deputation do? Lest branches of that W. M. apprehend that they have the Scriptures and pressing Society-rules to sustain them &c. let each branch lay in a stock of charity, fully equal to, or even greater than their zeal and success of the deputation's work will be done in advance.

We all know that living up to the teachings of the Lord's prayer in every particular and without equivocation — especially where it reads - forgive us as we forgive them — calls for a great sacrifice of pride, of what at other times we have believed to be strictly the Truth. Let each member of such branch of the Church yearly mating — say from the very heart — Lord Lift I.! And the deputation will have moved the water to move it.

Beehatter.

Mesopotamia

In Christian work

The attention of readers of the C— W— has already been called to Western Asia, including Mesopotamia; other papers assure us that the movements of "our English cousins" are watched with hopes mingled with fears by a multitude of observers: and if Bible-readers suppose that they have no interest in that country movement let them turn to a Bible-atlas and they will find something worth notice: under the dominion of Japheth Mesopotamia is conspicuous.

"Mesopotamia is the ordinary rendering of the Hebrew Aram-Naharaim, or "Syria of the two rivers" whence of we have frequent mentions in the earlier books of Scripture (Gen. 24: 10; Deut 23: 4; Judg. 3: 8, 10) It is also adopted by the LXX. to represent [illegible]. Paddan Aram of the Hebrew text, where our translations keep the term used in the original (Gen 25: 20; 28: 2, 5, 6, 7)." (Patrick Simson in Smith's Dictionary of the Bible)

Mesopotamia signifies the entire country between the two rivers - the Tigris and the Euphrates. This tract is near 700 miles long, and from 20 to 250 miles broad. It is in places rocky and precipitous, but has abundant springs and streams which support a rich vegetation.

Padan-aram plays an important part in the early history of the Hebrews. The family of their founder had settled there, and were long looked upon as the aristocracy of the race, with whom alone the legitimate descendants of Abraham might intermarry, and thus preserve the purity of their blood. Thither Abraham sent his [illegible] steward (Gen 24: 10.)

When Abram left "Ur of the Chaldees" he did not go empty-handed, he and Lot took all the substance that they had gathered" (Gen. 12: 5)

"And Moses was learned in all the wisdom of the Egyptians". Acts 7:22

Here stands the testimony of the martyr Stephen who lived 5 centuries after Moses, and at the beginning of the Christian era. Modern investigations have led to the fullest development of that "wisdom", and to such an extent that one is led to marvel at the purity of portions of its teaching, so opposed as it was to the idolatry and licentiousness indulged in by the Egyptians themselves.

The results of explorations in Egyptology by Christians, and pagans, denominations, and men who profess to be neutral in religious matters, issues interesting and some of these are instructive. The list of their writings is a long one. One of their latest publications [illegible] within the reach of the general reader is "The Bible Commentary" usually termed the "speakers".

Speaking of On or Heliopolis, known both, the writer of this commentary says "The Priests of that city and temple, judging from the general usage of the ancient Pharaohs was in all probability a man related to the sovereign. We have abundant notices on the monuments of that dynasty which agrees with the situations of Genesis, proving on the one hand that the portions of the narrative purely Egyptian, and on the other hand that the fundamental principles which underlie those forms, and which belong, as we have no doubt, to the primeval Religion of humanity, were still distinctly recognized, although they were blended with speculation and superstitions vain. The most ancient statement of Egyptian views as to the origin and government of the universe indicates the previous existence of a pure Monotheism, of which both retains the great principles, the unity, eternity, self-power, and the unknown Deity. To some readers this may seem to border on the unsound and unscriptural

and that this is actually the case Layard assures his readers of his publications; and in a belief that we may discover one element of the desire of the British Government to obtain, in a pacific and allowable way a secular foothold in that region Rawlinson says Toronto The same measure of success and a belief in the possibility of obtaining in a pacific and allowable way a secular foothold in that region we may discover an element in the policy of Beaconsfield and his supporters. To feed the English artizan with Mesopotamian Wheat, and to develope the latent fertility of Mesopotamia by the aid of English or American farm implements there appears to be nothing more unobjectionable than the co-operation of the farmer on our western prairies with the artizan in the workshops of New England. In the eyes of some Friends there may be something in the diplomacy of Beaconsfield that we cannot fully approve, but this we must not lose sight of the fact that Lord Salisbury has opened the door to Christians of all sects to preach the Gospel of Jesus Christ.

Accepting the above testimonies as reliable we may regard Gladstone's charge of "uncandidness" on the part of the English ministry as equally unwarrantable as Beaconsfield's aspersions of Gladstone: laying them aside we may with more satisfaction dwell on the view taken by the Standard which, on July 27, says

"And Moses was learned in all the wisdom of the Egyptians". Acts 7:22

Here we have the testimony of the master Stephen who lived 15 centuries after Moses, and all the researches of modern investigations have led to the fullest development of that "wisdom", and to such we exhibit that one is led to marvel at the purity of portions of its teaching, so opposed as it was to the idolatry and licentiousness indulged in by the Egyptians themselves.

The results of explorations in Egyptology by Christians, and various denominations, and men who profess to be neutral in religious matters, is very interesting and some of them very instructive. The list of their writings is a long one. One of their latest publications is a series of books on this subject and within the reach of the general reader is "The Bible Commentary" usually termed the "Speaker".

Speaking of Dr or Heliopolis Canon Cook, the editor of this Commentary says "The Priests of the cities and temples, judging from the general usage of the ancient Pharaohs was in all probability a near relative of the sovereign. We have abundant evidence on the monuments of that dynasty which agrees with the genealogies of Genesis, proving on the one hand that the Goshen of 400 B.C. is unequivocally Egyptian, and on the other hand that the fundamental principles which underlie those forms, and which belong, as we have no doubt, to the primeval Religion of humanity were still distinctly recognized although they were blended with speculation and superstitious errors. The most ancient statement of Egyptian views as to the origin and government of the universe indicates the previous existence of a pure Monotheism, of which it retains the great principles, the unity, eternity, self-existence of the unknown Deity. To some readers this may seem to border on the unsound and unscriptural, but

when we call to mind the confession of Peter before Cornelius "of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him," we perceive that the great and Holy Teacher of teachers chooses his own way of instructing his people in whatever part of the world they may reside. We see that Cornelius, under the tuition of that divine teacher, received the knowledge of instruction: the ancient Egyptians were also within reach of the same Holy Teacher, and doubtless long before Abraham visited Egypt they were taught by the same holy teacher.

In comparing the five books of Moses with the literature of the Egyptians many Egyptian words such as pharaoh, potipherah, potiphar, Moses, appear; and the returns of the priests of the Israelites was a revelation of that to the Egyptian priests, many of whom in early times were nearly the same that were sent to bring those of the Israelites to worship in the wilderness: with the memory of this circumstance fresh in their minds their leader Moses, the Israelites clamored for some visible shape in which they might worship the God who had brought them out of the land of Egypt. Aaron beat himself to make golden calves and spake see the symbol of Deity one with which they had long been familiar for the old Egyptian god Apis usually the [illegible] Moses Moshiach to others had an especial meaning, was at present adopted the names with little or no regard to their signification: the name of Moses is given Thermuthis daughter took him but he was his and she called his name Moses - that is drawn out because I drew him out of the water (Ex 2:10).

The Baal name appear Ishmael had a similar rule, Elishaphat was the name of Abram - the father of elevation, which was by the princes changed by introducing a single letter, to Abraham - father of a multitude

4 Month. Marriage at Friends Meeting

Scarsborough, on the 17 inst. Rufus Hazard to Ruth Holmes, both of Scarsborough. The same [illegible] people in attendance was quite as large [illegible] probably came together on previous occasions, some of whom came from mere curiosity. Be that as it may this has the opportunity of hearing the gospel preached in simplicity by Jonathan Vol of Saratoga. The Pharisees opposition of "miracles" reasoned that no conservative hearer could object to, and no liberal hearer would object to. What we, with an important mission, call a miracle and assume to be a violation of Gods laws may be, and doubtless is, strictly in accordance with those laws. Those who called in question the performance of a miracle - or any thing that they might regard as super human were referred to the work of conviction on the soul of the sinner: we may know nothing of the law in accordance with which the Holy Spirit impresses the soul of the sinner, and yet the most unbelieving are witnesses of the thousands of such impressions: - these impressions are not the work of man - they are miracles as truly as the turning of water into wine was one. Furthermore, as we have been witnesses of thousands of such impressions, and some of us of that important transformation - the turning of a rebellious skeptic into a submissive believer: why should we doubt the ability of God to do many other things that we cannot comprehend?

Why should we pretend an inability to comprehend the nature of that transformation recorded as having occurred at Cana of Galilee: to stand in the way of [illegible] even transformation into Christian soldiers?

The speaker did not lay claim to originality in this series of the exposition of miracles: they could somewhat regularly have been seen to many hearers on that occasion; but none the less acceptable on that account

as the signification put on any word by the scholars appointed by King James, as shown by the version "authorized" by him.

Hudson's concordance is valuable on account of its convenient pocket-size, and equally correct as I have compared the two; as the larger and more convenient for the library. The English Version's Greek Concordance of the New Testament" referred to on p. VI of Preface, this gives portions of a passage with the words in Italics which represent the Greek. This book is published by Harpers, New York, Royal 8vo pp 381. price $3.00.

Another book of the same class is "The Englishman's Hebrew and Chaldee Concordance of the Old Testament", published by Bagsters of London, sold by W. & Nast in Boston, 2 Vols 8vo pp. 1500 price $9.00. Both these books compared with the critical light they throw on some passages which have been the source of much acrimonious theological contention between honest men who, if they would have consulted the Hebrew or Greek, would have seen the folly of their disputes.

We can call to mind this disagreement on the signification of the word atonement, properly defined by Worcester "At-one-ment", Webster "atone, at-one"

"Discussion" of Matt 5:22. When [illegible]
in Matt 26:52 and insisting that the [illegible]
scholars [illegible] by our Lord [illegible] in refusing
to do not prohibit the taking of human life [illegible]
clude his note by saying. They that take the sword
shall perish with the sword" is a command
not merely a future but an unqualified [illegible]
Can it be thought that these well meaning
but shallow persons, who are [illegible]
the punishment of death in Christian states"
We can understand the alarm that this use
of Scholar caste on our Lord's use of scholarship
but it seems there is something injurious
about the use of unequivocal language by
learned men, as Prof. Lofaar in quoting R.
Beauty seems to indulge in this one contemptible
Puritan who, making no pretension to scholar
ship, occasionally uses a Greek or Hebrew
word, as he seems to stop and [illegible] to give
us the same language & Beauty
and diffuses his otherwise valuable contributions
to N.T. criticism in some late numbers
of the Review.
As one who

3

by referring to the G. Con. of Hudson we find on p. 82 the diallassomai, be reconciled, Matt. v. 25. the only case in which this word diallassomai occurs, and there used by the Lord Jesus, and expressing an injunction which, if it were properly regarded would have put to rest many unhappy differences between Christian men; on p. 219 of the same book, katallassō - occurs six times, in every case translated reconcile as in the N.V.; same page katallagee occurs four times translated reconciliation, once reconciling all in harmony with the injunction of our Lord Mt. 5:25 while in Rom V:11 it reads atonement.

Now we find, among the many versions of the N.T. Wiclif 1380, using the word reconcelynge, Rheims, 1582, reconciliation, the margin of N.V. 1611, reconciliation and this is sustained by Rev. Knight, Adam Clarke, Conybeare and Howson, N.B. Union, Noyes, R. Wilson and Alford. And to me it seems that if Friends of all classes could accept this word - reconciliation as the true translation of katallagee, one of the "bones of contention" might be buried out of sight and [illegible] taken in obedience to the injunction of our Lord: Be reconciled to thy brother.

"Dispensation" of Matthew. When [illegible]
[illegible] mate on Matt 26:52 and insisting that the par-
[illegible] passage [illegible] [illegible] Peter [illegible]

passages, translated dip or dipped: it was a part of that dikaiosune – righteousness, or ordinance which Jesus came to fulfil, (v 15)

v 11 John says I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I ... he shall baptize you with the Holy Ghost and with fire." This prophesy of John was fulfilled in Paul – Acts 9:17, after that, he is "baptized", but no water is mentioned: being "filled with the holy Spirit, he had in him "the inward and spiritual grace", and dip water were used, it must have been as simply "the outward and visible sign"

Emily Hoge – Feb. 1897
Read, pasted and prayed in silence. Matt – 93
see Morris – Heb – pinetree

points of [illegible] doctrine to the belief of
But by biblical commentaries and criticisms
have increased materially of late, as might
be reputed, the more extensive and attentive
readers among the members have acquired
or acquired with some difference
difference, tendency or recessions of the society
to bring about the considerable and some
other divisions among those under the name
of Friends. Of that, more anon.
We turn now to the history of the Society of Friends
in Vermont.
The [illegible] record to which the writer of this article
has had access [illegible] hands of William and Isaac
N. Ferris [illegible] is evidently the original one
made at the opening of the [illegible] meeting
for discipline in Ferrisburgh Vermont north
of [illegible]. The first entry reads - At a prepa-
ration looking over the answers to the "Queries", accord
[illegible] queries made every quarterly and com-
paring them with the similar records made
at the present day, there appears very little
variation in the language [illegible] the two,
and we may reasonably infer that there
was then [illegible] the same want
of faithful attendance of meetings for relig-
ious worship and discipline of individuals
as there is now, and similar cases of disin-
quency: so that, although the present gene-
ration have many social and civil
privileges to which their predecessors of the
last century were strangers, it is hard to de-
termine whether the religious life has been
strengthened or impaired by the enjoyment
of those privileges. But they seem evident
there [illegible] to make a record show a care
to state their case plainly even though it be at
the expense of what some may consider a
reputation for discernment - for instance - in
answering the Query "Are Friends clear of attend-
ance of places of diversion &c" - one answer says. clear
of the sinful part of this Query as far as appears. Except
the attendance of a [illegible] having replaced [illegible]

[illegible] persons in Pennsylvania
[illegible] the name of "Friends" or
[illegible] already been concisely noticed
in the first number of this monthly Gazetteer, their
number being then small not being large in
any part of the state of Vermont when "Thompson's
Vermont" was published will account for their
being passed by, without any notice in that
publication. And now
(1804) their number being even less than then
these might seem to be no more need of speaking
of them than formerly; but as the religious
principles professed by this body are evidently
Christian in character, and consequently of
vital importance in any community nothing to
call up Christian some further account
of the Society may be allowable in this magazine
It is not to be supposed that a theological
essay would be in place here, yet when attempt
ing to give even a concise account of a class
of religious professors it seems difficult to avoid
saying a word in relation to the profession
that distinguishes them from others under the
christian name. To get a better view of the Friends
it will be needful to carry the reader back some
years for the proper stand point.

"Modern Protestantism, like old Catholicism, [illegible]
in itself a thing from which nothing can be hoped
- a thing quite powerless. Something very deep
rent is necessary, to restore to men of our day the
energy that saves. A something is requisite
which is not of man, but of God. "Give me"
said Archimedes "a point out of the world, and
I will raise the world from its poles." True
christianity is this standing ground and the world
which lifts the heart of man from this double
[illegible] Association VI

When G. F. and his associates commenced the work of organizing into a religious body he did not find individuals only that were to compose it: to say that he did any system of discipline formed apart from the original compact of Divinity

A thoughtful man may believe is not only convinced that God has created this world, he is deeply persuaded that God has a Church in it; that he planted it there and watches it, nourishes it, and exists in it's favor a heavenly influence". he is also convinced that as the body has many members, so has the Church many branches; and that as the hand cannot say to the foot I have no need of thee, so neither can any branch of the Church say to any other branch. Stand by thyself I am holier than thou". But great error of the church of Rome consisted in attempting to build a holy edifice upon an unholy doctrine of exclusiveness — saying to all other religionists "Stand by thyself. I am holier than thou". But some monks in their cloisters, and some laymen in their closets would think and read and publish their belief that the doctrine of the Bible "God is no respecter of persons", stood more decently and truth but essence that the denotate of this professed successors. Wickliff and Luther. There was a divine principle at work in the heart of men which the secret nursing of Popery could have extinguished had it not been diseased; and resolutely and powerfully yet imperfectly did Huss and Wiclif and Luther work to brush away the cobwebs and mildew that covered that principle, the latter boldly asserting that "all human traditions are superfluous and useless" (Neal's Pur. vol 1-30)

The church of Rome not content with doing the Lords work, must, when it consecrated, even no longer essential, still work on in the power strength and for the own ends, which pure religion was seeking to reach, and suppressing it; a seeking up of the religious polity of that age was essential to its more perfect development. The great proof of popery and superstition commenced to darkness and the thunder fate to dissolution. Look the Vatican — through the chinks and the golden beam of Truth for centuries claimed for the people of Europe began to wade its living light on the heart of the multitude. And yet as D'Aubigne has said Modern Protestantism —

In this isolated situation

The earnest, and as some say "terrible preaching of George Fox drew around him many who endorsed his sentiment, and that probably long before any organized Society was formed and we have no account, when an organization was proposed, of any written creed, much less of any peculiar dress being required quite needless other than what can be gathered from the New Testament, "It cannot be said that any system of discipline formed any London Discipline In Rem. V. N. p. 11. By those who measure them:

Therefore we have been speaking of the society of Friends, as it has existed in England, for the seed was sown in America in the early days by George Fox and some of his co-laborers, more especially by William Penn in the settlement of Pennsylvania, and as frequent intercourse and correspondence was kept up between the members, it seems reasonable to suppose that the same has been a good degree of resemblance between the practices of the two bodies as there has been till the last half century a general uniformity of belief and such agreement in all matters of difference as

points of [illegible] religious doctrine to the help of [illegible]
Both the biblical commentaries and articles
have increased materially of late, as might
be expected, the more extensive and attentive
readers among the members have [illegible]
or rejected [illegible] some [illegible]
[illegible] or recessions of the society
to bring about the considerable and some
[illegible] divisions among those under the name
of Friends. Of that, more anon.
We turn now to the history of the society of Friends
in Vermont.

The [illegible] which the writer of this article
has had access [illegible] hands of Wilbur and, one of
N. Ferrisburgh, is entirely [illegible] the original one
made at the opening of a Preparative Meeting
for discipline at Hubbardton Vermont north
of [illegible] - The first entry reads - "At a Repa-
ton looking over the answers to the "Queries", agreed
[illegible] these made every quarter and com-
paring them with the similar words made
at the present day, there appears very little
variation in the language [illegible] the two,
and we may reasonably infer that there
was then as there is now the same want
of faithful attendance of meetings for relig-
ious worship and discipline of individuals
as there is now, and similar cases of delin-
quency: so that, although the present gen-
eration have many social and religious
privileges to which their predecessors of the
last century were strangers, it is hard to de-
termine whether the religious life has been
strengthened or impaired by the enjoyment
of these privileges. As this record evident
[illegible] and [illegible] a word, show a case
of late their case plainly even though if be at
the expense of what some may consider a
[illegible] speculation for discernment - for instance we
answering the query "Are Friends clear of attend-
ance of places of diversion?" - one answer says. Clear
of the usual sports of this Queries as far as appears. Excepting
the attendance of a thanksgiving [illegible] space of twenty-

middle
this [illegible]
[consisting]
into one
might be
this cross,
came and
were nigh
we both ha
ship of
thus. The apost
had accomp
Gentiles
bringing
all their old
with [illegible]
the them
on heathen
saw that the
the first
in the prop
been a
Is it not
sects in
to each oth
dispute
the questi
our day
rely on
and anoth
claims that
with the
divisions
that the Gosp
to day that
his version

points of [illegible] religious doctrine to the help of [illegible]
But he biblical commentaries and criticisms
have increased materially of late, as might
be expected, the more extensive and attentive
readers among the [illegible] have [illegible]
or rejected such [illegible] doctrines [illegible]
dogmas, rendering or recessions of [illegible]
things, [illegible] considerable and some
[illegible] divisions among those under the name
of Friends. Of that, more anon.
We turn now to the history of the Society of Friends
in Vermont.
The [illegible] to which the writer of this article
has had access [illegible] hands of Wilbur and, one of
N. Sessions, [illegible] relating to the original one
made at the opening of a Preparative Meeting
for discipline and [illegible] Vermont north
of [illegible]. The first entry reads - At a Repa-
ration holden over the answers to the Queries, a record
further grace made every quarter, and com-
paring them with the similar records made
at the present day, there appears very little
variation in the language [illegible] the two,
and we may reasonably infer that there
was then as there is now the same want
of faithful attendance of meetings for relig-
ious worship and discipline of individuals
as there is now, and similar cases of delin-
quency: so that, although the present gen-
eration have many social and religious
privileges to which their predecessors of the
last century were strangers, it is hard to de-
termine whether the religious life has been
strengthened or impaired by the enjoyment
of these privileges. One thing seems evident
here [illegible] a record shows a case
of late their case plainly even though it be at
the expense of what some may consider a
reputation for discernment - for instance we
answering the query thro' found clear of attends
places of diversion &c - one answer says. clear
of the usual part of the Queries as far as affects. Except
the attendance of a Training being a place of diversion

middle wall of the partition, to cut the enmity in
his flesh abolishing the law of the commandments
[consisting] in ordinances; that he might make of the two
into one new man in himself so making peace; and
might reconcile them both in one body unto God through
his cross, having slain the enmity thereby: and he
came and brought glad tidings of peace to them that
were nigh." (Revised translation) For through him
we both have power to approach the Father in the fellow-
ship of Spirit." (C.K. Sawyer)
Thus the apostle Paul informs us of what the Gospel
had accomplished in his day — bringing Jews and
gentiles which were so very far off from each other
— bringing them into a disposition to leave behind
all their old prejudices and old conceits and to look
with impartial eyes upon something that promised
to be to them of much more value than Judaism to the Jews
or Heathenism to the Gentiles: each party, doubtless,
saw that the cross which he must take up in making
the first move or taking the first step; their faith
in the proposed means of reconciliation must have
been a living faith. With this Scripture before us
Is it not allowable to inquire how do the different
sects in Christendom stand in their relationships
to each other? Denominationalism is gravely into
dispute in [illegible] most orthodox churches; Let us bring
the question nearer home — to the Society of Friends:
our day can we say that the Gospel which we
rely on has abolished the enmity between one branch
and another? If it has not — for why? Each branch
claims that it accepts and intends to live in accordance
with the New Testament Gospel and yet we have
divisions and subdivisions amongst us. We all claim
that the Gospel of Jesus Christ has the same holy power
to day that it ever had and yet when A. compares
his version with B. or C. a non-essentials different appears

do they take up the "cross" and attempt a mutual understanding, or insist on the orthodoxy of mine and the heterodoxy of thine? Does not A, B and C

Let your moderation be known unto all men. Phil. 4:5

One difficult lesson the Christian convert has to learn is moderation. The Apostle Paul saw this and in his Epistle to the Philippians he entreats his fellow-believers to let their moderation be known unto all men. When the Society of Friends was enjoying much harmony (1909) (compared with more recent times) the Yearly Meeting of London in its printed Epistle says "Let all be examples to their children, in wisdom, moderation &c." About fifty years after that James Macknight (D.D.) a Presbyterian of Scotland in his notes on the Epistles says "Moderation means meekness under provocation, readiness to forgive injuries, equity in management of business, candor in judging the character of others, sweetness of disposition, and entire government of the passions." Years after that Isaac Hacker, a Methodist Preacher endorses the note of Macknight with the addition of "The original word επιεικες is of very extensive signification; it means &c. mildness, patience, yieldingness, gentleness, clemency, moderation, unwillingness to litigate or contend."

And now, any well informed Friend on reading the accounts of the several separations which have taken place in his society is constrained to say "If moderation and charity had abounded equal to the zeal manifested on both sides, some, if not all the separations in the Society of Friends might have been avoided.

Perhaps an old man, who, sixty years ago, made many sacrifices when splitting members up in the Society may say a word on this subject. — I have been much interested in reading the accounts of the movement of the English Deputations who have visited this country on account of the Separation here. In the advice they have given harmonizes with the teaching of the Apostle Paul and his Presbyterian and Methodist commentators

do they take up the "gross" and attempt a mutual understanding or insist on the orthodoxy of mine and the heterodoxy of theirs? Does not A, B and C

2

Let your moderation be known unto all men. Phil 4:5

One difficult lesson the Christian convert has to learn is moderation. The Apostle Paul saw this and in his Epistle to the Philippians he entreats his fellow-believers to let their moderation be known unto all men.

When the Society of Friends was engaging much harrowing (compared with more recent times) the Yearly Meeting of London in its printed Epistle says "Let all be examples to their children, in wisdom, moderation" About fifty years after that James Macknight (A.D. 1809) a Presbyterian of Scotland in his comments on the Epistles says "Moderation means meekness and forgiveness of injuries, equity in managing differences, and candor in judging the character of others, and readiness of disposition, and entire government of the passions." Years after that Adam Clarke, a Methodist preacher endorses the note of Macknight with the addition of "The original word epieikeia is of very extensive signification; it means meekness, patience, mildness, gentleness, clemency, moderation, unwillingness to litigate or contend."

And now, any well-informed Friend on reading the accounts of the several separations which have taken place in his society is constrained to say if meekness and charity had abounded equal to the zeal manifested on both sides, some if not all the separations in the Society of Friends might have been avoided.

Perhaps an old man, who, sixty years ago, made many sacrifices when patching members together in the Society may say a word on this subject. I have been much interested in reading the accounts of the movement of the English deputations who have visited this country on account of the Separations. Their advice they have given harmonizes with the teaching of the Apostle Paul and his Presbyterian and Methodist commentators

vig. [illegible] of current [illegible] K. It reads
L. Bellamy of the [illegible] the object for which had brought them
— the earnest solicitude felt in regard to separations
in this country. It is hoped they might be the means of
cementing more closely the bonds of union. "We
should all look for points of union and not of
difference and thus we shall be strengthened together
there is a great platform on which all may stand."

And every thoughtful member of the Society will
say Amen — and if the contending parties will
but place themselves on that "great platform", reconci-
liation will soon be effected.

The manner in which some meetings among us
are held is likely to produce uneasiness in the minds of
those accustomed for forty or fifty years, to something
very different. — Then, if a Friend in any part of the
house rose to read any portion of Scripture it would be
surprising, nowadays many Ministers take their seats in the
gallery with their Bibles in hand.

Hearing in our meetings of a fruitful sorrel measureless
as a friend edifies at their intimates: and this affords an
opportunity for exercising our tenderness

[illegible] on the
[illegible] as appointed in love and
[illegible] came in love
in the in love of reconciliation, and we have
received them in love. It falls on us as an un-
[illegible] in agreement with their saying this to
dispensable duty to scatter what which they
[illegible] wanted. If we fail in this our work
will not their labors stands as a memorial
against us. But let us not dwell on that dark
side — there is testimonies, as reported in print
and encouraging
are accept as sound and Scriptural. In turning
to Paul's Epistle to the Ephesians we find him saying
Now in Christ Jesus, ye who were once far off, have
been brought near by the blood of Christ. For he is our
peace, who made both one, and broke down the

Our Responsibility. For the F. Intr.

The readers of the Christian Worker must feel indebted
to the editor for calling our attention, as in N 17, to this
important subject, also to the remarks in Work in No 19.
Many will agree with the editor especially where he
queries "how shall we engage in this work to make it
successful?" It is proposed to educate [the neglected
classes] as fast as possible in the doctrinal views and
usages of the Society of Friends" and "organize Bible-
schools among them" &c., but how to do this in the
"simplicity" that is truly desirable, while we are under
the "too great burdens in the shape of church machinery"
the warmest friend of this movement will find it difficult to
devise. It is not wise to magnify these difficulties, neither
can we safely ignore them.

The people, among whom our "evangelists" are expected
to work — of at all acquainted with the Society of Friends,
may rightfully inquire how we carry into practice the
teaching of Paul — "There is neither Jew nor Greek, there
is neither bond nor free, there is neither male nor female:
for ye are all one in Christ Jesus". They might with
propriety wish to know if the Gospel which we advocate
to agree with, and has power sufficient to break down
(that which Paul refers)
the middle wall of partition between the several branches
of the Church of Christ — if it has abolished in us the
enmity which builds sectarian walls whose foundations
are, in most cases, on the want of agreement concerning
certain passages of scripture. They might ask of the
"church machinery" — including the nine "doctrinal questions"
proposed by New York yearly meeting we really needed to
test the genuineness of ones earnest and prayerful
solicitude to serve the Lord under the teaching of the
Lord rather than the teaching of man.

As we have been dwelling on the dark side, let us
turn to the brighter side: and we find in Friends Review
No 40, 41 a valuable contribution of Thomas Chase LL.D.

"on the use of the italics in the English Bible", in which he says "The Geneva Bible version was the first in English to use italics &c." and we find an interesting proof of this in Bagster's English Hexapla, which consists of the Greek text occupying about ⅓ of each page with six important translations below: in this book, Bulls epistle 2 Tim. 3:16 assumes, as the Geneva version, its first transformation: Wicliff in 1380, renders it "all scripture enspired of God is profitable"; Tyndale, 1534 - "all scripture given by inspiration of God is profitable"; Coverdale 1539 "all scripture given by inspiration of God is profitable"; Geneva - 1557, "the whole scripture is given by inspiration of God, and is profitable" - Rheims or Douay, 1582, "All Scripture inspired of God, is profitable." Authorized, 1611, following the Geneva Ver. - "all scripture is given by inspiration of God, and is profitable."

Dr. S. Chase, in reference to this passage, concisely says among proper - the interpolation adopted in some of the older English versions "All Scripture given by inspiration of God is profitable also" &c. this might include Dr. Adam Clarke; Dr. J. R. Noyes; Dr. H. Alford; and some others. The whole of Dr. S. Chase's communication referred to is worthy of attentive reading and application.

There is another encouraging sign in Friends Review - the editorial - Christian Priesthood - of June 31: reading thus in connection with Robert Barclay's declaration - "That which we oppose, is, the distinction of laity and clergy (which in the Scripture is not to be found)" - (Apology, 325) And comparing it with the rules of our discipline concerning "Ministers and Elders" we may form some idea of the agreement or disagreement between them.

2

say yes to these questions, then are we free indeed! But if we are still in bondage to one bad habit or one impure desire, our independence is only nominal - not real: and if we would be true to the American idea of Independence we must when we perceive that a bad habit or action or thought is gaining dominion over conscience or better judgement we should be stimulated, as were our predecessors by the appearance of Red-coats - to take up arms - mental - moral and Religious arms, instead of gunpowder and steel, and relying on our intellectual and Spiritual weapons, make and maintain a holy Declaration of Independence from the tyranny of sins, sayings and doings that have a tendency to ensnare the human soul. Our best friends assure us that the independency of an individual man or woman from enslaving habits is as truly attainable as the independence of a nation of the rule of a foreign King - Incessant vigilance is the price of liberty in all cases.

If there is one in this company who is ready to say "I am in favor of civilization but I would have it clear of all religious control", I would invite him to point to one nation, State or county one township or neighborhood or family in which true civilization is triumphant and where Christianity or religion in some form is absent. We could name no such place!

"on the use of the italics in the English Bible", in which he says "The Geneva Bible was the first in English to use italics &c." and we find an interesting proof of this

Imperfectly as we may comprehend the teachings of the Bible — imperfectly as we may live up to what we do know or understand of its teachings — this we do assuredly know that wherever Christianity has taken root — the deeper those roots have struck into the hearts of the people — whether it be in Asia, Europe or America, — in that place true civilization finds a home congenial to it in most nature. Let us reflect on one illustration which is familiar to all readers — the comparative results of the war between this country and England in 1812 — 1815 and the Arbitration between the same nations in 86 — concerning the Alabama affairs — What was the root from which sprung the proposal to settle that dispute by Arbitration? Every well read man knows it was religious principle operating in Christian hearts in England and American United States. That bloodless victory stands out in bold relief pointing to what can be done when civilization glows itself with Christianity. Granted that the boy, although holding a conscientious scholarship many times turns hard in the lock when certain passages of Scripture are under consideration, yet, measuring, as best they can, the unknown by the known, they are not left wholly in the dark concerning the meaning of it.

O yes, says some one, I agree with you in that. I believe in Inspiration, just as Burke and Webster define it. I believe in the teachings of the Bible, but you would not have me put a literal construction on every word I find in it. Would you? I would answer No — not every word, but here we are brought to a delicate question — Where shall we draw the line between the literal and the figurative sense? In attempting to draw it by men who were not governed by Charity many ferocious disputes have arisen; some men, when they have met with words displeasing to them, have erased them: an instance of this appears in this Hebrew Bible — it will be seen that 11 Psalms have been cut out including the 110th which Dr Adam Clarke [I once heard him preach] says the Jews insisted has a widely different meaning than that accepted by Christians. And under many of the Hebrew words letters certain dots and other marks appear these are Vowel-points invented by certain Jews in Persia in the eighth and ninth centuries — called the Masora [See Webster] it is understood that they were intended to fix the sound and as far as possible the Jewish — opposed to the Christian sense of the passages in which they occur. Now if the unbelievers have made all the capital they can out these matters there is enough vitality left in the Bible which if loosed upon it would make the worldly receptacles &c.

Reason Why we should organize in Bristol and vicinity a Society for preventing cruelty to animals.

The memorial in favor of forming such a Society for Bristol and vicinity and signed by so many influential men and women within those limits we may safely regard as good evidence that the public sentiment of this district calls for such an organization:

The memorial referred to the passage by the Legislature assembly of Vermont, of the Law for preventing cruelty to animals and the action we may safely say that all Law-abiding citizens are humble to respect, and, as opportunity occurs, to sustain the Execution or Enforcement of that Law; and it is fairly presumable that in addition to those who have signed that memorial there are many others ready to give their countenance to this movement.

Looking beyond the limits of this district, we are gratified in perceiving that the passage of this law is good evidence that the public sentiment of Vermont favors it; and looking beyond the limits of this State we observe in other States a public sentiment that we, without dishonoring ourselves, may regard as prompting to this action, and urging

[illegible] the progress of [illegible] and not of decay. If the [illegible] leaf or shape of the branches, if pendent, [illegible] a tendency of a missionary character have sprung up these may be regarded not as signs of decay but indications of life & where vitality is indispensable

the mind's eye across the Atlantic ocean we observe intelligent men and women impressed with the same convictions of duty and busy in searching for the most efficient method for carrying into practice their humane convictions.

If any one should inquire Who were the instigators of this movement? A fit answer would be their name is Legion: — They were probably individuals acting independent of each other but each under the conviction that true civilization is radically opposed to cruelty to all kinds of animals, and many of these being Bible-readers, their readily found passages of Scripture that sustained them in their position: so early as in the book of Genesis they find a plain — authoritative protest against cruelty — "Simeon and Levi are brethren, instruments of cruelty are in their habitations: cursed be their anger for it is fierce, and their wrath for it is cruel."

as an ornament of parts and not of weight. If the fame of the leaf or shape of the branches, if, indeed, some resemblance of a missionary character have suggested this, may it be regarded not only as signs of decay but as indications of life, where vitality is indispensable

Through [illegible] ... by the next
the number of members of [illegible] small compared
with former years, [illegible] the
[illegible] of the [illegible] from
[illegible] the [illegible] and the gospel was preached, and [illegible]
the [illegible] and manner of [illegible] the [illegible]
[illegible] and "[illegible] speak" which [illegible]
of the common people".

The proposed change in our [illegible] ... existing "all intoxicating liquors" to the [illegible] "distilled spirituous liquors," came up [illegible] from and in the [illegible] meeting, the opposition to [illegible] was useful, as it brought out from all those who spoke, an unqualified approval; a minute to this effect stands on our books, a [illegible] indicating progress in this important concern.

The belief that "our society was never in a more prosperous condition than at present" was opposed by many who [illegible] the word "prosperous" as applying to spiritual things, and thinking [illegible] the [illegible] ... with our members [illegible] the fruits of faith more than of sight. If the same [illegible] leaf or shape of the branches, if indeed, some new forms of a missionary character have sprung up, these may be regarded not as signs of decay but indications of life, which [illegible] in the world ... vitality is indispensable.

What can I do for the Cause of Peace?

Since the beginning of the present European war, the earnest inquiry of many of my friends and fellow citizens has been, what can I do for the cause of peace? Instead of the war-method of educating the world. Both Russia and Germany have claimed to be pursuing a Christian and peaceful mission, and have had combatants as well as others, have the opportunity of advancing the cause of Christianity and those peaceful nations whose aim is humanizing.

Many of these questions are put under the impression that some other method of aiding the world is needed than turning home & the cause of Peace must be near at hand.— I am no orator; I am no speaker; I have but little money to spare, but would give a little time if I knew what to do. But now do?

Go indoor. The Universal Peace Association — peace rock & cruelty the Christian sometimes that other can join. Some [illegible] can join the Universal Peace Association with original constitutions [illegible] to be returned to the Secretary of the papers they can publish. Applications for their offices & associations will be furnished — gratis if needed. Get a local [illegible] [illegible]

Why should I favor a Society for preventing cruelty to animals?

Because when cruelty to dumb animals is indulged in it prepares the mind for indulgence in cruelty towards members of the human family, and such a disposition indulged on leads the way to murder, robbery, incendiarism and murder; to the destruction of Lisbon or the Gallows.

Because the power of habit is acknowledged to be a "second nature". our schools — common & select bear testimony to the value the community at large puts on the power of habit & steady and orderly a good school implies an orderly school but where there can be no order where self will, revenge or retaliation is indulged in. The influence of this form of School at Watkins is an illustration of the power of habit in bringing disorderly boys into the ranks of law-abiding citizens: thus by diminishing the number of vagrants and lawless the probabilities are increased that the rights of person and property will be duly respected. Again illustration may be found in the [illegible] children of [illegible]

Because — although it is freely admitted that the influence of many of our schools is of the right kind — tending to the increase and maintenance of orderly habits especially while under the control of the teacher yet it is believed that that influence may be supplemented by the liberal distribution of literature and hence a tract among the community at large: and that the preparation and distribution of such literature can be accomplished more successfully by an association whose members are actuated by a kindred spirit than by an individual actuating by his own impulse and discretion.

Because all successful reforms have been aided in their success by cooperation and organization.

Because the pecuniary expenses, inseparable from all reformatory movements, no one person should be expected to defray, if indeed he were able.

Because such a society ought also co-operate with the

Moorestown, Vermont 6th mo 64

New York 6 mo 4. 1861

Dear Richard.

As I have now an opportunity of sending a letter by Wm Burton I embrace it. It may be before this reaches thee a letter from Cannel and sisters will have reached thee. I have had a little conversation with Wm Burton respecting to have more this evening.

There is now attending this yearly Meeting a friend from Liverpool by name Henry Brookfield who is a very respectable merchant but not in the Cotton business, and cannot give any opinion about the quality of the sample thou sent me. I proposed writing by him to the Cotton Supply Association at Manchester to invite them to write thee about the Cotton &c. but H. C. says he thinks they would be more likely to pay attention to a letter direct from Utica, than to second hand information that I could furnish, and would be willing to forward such a letter from thee to some member of that Association, so I would now advise thee to write fully soon and address it to the Cotton Supply Association, Manchester and one to Henry Brookfield, requesting him to forward it as he had given me encouragement to expect he would. Be explicit and concise. Give them the most reliable information relating to the facts & importance & describe the nature Cotton plant or plants if more than

[illegible] waiting for the [illegible] [illegible] except as the [illegible] [illegible] of the [illegible] sense, and [illegible] [illegible] [illegible] as this evening as [illegible]

Montpelier, Vermont Jan 1864

To the conductors of the "Museum of Natural and Moral Science" and the Scientific States.

Gentlemen,

In the N.Y. Tribune of Dec 31 I have observed some further remarks of Professor Agassiz on "Museums" with such an object in view; and as things for further information upon the subject from such a source are valuable and encouraging to me. Of course it is impossible for me to say whether what I may say will be of any value to you, but at a venture I am willing to "cast my bread upon the waters", and just hand only you a reflection or two that you have had a hundred times before. Please to accept it as my mite towards furthering a movement that I have long been prepared has been recommended.

Some two years since I wrote an article for the N.York Tribune in which I suggested the formation of something of the kind on this side the water but it did not, I suppose, strike the Editors mind as practicable, as I do not know that it was ever published.

Now please to let me introduce myself.

I removed with my wife and seven children to this country in 1832. because with my children I thought I could preserve my children's

Cancelled waiting for the author's Right this evening as- except as the

opportunity of carrying out a home for themselves here than I could introduce them to in England. But I found it to be a tremendous undertaking.

I had it in view, good letters of introduction from bro Merchants at Mark Lane to merchants in Quebec & Montreal which brought me into debt of thanks to the writers and receivers, as they gave me more than many of introducing me into the opportunities of testing my ability to live with Nature & conquering the real thing as to proper pursuit with the delightful pictures I had seen of it three thousand miles away. And oh how much of the "gilt came off the gingerbread" in the inevitable handling of it! Unlike, in some important particulars, as I found the reality to the picture, I believe I am bound to say, after thirty two years residence here in this continent; that I have not reaped the full measure of benefits I anticipated there are others men still in England that could to-day present circumstances could do much better.

It was a shrewd remark of Morris Birkbeck's "Every Englishman on coming to America should bring with him a good stock of accommodatableness; yet it must be accepted with some discount, for there are some of the New England notions that are the worst of improvements, are those of Old England.

So many an industrious and honest laborer in England the ownership of a few acres of land they could call their own seems a delightful to anticipate

but for under one hundred and sixty of rich land on the Mississippi. American Practice is perfectly bewildering.

I have to amend more than once in my three score years that "it is not all gold that glitters".

I have my mind's eye on a small farmer or labourer just landed in N.Y. with fifty pounds sterling in his pocket, worth at the present rate of exchange (or in other words the present value of American currency) say three hundred dollars. If he has no confidential friend there in advance given that is able and willing to give him advice suited to his circumstances, with his ignorance of the various "tricks and traps for travellers" that N.Y. is not deficient in, the probability is that his fifty pounds will be melted away, among his new friends that promise him so many safe and profitable ways of investing his money, long before he expected. But I want to consider your case as a Londoner, have a correspondent in the principal seaports in America, through whose hands you can pass your protegé. I am supposing he has a wife and two children equal to three adults, and that they are intending to avail themselves of the Homestead law. They learn perhaps for the first time that the land that is offered them is in the far west, not less and probably more than fifteen hundred miles from New York say twelve hundred miles by R.R. and the remainder by such conveyance as he may perchance meet with. I can assure him the R.Rs carry passengers

[illegible] waiting for the [illegible] this evening ca-
[illegible] except as the [illegible]

fortunes and enjoyment for love. At the time read the same praises am utterly at a loss to know what to select but cause to the Western parts of Iowa Minnesota or Kansas. When I was in Iowa and Minnesota in 1859 I could have had any quantity of land at the office of the Government land within one or two hundred miles of the Mississippi River but thousands upon tens of thousands untouched by the plough in the hands of speculators mainly, like the spider for some one to pass him double treble or quadruple the price he paid for the same land without any "improvement" on it (that is, still in a state of nature). The price they had paid the U.S. government was one dollar and a quarter per acre, the price they demanded - 5 - 10, or 15 dollars per acre according to location &c.

The speculators know they hold the land near to the main outlets the Mississippi & Tributaries and disposed for purpose settling thereon, that is men of means the supposed market value of their land is increased thereby. But I will not needlessly darken the picture but suppose the emigrants have been able by strict economy to reach their homestead on the Paradise - land it is a state of 40 - half a mile to the nearest neighbour and three & a half a mile to the nearest town and there are two other states corresponding with these in this square of one quarter section lies the one hundred and sixty acres of land that they are entitled to make a home of. Suppose they arrive in June, the weather is warmer than the month preceding and the flowers are increasing in beauty and richness of color, the sight is

[illegible] waiting for the author's Right [illegible] law open, [illegible] affixing and [illegible] except as the [illegible] or [illegible] required. [illegible] Sub-Statistics by Letter [illegible] are so set forth before the mind - the sense and the [illegible] use of my hands as the morning [illegible]

Mrs. Foxcroft & Miss

Gates. Be sure to please remember me to Mr. Gates & pay for the Ed.
for 1866. on the receipt of which please acknowledge.

It is not to be supposed that the statistics of ~~and~~ offences
can be very much influenced by the opinions of those
readers, and yet as [illegible] more they
as think as well
hold themselves
made
also
also
"confer
age,
circumst
intelli
and
influe
clear
appear
indorse
for Sing
The fo
ges pas
that
consid
accou
distinct
and as
I must
with
numb
I can
in the
it is
pafferi
cancell
As I
and
that

Boston Nov 30th

In conclusion, The words of ~~a writer of former~~ who take his observations within the pale of the Society, and which are intended to apply chiefly to the present status of the Society in England may be, with some degree of propriety used in concluding this. (In the language of St. P.

By those who measure
What has lately been said by a late writer who takes his observations within the Society in England and which [illegible] and now, in drawing to a conclusion, what has been said by a late writer within the Society, and was intended to apply chiefly to its present status in England, may with some change be justly used as a summary here.

...thou shalt not kill" as infamous as ...committ adultery"; since much ... and ... as I deem these ... and trench, I am still unable to ... Christianity herself as a war footing ... make the teaching of ... Jesus so decisively. Of course those who ... have the privilege of paying ... a fine, but I apprehend the attempt to ... armor now will result no ... more favorably to the cause righteousness than the ... attempt to force him into a temporal throne. The essential ... that could save would be as much lost in the ... case as the other. Truly the Bible is in my ... hand; the Savior from sins, died and lives for ... ever for all who will receive him as the Prince of ... Peace in his own pure spotless garments, but I ... am ignorant of any authority he has given ... to metamorphose his teachings, so as to take away, ... the sin of adultery to insert anthems amalgamate, ... qualify and ignorant of his authority to cancel the ... injunction "Thou shalt not kill" for any purpose. I ... am aware that attempts have been made to destroy ... such distinction killing and committing murder, but ... it seems that Prof Upham has cleared that point ... satisfactorily by showing that the same Greek words ... are used in the original passages in Matt 5:21 and 19:18.

If it be true that "Jesus Christ" is "the same yesterday ... to day and for ever," we may reassume his teachings ... and the same "now" as ever, and that "the sun of ... righteousness shines" as "full and clear" as ever "the ... uncultivated soil" under our feet whose fluences are ... shortening those seasons may be the murder attempts ... to force the messiah into opposition. conformable ... to a human rather than a divine ...

There were peaceful means for the abolition of slavery ... within the reach of the people and the people were advertized of them but they said no - Patriarchs said no the ... Churches said no. and now to have the Prince of Peace ... any peace man must ...

...take his ...ich are in- ...society is ...y used in ... ...who forbids ...nd and when ...ent ...has been ...nd was in ...in England ...d as a sum...

Old Testament that have, in turn, been translated
sacrifice or offering: and by far the greater part having
the signification of offering: it is also important to
remember that offering does not always mean a
bloody sacrifice. The distinction between the two
is made by Psalmist, quoted by Horne. "A sacrifice
is an offering made to God upon his altar by the
hand of the priestly minister. Sacrifice differs from oblation
in this respect, in a sacrifice there must be a real
change or destruction of the thing offered: whereas,
an oblation is only a simple offering or gift."
(Horne's Introduction Vol 2 p 116). Some examples from
the lexicons, follow:-

1 Minchah, to give, an oblation, "unleavened cakes
of fine flour mingled with oil" (Lev 2:4) "present"
by Jacob to Esau, (Gen 32:13, 20, 21) Offering, by Cain and
Abel, (Gen 4:3, 4). 2 Olah - the whole burnt offering -
the radical, power to ascend, be taken up as a cloudy
or pillar up as smoke (Gesenius p 17). 3 - Chattah, sin offering (Lev 4:) 4 Zebach, sacrifice, to slaughter animals,
especially for sacrifice; often emphatically to a bloody
sacrifice one in which the shedding of blood is the essential
idea: "Jacob offered sacrifice" (Gen 31:54) Literally
slew a slaughter. Speaking of the above four, Adam
Clarke says "It is remarkable that all the offerings and sa-
crifices which were considered to be of an atoning or
cleansing nature, offered under the Law, are here enu-
merated by the Psalmist, and the apostle, to show that
none of them could take away sin." (Gesenius p 440)
From other Hebrew words are given in Smith's Dictionary
of the Bible, Art. Sacrifice, and seventeen others by A. C.
making twenty one in the Old Testament to which
the signification of sacrifice or offering has been
assigned in the common English version.

But of what nature was the offering of Abel that made
it more acceptable than that of Cain? It was minchah
in both cases. The word typifies, - a bloody sacrifice,

does not appear in the text.

Returning to Paul (Heb 11:4) it may be objected that the apostle has used the Greek word thusian (sacrifice) as equivalent to the Heb. minchah (offering) Judgments 3: It seems difficult to account for this unless the apostle intended to express the sense of an entire animal body sacrifice, as explained Lev 2-1, minchah being there translated "meat-offering". (See A. Clarke) It seems the more difficult because when he quotes the 40 Psalm, he appears to follow the Septuagint in rendering minchah by the Gr. thusian, and to the Heb minchah the Gr. prosphora - the latter being uniformly translated offering in the nine times it occurs in the Gr. text of the New Testament.

Adam Clarke takes especial pains to make clear the signification of minchah as defined in Lev 2:1: "It is plain" says he, that in the institution of the minchah there no animal was included, nor by way of atonement or expiation, but merely in a eucharistic way, expressing gratitude to God for the product of the soil." In this view A.C. appears to be sustained by the expression "God testifying of his gifts".

Albert Barnes takes a similar view of the signification of the word. In his notes on Isa 1:13, he says "Oblations. - Minchah. This word denotes a gift or present, of any kind (Gen 32:13), and then especially a present or offering unto the Deity (Gen 4:3,4,5) It does not denote a bloody offering, but what is impliedly understood in the Old Testament, a meat offering (Lev 2:1; 6:14,19-17) and any offering made of flour or fruits &c." (Notes on Isaiah, Newyork 1845)

Accepting then the definitions of minchah given in Lev 2:1, also of prosphora as the Gr. equivalent of the word it is interesting to see how completely the idea of a bloody or propitiatory sacrifice is ignored in the root and signification of it as defined in the Lexicons: Prosphoro from pros, to, and pherw, to bring. "To bring to

acceptance of God not only as the living and ever-present head of the Church in its aggregate capacity, but also as the light and life, the Christ and ruler, teacher and friend, of every individual member." (Christian Doctrine, Practice, and Discipline of the Religious Society of Friends" London 1861)

Macauley and other historians mark the period in which Geo Fox labored as one of "intense excitement, religious as well as political". The position taken by Fox and his associates in their dispensing with superfluous apparel was not entirely without precedent. "Bishop Hooper long refused to wear the Episcopal vestments. Ridley pulled down the ancient altars of his diocese. Jewel pronounced the clerical garb to be a stage dress, a fool's coat, a relic of the Amorites. Archbishop Grindal long hesitated about accepting a mitre from the mummery of consecration. Bishop Ponet was of opinion that rich and splendid Bishoprics should be abandoned to the Papists, and that the chief officers of the purified Church should be called superintendants." (Macauley) The bishops Hooper, Ridley, Jewell and others labored for the purification of the Catholic Church of England while they still retained some disciplinary connections with it. Wigle Fox and his associates appear to have acted under the impression that the work could be done more effectually by separation from it.

And Neale speaking of the early times in which the Puritans and Quakers took their rise, and of their peculiar position, says, "Like the Moravian Brethren, they had no pretensions to apostolic succession, and therefore the society of Friends from its rise uniformly maintained the same principles in relation to war." And the Society of Friends from its rise uniformly maintained the preceding opposition in these particulars we can not deny the Society has from its early rise to the present time maintained a position notwithstanding individual cases of severity from it, decidedly apart from & not in advance of other professing Christians, with the exception of the Moravian Brethren and one other body and their occasional examples in relation to war has been specially acknowledged by the legislature of [illegible] in the state

and if some individual members have dissent from this position, as if the whole body has dissented to almost nearly to [illegible] under [illegible] still it must be acknowledged that collectively there has been no [illegible] of the standard to which it adheres — "Thou shalt not kill". "Swear not at all". [illegible] yet [illegible] under present exigencies [illegible] these principles simply have been acknowledged and provided by the legislature of the state, also in

Editors of the G.W. & our Friends —

The following information I do not regret to publish as I do not desire to keep aloof in a contentious spirit, but having received some letters that inform me that my position as set forth in the Worker is neither [illegible] unscriptural and unsound, also that I have made this F.M. in some measure responsible for my utterances. I sought an opportunity with the bearer of one letter, and who had intimated his approval of the complaint that it expressed, and invited him to my house to examine the ground over which the complaint was constructed, but this he declined.

The next morning — 10th inst. willing to give Bro's an opportunity of giving their views in relation to my statements I read before the conference of Deacons and others the article in the W. of [illegible] over my name — The error of inserting the initials "J.P." was admitted, also the omission in the M.S. of the words "by the speaker" after "approved" on leap from the top, beyond that the writer expressed his belief that his position was neither "unscriptural" nor "unsound" as it regards Quakerism.

An invitation was given to any one present who agreed with the complainant to state their objections to the particular point of unsoundness, but although the Bro. was present who had received and forwarded the complaint [and in a measure united with the complainant] no attempt was made to justify the charge.

The moderator expressed his doubts as to the expediency of the conference spending its time on the subject.

After the meeting was over I renewed the invitation to the complainant to come to my house and we would look into the matter deliberately, but he intimated his unwillingness to do so. I am, this Bro. being an acknowledged minister and considered to be well read in scriptural and Friends writings, his making such a charge and refusing to explain I do not understand. But I do not wish to publish the matter

...ough & Mr. was held at Charlotte, on the 9th & 10th of
5 Mo. The meeting was smaller than usual owing
to the unfavorable state of the weather and roads.
We had the acceptable company of two ministers
from beyond our limits — Isaac Jag from Ind. and
Jane Ann Bailey from Brooklyn N.Y. whose
religious services were edifying.

In the conference of teachers of First-Day schools
an extract from Barclays Apology was read on the
Communion
of the Body and Blood of Christ; also the following

Extract from page 419, on Refreshment and Mediation in
Prayer, & Suitable Guidance of Christians.

"In contemplating the atoning sacrifice of the Son
of God, we ought never to lose sight of its purpose
as declared by the apostle Paul — that God might
be just and the justifier of him which believeth
in Jesus" (Rom 3.26). There is nothing in Scripture
which in the least degree supports the notion that
our heavenly Father is naturally implacable, and
that his wrath was appeased by the sacrifice of
an innocent victim. While the frequent use of bloody
sacrifices among the heathen nations in all ages
of the world, plainly indicated the feeling that
without an atonement there is no forgiveness of
sin, and while it affords an evidence of some
original revelation on the subject, the vulgar
notion that a wrathful deity is by this means
rendered placable, receives no countenance
from Christianity. In the Bible, the sacrifice
of Jesus Christ is represented as the means, ap-
pointed by the Father in perfect wisdom and
love, whereby he might freely justify the sinner,
and at the same time fully vindicate the
holiness of his own character, and the claims
of the moral law" (Third Ed. London 1833.

Manchester 1st Month 1876

Dear Friends — Athiles
Thomas

Manchester, 1st Mo. July 5, 1876.

To the Boys in the Reform School,

Dear Boys.

With your teacher's permission I will say a few words to you.

I would not have you suppose that we, who are at liberty, take no interest in your well being, we want to have you help the, your teacher help you to learn as much as you possibly can of the best way of spending your time, your strength and all other privileges, so that when the time has expired which you are spending in your school you will come out prepared to take your proper places in raising food for the hungry, and clothing for the naked, also many other things that may contribute to the happiness of mankind.

Yesterday was a day of rejoicing among Americans because they can say we have been for one hundred years free from the tyranny of a foreign ruler, but we have been, with some exceptions, obedient to the Laws of our own making, and we can point to the thousands well tilled farms, beautiful houses and splendid steam ships as so many witnesses of our liberty, & we have been industrious, orderly and respectful of other mens rights

Rom 3.26

The Hebrew word Ehtth.

Our attention has more than once been called to the first verse in Genesis in which this word ehth or eth occurs twice in the Heb. Bible, but in our English Version no word is given as the translation: the communications which appeared in the Tribune from the pens of J. C. and P. S. C. have called our attention to this subject & induced the hope that an explanation of the omission of an English equivalent would be brought to light.

By referring to the Englishmans Hebrew and Chaldee Concordance it will be observed that this word, ehth occurs more than thirty times in the Heb. Bible, translated nearly twenty times by English words of various signification, apparently dependant on the Massoretic pointing, and the remainder left blank.

We may reasonably believe that the writer of genesis attached a meaning to the word, and some of the Lexicographers have given what they considered a proper one in this verse. Gesenius, who rejected the massoretic points, translates it by substance, & next renders it existence, being, essence, body; & occupies more than four columns of close print in the word, giving ploughshare or coulter as the signification as it appears in 1 Sam. 13:20, 21; Is. 2:4, Joel 3:10, Micah 4:3, but it must be evident to every reader that coulter or ploughshare would be entirely out of place in Gen 1:1

Oct 3-36

Then Peter took him, and began to rebuke him, saying, Be it
far from thee, Lord: this shall not be unto thee.
But he turned, and said unto Peter, Get thee behind me, Satan:
the doctrine
the sentiment brought out would have been somewhat different.

But without stopping a sentiment upon the correctness of their views we may look a little into the several translations that have been given to περιποιεομαι and other words from the same root. the word occurs again 1 Tim 3:13 – "purchased to themselves." περιποιησις is doubtless from περι, denoting acquisition and ποιεω to make. to acquire, to gain. For next means to procure very often in the Septuagint; Gen 12:12 "they will save thee". It occurs four times in the N.T. Eph 1:14, "the redemption of the purchased possession" 1 Thes 5:9, but to obtain salvation, 2 Th 2:14 the obtaining of the glory. Heb 10:39, the saving of the soul. 1 Pet 2:9 a peculiar people, (lit. a people of acquirement Rheims) Greek Canon and Am. 1 Cor 6:20, 7:23 ye are bought with a price" the price seems to add force to the rendering bought. Bought in this case is the rendering of αγοραζω which has been shown to have several significations, and price is here three times, it occurs sixty three times, eight times it is translated price once precious and thirty two times honour. Τιμαω (to honour) occurs twenty one times, twice rendered valued, in nine other times to honour. Τιμιος, occ. fourteen times, rendered, dear, precious, in reputation, honorable, In the Septuagint περιποιησις is from the Chaldee Segale – occ. Neh. 5:17 where I make up my jewels [margin, special treasure] Ps 135:4 "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." [In peshito we notice here a remarkable transposition of words: the literal reading "For Jacob hath chosen for himself Jah, Israel for his special treasure"]

written request of the Directors or of five fifty Members

Chiun - Remphan. Satanic

"But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your God, which ye made to yourselves" Amos 5. 26.

"Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them". Acts 7, 43

The difference between these above passages is very important. The obscurity of their signification has probably indeed many readers to pass them by with but little notice, but as the difference between them seems to bring out the change of pronouncement in passing from the Hebrew to the Greek and thence to the English language, it may be interesting and allowable to trace, by aid of the concordance, some part of that change, and we are assisted also by the marginal reading of the tabernacle "of your Moloch" is "of succuth your king", and the literal translation as given by Parkhurst, is "But ye have borne the tabernacle of your Moloch, and the Chiun of your images, the star, shine or glory of your [Elohim God] which ye made to yourselves." Parkhurst also says. Chiun may be derived from Chun, to burn, and it explains the Hebrew the star (Chiun or glory) of your Chiun is explanatory of the Chiun of your images; according to the LXX, and [in the Septuagint] omit Chiun and retain only "τὸν τύπον, the star" but then they add: Raiphan or Ramphan as the name of that idol which the Hebrew has preserved the plural noun alei. Hence, then,

and amid every that at the time of which the Prophet speaks most idols, and particularly those of the Egyptians, were probably of the compounded kind, as the Cherubim and Seraphim likewise were, Raiphan or Remphan may be best understood to mean a compound image placed in glory. Now Remphan is the Coptic name of Saturn as Chiun appears by the is the Hebrew name of the same star.

Morning Dew

"And when they had sung an hymn they went out into the mount of Olives" Matthew 26.30. Mark 14:26

My young Friends. If we could hear such singing as that, which the wicked Jewish professors did not take a part in, and which we have no account of this having condemned) would it not awaken in our hearts feelings nearly akin to devotion? The Evangelists does not give us the particulars but you may rest assured that it was something appropriate to that solemn occasion, and how much has condemned the singing of Christians. Commentators are of opinion that the hymn sung by them was the great Hallel. or Hallelujah consisting of the 113, 114, 115, 116, 117 and 118 Psalm which were sung by the Jews on their most solemn festivals especially at the Passover. Many of the Jews of the present day have very fine melodious voices, which when employed in chanting, as some would perhaps call it, produce a solemn effect on most hearers who have "ears to hear" with such sounds.

Reading

Reed I sat down to give you some account of the last days of a young Friend whose mother has sent me some particulars from the North of England of the death of her daughter who died in a holy state, aged 13 years. And you will see why I compile the account of her dying hours with the above passage of Scripture.

Then Peter took him, and began to rebuke him, saying - Be it far from thee, Lord: this shall not be unto thee.

But he turned and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: Matt 16. 22, 23

The language ascribed to Jesus on this occasion appears so severe, and so unlike what we might expect from a merciful Lord to his loving disciple, so much unimpaired with the wonted gentleness of the reproofs of him "who when reviled, reviled not again" that we feel constrained to enquire whether some mistake has not been committed in the report of it. Was it upon the same disciple - Peter - that Jesus pronounced the severe sentence, "Get thee behind me, Satan"? Did he not rather say, "Get behind me, Simon, Barjona"? But one feels unwarranted in making such a change. Another mode of rendering the words ascribed to our Lord than that which we generally read in the translation, would not the translators have been much censured in using other words in the case?

To obtain a satisfactory answer to that question may require more reading than we can command, and more patience than is agreeable to us exercise, but let us see what we can accomplish with the limited means within our reach.

We may be assured that Peter, who had just received a blessing from his Lord, and then listened with deep interest to the account of the sufferings that awaited him at Jerusalem, was giving expression to no malicious feeling when saying - "be it far from thee, Lord; this shall not be unto thee." And this impression is confirmed by what we find from the original. The Greek word "Hileos" which is here translated "be it far (God forbid) from thee, Lord" occurs one more only, in the New

Testament (Heb 9:15) and there it is translated "For such by means of death" the marginal reading in Matt 16:22 is false thereof. The word beleos occurs also in 1 Thessal 4:16 in the Septuagint "Lord Himself and such like for whom the word beleos implies an overcoming of God's mercy for the averting of evil. Thus we are reminded that many words in the Greek are derived from the Hebrew language, and the writers of the New Testament although they generally wrote in Greek were Jews by birth and reasoned in their adopted language many of the idioms of the Hebrews, one of the peculiarities of the latter is that having few adjectives, their place is frequently supplied by substantives. Thus sometimes words may be given from 1 Thess 1:3 "Your work of faith, and labor of love, and patience of hope" signify active faith, laborious love, and patient hope. "Boanerges and sons of thunder" in our language, signifies "Sons of thunder", in the language, eminent preachers of the Gospel. Judas is called John 17:12 "the son of perdition" that is one worthy of perdition. In the Old Testament (1 Sam 25:17) Nabal is called "the son of Belial". "Lucifer - Son of the morning" Isa 14:12

Now, we can readily accept of Boanerges and Belial as appellatives a common names of men of peculiar dispositions, as tree is the common name of plants of a peculiar class, and if we can show that the word Satan was occasionally used as an appellative applied to men of opposing dispositions and that our Lord used the word in reproving Peter, a disciple on this occasion and should also a little to reconciling the apparent discrepancy between the tenderness of one "pierced with grief" and the severity that seems to mark the reproof of the disciple, on the impropriety of those

The first instance of the word Satan in the Hebrew is in Gen 26:21 "And they digged another well and strove for that also, and he called the name of it Sitnah" Here Sitnah is the appellative of them that contended with Isaac's herdmen as Eseck is used in a similar instance v 20, and as Rehoboth signifies room, enlargement, in v 22. The root of the Hebrew word Sitnah is S.T.N. three consonants requiring vowels to give it sound and peculiar idea, and the Rabbins are supposed to have had some things to do in determining how they should be employed. Accordingly S.T.N. by the addition of I. (a.) becomes Sitnah, and from the same root, (by the addition of ah (a.)) we have Satan, an adversary, a hater, a well known appellative of the Evil Spirit." (Prof. Bush)

In Num 22:22. the word S.T.N. is translated adversary "And the angel of the Lord stood in the way for an adversary against him". 1 Sam 29:4. a human adversary is evidently intended, also in 1 Kings 11:14. In the first place in the Old Testament in English, the word Satan occurs in is 1 Chron 21:1 where a human adversary is clearly intended, and in the opinion of some annotators, the same is understood in 2 Sam 24:1.

The Seventy (translators of the Septuagint) could not render the Hebrew word Satan in Greek by Diabolos, this is derived from diaballo - dia through and ballo to cast, hence to slander, and hence diabolos is a "slanderer" 1 Tim 3:11, "false accusers" 2 Tim 3:3, and Titus 2:3, &c. human agents. Hupago - Hebrew is rendered With these facts before us one is induced to believe the translators of the common version might without departing from a rule they used on some other occasions might have translated the word Satan into some English word as adversary or opponent instead of re-writing it and leaving the reader to make his own application of the term; and the word hupage which they have rendered "get thee behind me" is rendered "go - go thy way or go away" in the majority of cases it occurs

Constitution of Division of N.E. Protective Union

Art 1 This institution shall be Styled the Division of the N.E. Protective Union, and its location for business transactions shall be

Art 2 Sec 1 Any person residing to join this Division so to make application to the Directors, and if approved by a vote of the board, he shall be admitted a member of the Division, by signing this constitution and paying to the Treasurer Three Dollars as his admission Fee

Sec 2 Semi-annual interest shall be allowed on all monies loaned to the Division. But the admission Fee of Three dollars shall not draw interest

Sec 3 The several admission fees paid into the Treasury according to the provisions of this article shall remain a permanent fund of the Society so long as its organization shall continue, subject to the control of the Board of Managers and in no case to be returned to members withdrawing from the Division

Art 3 The Division shall hold a meeting for the transaction of business on the first Saturday in March, June, Sept & December of each year at 7 o'clock, except otherwise determined by a vote of the Division & shall be called to order within five minutes of the appointed time; & the annual meeting of the Div~ shall be on the first Saturday at 7 o'clock P.M. of Div~ in each year

Art 4 The officers of the Div~ shall be a President, Vice-President, Secretary, Treasurer & a board of five Trustees, who are to be elected at the annual meeting by a majority of the ballots cast, who shall continue in office until others are elected.

Art 5 The President & Vice President shall perform the duties usually performed by such officers & the President shall call Special meetings of the Division by a written request of the Directors or of five of the members

Constitution of ____ Division of N.E. Protestant Mutual

Art 1 This institution shall be styled the ____ Division of the N.E. Protestant Union, and its business transactions shall be ____

Art 2 Sect 1 Any person wishing to join this Division so to make application to the Directors, and if approved by a vote of the board, he shall be admitted a member of the Division, by signing this constitution and paying to the Treasurer Three Dollars as his admission Fee.

Sec 2 Semi annual interest shall be allowed on all monies loaned to the Division. But the admission Fee of Three dollars shall not draw interest.

Sec 3 The several admission fees paid into the Treasury according to the provisions of this article shall remain a permanent fund of the Society so long as its organization shall continue, subject to the control of the Board of Managers and in no case to be returned to members withdrawing from the Division.

Art 3 The Division shall hold a meeting for the transaction of business on the first Saturday in March, June, Sept & December of each year at 7 o'clock, except otherwise determined by a vote of the Division & shall be called to order within the minutes of the appointed time; & the annual meeting of the Div~ shall be on the first Saturday at 7 o'clock P.M. of Dec~ in each year.

Art 4 The officers of the Div~ shall be a President, Vice-President, Secretary, Treasurer & a board of five Directors or Trustees, who are to be elected at the annual Meeting by a majority of the ballots cast, who shall continue in office until others are elected.

Art 5 The President & Vice President shall perform the duties usually performed by such officers & the President shall call Special meetings of the Division by a written request of the Directors or of five of the members

Art 6. Sec 1 The board of Directors shall attend to all the mercantile affairs of the Division subject to the instructions of any of its members & at the end of every year make report to the division the amount of stock on hand.
They shall employ a faithful and competent person to act as their agent in the sale of goods and other property belonging to the Div., who shall keep a just and true account of all moneys received and paid and a daily account of sales in such a manner that the directors may ascertain how cash and every parcell of goods sold out and to whom with bills of purchase
Sec 2 All purchases of merchandize & incidental expenses shall be approved by a majority of the board of Directors & they shall make a full report of their proceedings to the division at each of the Quarterly Meetings
Art 7 The Treasurer shall receive all the funds of the division & give receipts for the same; pay all bills which may be approved by the board of Directors and keep an account of all monies received and paid by him; he shall submit his books of accounts & the board of Directors for their inspection when required & shall report at each regular meeting of the Div. when for the faithful performance of his trust give such security as the directors may require
Art 8 The Scribe shall make & keep a record of the proceedings of each meeting of the Div., notify all officers of their election; make the returns to the Quarterly Division & conduct the correspondence of the Div. under its direction
Art 9 The Division shall conduct all its business on cash principle.

New-York, 9th mo., 1854.

To

RESPECTED FRIEND:

The undersigned Committee take this method of calling thy attention to the objects of their appointment, which will be understood from the following extract from the Minutes of our late Yearly Meeting.

"On the subject of Schools, and the number of children of a suitable age to attend them, the reports from the Quarterly Meetings are, in several instances, imperfect.

"It appears from them that there are fourteen hundred and twenty-one children of an age suitable to attend School, and that ten hundred and five of them are receiving their education in District or other mixed Schools; showing that there is a lamentable deficiency of Schools, suited to the wants of Society, for the education of the children of Friends; two Schools only being reported as under the care of meetings. Eight family Schools, and four first day Schools, are reported as having been kept during the whole or part of the year.

"The collection for the Educational Fund the present year amounts only to nine hundred and seventy-three dollars; showing a considerable falling off since last year.

"In view of these facts, the Yearly Meeting was forcibly impressed with the necessity of putting forth a renewed effort to provide for the guarded education of our Youth, and a Committee was appointed to digest a plan for this purpose. From that Committee the following report was received:

"'The Committee to whom the subject of Education was referred, report:

"'That after full deliberation upon the subject, they are unitedly of opinion, that the efficient carrying out of the long cherished concern of the Yearly Meeting requires the establishment of a Central School of a liberal character. But as a more careful examination into the subject of *locality, means and mode of procuring* the funds will be necessary, the Committee propose that the Yearly Meeting appoint a Committee of five Friends, who may be willing to devote full time to the subject, to examine the practical details involved in all their bearings, to solicit subscriptions, to ascertain what can probably be accomplished, and to take such action in the matter as circumstances may seem to require; and report to our next Yearly Meeting, together with any further views upon the general subject, which may result from their examination and inquiries.

"'That in order more effectually to carry out the object of their appointment, the Committee shall be authorized to call in and employ such aid as they may think necessary.

"'The Committee further propose, that the several Quarterly Meetings be requested to appoint, at their first session after the Yearly Meeting, a Committee of two judicious and competent Friends, on whom the Yearly Meeting's Committee may call for aid and advice within their respective quarters;—the names and address to be furnished as soon as possible to the Yearly Meeting's Committee.

"'The Committee are of opinion, that in view of the proposed action, the plan adopted two years ago, of raising a School Fund, should be suspended for one year.

"'Signed on behalf of the Committee,

"'WILLIAM WOOD.'

"The Report was adopted, and agreeably to the suggestion therein contained, John Clapp, William Henry Chase, Benjamin Tatham, David Sands, and John J. Thomas, were appointed to constitute the proposed Committee; and our Quarterly Meetings are requested to appoint in each, a Committee of two Friends to assist them, as proposed."

The reports of the state of education within our limits, which, for many years, have been successively made to our Yearly Meeting, have shown a striking deficiency in the means of giving to our children the guarded Christian education, which, in the early years of our history, was forcibly urged by GEORGE FOX, who freely expressed his strong desire that the youth might be taught "all things civil and useful in creation." The Committee understand it to be the intention of the Yearly Meeting to establish a central school, of a character calculated to carry out these liberal views.

From the peculiar position of our widely extended Yearly Meeting, it is supposed that the objects of this school will apply chiefly to the elder children of our members, who will be brought together, for a few years

previously to their engaging in the cares and occupations of manhood, in order to complete their qualifications, and prepare them for the proper fulfilment of the duties of life.

It cannot be doubted that the proposed institution will be capable of imparting lasting benefits to our youth, thus collected from distant homes; who, while pursuing the objects embraced in a liberal plan of education, will become interested in each other, so that in future years, when met together to transact the business of the Church, they will feel not only a revival of the interest of early friendship, but having realized from experience the truth of the principles which had been taught them in their youth, they will be able and free to encourage each other faithfully to uphold them.

The beneficial influence of the proposed school would not be confined to our children. The feelings of their parents would be enlisted, and their interest in the welfare of the whole Society would be excited and strengthened. A general Annual Meeting at the school, for the purpose of an examination of the pupils, attended by representatives from each Quarterly Meeting, and any others inclined to attend, would bring together a large assembly of experienced and interested friends, and could hardly fail often to prove a reunion of great value to many.

It is presumed, that children, before being sent to the proposed school, will be grounded in the elements of ordinary instruction, and above all, in the principles of our Religious Society. It is believed that the precepts and examples of parents, *within the family circle*, are the chief, if not the only efficient human means of accomplishing this latter most important object. With such preparation, a youth may, with measurable safety, be sent from home to pursue his studies in an institution conducted under the faithful guard of our Yearly Meeting. But if this important preparation be neglected, and he be suffered to contract habits or principles inconsistent with those we profess, his admission into a well ordered family might prove of little benefit to himself, and of great detriment to others. The dangers which arise from this cause have often prevented parents from sending their children to large boarding schools; and the Committee think it right to express their belief that the Yearly Meeting will carefully guard against them.

Deeply interested in the object proposed, the Committee cannot doubt that it will commend itself to the sympathy, and claim the aid of each member of our Society. The benefits anticipated will extend to all; and the Committee, therefore, feel free to call upon *all our members* to contribute towards it in proportion with their means. The duties imposed upon the Committee, are felt to be serious and important. They believe, however, that the responsibility of success belongs to the whole Society; and in order that each adult member may bear his share of that responsibility, we thus lay the subject before each; and in the name of the Society, ask the exercise of that liberality which is commended in the assurance that "The Lord loveth a cheerful giver."

We propose to raise the sum of at least $100,000—a part of it, (not exceeding half,) to be employed for the establishment of the school—the interest of the balance, to be used towards reducing the cost of tuition; or a fund might be set apart for the purpose of educating the children of parents who may be unable to bear the whole expense.

The Committee are not yet able to express any decision as to the exact locality of the School, except that it is intended to be in a central position, easily accessible from all parts of the Yearly Meeting.

The means of raising the proposed fund are within the easy ability of our members. It is believed, that if each was to contribute not less than *one per cent.* of his means, fairly estimated by himself, that this would give the amount desired.

The Committee, therefore, with deference to their friends, propose this as a voluntary assessment, that we each should give *at least one per cent.* of the value of our possessions towards this object. Donations in this proportion will be burdensome to none. We do not propose to limit the amount of contributions to *one per cent.* On the contrary, we would gladly encourage our fellow members to emulate the example of those of a distant Yearly Meeting, in which young men, *who had no store of worldly wealth*, voluntarily engaged to contribute towards a similar object *the reward of their labor for a given period.*

The reason of proposing a minimum rate of contribution is two-fold. *First.* It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributer that he is not bearing the burden of others, but only performing his own duty towards a common object. *Secondly.* It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid! "Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM,
DAVID SANDS,
JOHN J. THOMAS,

Yearly Meeting's Committee.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of Dollars, towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

(Signed,)

.....

Dated at

this *of* *mo.*, 185

ADDRESS

.....

In the 13 and 14 chapters of Leviticus three kinds of leprosy are mentioned: one pertaining to men, one to houses and one to clothes, and of that which afflicted men two kinds are described — that which was curable (Bohak) - ch 13: 4-5, 6, and that that was incurable (Zaraat) - vv. 2, 3, 11, 22, 27.

The leprosy of houses ch 14: 34 and manner of treatment is described (ch 14: 34 et al). This kind of leprosy is considered by Calmet the result of mere mould that made the stones like moths in cheese; other commentators regard it as the efflorescence of nitre such as is seen, especially on the bricks, in old houses. The leprosy of clothes (13: 47) Calmet considered was caused by vermin, probably something similar to "the moth and rust" spoken of in other passages in the New Testament.

Auckland N.Z. 6 mo 12 - 1884.

Dear friend

Alfred H. Love.

Thine of 5 mo came to hand in season inviting us to use greater diligence in spreading Peace doctrine among the people here; this prompting received in the same friendly spirit as it is given.

As I have said in a previous letter, that the Vermonters, although in no hurry to put their names as members of a Peace Society, would if invited, freely sign a memorial in favor of Arbitration in place of war in settling differences between individuals, Towns, States and Nations. Some of them, making use of our [illegible] "Remove the Causes and abolish the Customs of War." then inquire "What are the chief causes of War?" We answer reluctantly — The support which nominal Christians give to war sentiments (or as some concisely express it) "The Church"

But we are reminded that though a large majority of "church members" are opposed to or take no interest in the cause of Peace, there are others who though their number is small shine as lights in support of Peace on their Christian Principle — interweaving it in their sermons or lectures in such a way that their hearers are led along to the conclusion that true Christianity gives no countenance to War; such converts we consider of as much if not more value as those who have been brought over by a lecture detailing the cost and barbarity of the battle-field. Then we are haunted by unchristian men with the question How is it that your gospel of Peace does not abolish the enmity between your various Sects as completely as you say it did between Jew and Greek in the time of Paul? If your Sectarian walls are consistent with your principles why are not the "wooden walls" the iron-plated men of war also allowable? As we make our pretensions in logic we fall back on the promise of a time when "Nation will not lift up sword against Nation" and invite him to read the Voice of Peace and other publications and he would find that this effort of modern Christians in favor of Peace was no new invention — he would find that the early Christians were firmly opposed to War and set a noble example in their firmness even unto [illegible] in some cases. He would find that among modern Christians [illegible] confined to one Sect or denomination, he would find [illegible]

among the Methodists, Spurgeon among the Baptists;
Joseph Cook among the Congregationalists, Stanley Dunphy among
the Friends, all of them holding up their hands and raising their
voices using great plainness of speech in their protests against War
and their approbation of Peace. Each of our opponents would consult
American Institutions who had obtained the confidence of the people
he would find among the Sumners, Charles Sumner and among the
Presidents U. S. Grant, and R.B. Hayes, all decidedly in favor of Peace.
With the versions of the Old Testament and the New Testament within
our reach and that we can read we find enough to convince us that
although War was indulged in, the love of Peace and Peace makers was
cherished by the most enlightened, and with the conviction also that
God is Love and a God of Peace we are in a measure prepared to
endure the taunts and ridicule which our opponents cast upon us.
And then, after we have endeavored to correct our opponents in their
views they have taken of this subject, we ask ourselves - Is there not
something in the charges brought against us that claimes our serious
attention? If we would be efficient teachers in this matter are we
not bound to be learners also? See what a powerful weapon we
put in their hands in the support we give to Denominal distinctions
If they accuse us of disregarding the teaching of the Lord Jesus in the
New Testament. So yesterday my brethren and say to them, I ascend
unto my Father, and your Father, and my God and your God." "Be not
ye called Rabbi for one is your teacher, and all ye are brethren".
And coming down to the year 1880 we find that gifted writer, in
Philadelphia, H. M. S. handling this subject in impressive language in
the Christian Worker - and republished in the London Friends
1881. under the heading "Diversity of Gifts and the Unity of the Spirit"
And in a letter from the same writer H. M. S. points to the loss
sustained by one branch of the Church of Christ which has taken a
prominent position in advocating Peace yet has failed in maintaining
the "unity of the Spirit in the bond of peace" within its own borders.
And among the tracts we have distributed is "Our Common Christianity"
by Arthur P. Stanley, Dean of Westminster in which he says - All the
several writers [of the Greeks and Romans] have their places in Christ's

The Society of Friends in Addison and Steuben Counties.

The humble, meek, merciful

The small body of Christian professors in Addison county passing under the name of "Friends" or "Quakers" have already been concisely noticed in the first number of the Quarterly Gazetteer, their numbers not being large in any part of the State when Thompson's Vermont was published will account for their being passed by without any notice in that publication. And now (1864) their numbering even less than then (1842) there might seem to be no more need of speaking of them than formerly, but as the religious principles professed by this body are essentially Christian in character and consequently of vital importance in any community calling itself Christian, some further account of the Society may be allowable in this magazine.

It is not to be supposed that a theological essay would be in place here, yet when attempting to give even a concise account of a class of religious professors it seems difficult to avoid saying a word in relation to the profession that distinguishes them. To get a better view of the Friends it will be useful to call the reader back some years for the proper stand-point.

"Modern Protestantism, like old Catholicism" said a modern writer "is, in itself, a thing from which nothing can be hoped, — a thing powerless. Something very different is necessary, to restore to men's every day life the energy that saves. A something is requisite which is not of man, but of God. "Give me" said Archimedes, "a point out of the world, and I will raise the world from its poles." True Christianity is that standing beyond the world, which lifts the heart of man from its double pivot of selfishness and sensuality, and which will one day move the whole world from its evil way.

and cause it to take on a new axis of light, clearness and Peace".

The above short sentence expresses in the language of a subsequent age the sentiment that laid at the foundation of a religious movement in the reign of King Charles II in which George Fox, William Penn, Robert Barclay and many other earnest men were conspicuous actors. They were not clamouring for a new religion, but in search of the original of Christianity that seemed buried deep under the rubbish of a ritual, and in many cases an extravagant profession. They were seeking that "treasure hid in the field" in which they were themselves sojourners; and oppressed by the responsibilities that lay at the door of every one that set at nought the "treasure", they made such "trouble" for themselves & beyond others: hence they were in scorn called "Quakers". It was not the purpose of Fox and his associates to introduce inaugurate a new religion or to improve on the religion of previous Christians but simply and earnestly to present Primitive Christianity in its simplest attire and abide by the result.

Neither could they lay claims to entire originality in their positions: there had been men who had preceded them in a somewhat different manner, but with whose history they could hardly have been ignorant. Wiclif many years before had complained of the corrupt state of the Church. Neal in his history of the Puritans speaks of the period in which the early Friends Fox and his associates labored as one of intense excitement religious as well as political. Bishop Hooper long refused to wear the Episcopal garments. Ridley preaching induced the people to pull down the ancient altars in his diocese. Jewell pronounced the clerical garb to be a stage dress, a fools coat, a relic of the Amorites. Bishop Ponet was of opinion that the word Bishop should be abandoned to the Papists, and that the chief officers of the Reformed church should be called Superintendents." (See also Macaulay)

"When the religion of a people is made to depend on the pleasure of their rulers, [be the latter self appointed or otherwise] it is necessarily subjected to a thousand impositions foreign from its nature xxx" The Christian faith" addresses man individually, soliciting an examination of its character and demanding an intelligent and hearty obedience. But where the pleasure of a King [or self appointed synod] is permitted to regulate the faith of a people, authority is substituted for reason, and the promptings of fear supplant the perception of evidence, and the confiding attachment of an enlightened piety. This was one of the radical defects of the English Reformation. The people were prohibited from proceeding further than the King authorized. They were to believe as he taught, and worship as he appointed. Suspending their own reason, extinguishing the light divine within them, they were to follow their monarch" [or whomsoever he might think it expedient to place before them as leaders.] (From Dr Price's History of Nonconformity, quoted by J.D. Rhoades in Barclays edition of Neal's history of the Puritans, with some slight variations. HM.)

These had been men who had preceded them who, had in their writings had advocated similar doctrine although in different language. RBarclay in his "Apology for the true Christian Divinity quotes from Augustine & Bernard and Jerome Buchannan of the 15th century

and for nearly one hundred years the society remained in this simple state with individuals enjoying its privileges without restriction from other members

Portions of years of Wm Penn's Life & Writings not read by Friends

1662 - 64 - 65 - 700

Census of 1775 gives 7 - Yearly Meetings [illegible]

Portions of Barclay's Apology [illegible]

Quarterly Meetings [illegible]

One may now feel inclined to smile at such simplicity, but it must be remembered that the pioneers who in the past century were at work clearing the ground ready for the academy and college of the present made no pretension to learning, and yet they could see reason for thus recording that their "care over such poor friends' children as do not so freely partake of learning as we could wish", And if another class may feel inclined to undervalue them on account of their primeval lack of worldly riches we can only mind that upon the first the discipline of the society required a strict regard to rule in the query "Are Friends just in their dealings and punctual in fulfilling their engagements?" and to which the Record says "mostly clear in paying our just debts and where it is otherwise care is taken" to deal with the offender.

The gospel of [illegible] was [illegible] and although [illegible] years ago it appears to have been committed to writing only about forty years after this fact would much impair its value, but for the remarkable fulfilment of some parts of predictions as in the occurrence of the present civil war and its origin in Slavery. The unpossessed powers of natural children but very limited literary attainments, earnest, vigorous and withal a free use of words, he was well adapted for a preacher among the pioneers of the [illegible] and doubtless filled his place there in the Divine economy; and of the seed sown through his instrumentality has germinated and sprung up in plants very unlike the sower. In those plants have, under the training of Methodism, Congregationalism or any other religious influence become blossomed in various colors or borne fruit of more spicy flavor than the Quaker stock the sectarian may refine while the true Christian will rejoice in witnessing another evidence that primeval truth cannot be confined to the narrow limits of sect

Less than ten years ago there was a marked revival of religious interest in this neighborhood attributed to the combined labors of some Methodist and Baptist ministers. At that time I was confined to my bed by protracted sickness, and some of those who took the most interest in that meeting came to my bedside and comforted me with their pious conversation. I expressed to them my desire that the good that their meeting appeared to be doing would not be transient, but lasting. Among those who kindly endeavored to cheer me was a neighbor the mother of a number of children, the oldest of whom were just coming of age. In reply to some remark of mine expressing my interest in their protracted meeting she said Mrs M. "There is no family in town that I think is receiving more benefit from from the meeting than my own". And it was pleasant to observe after their meeting had concluded, the well filled family waggon pass my door on its way to their usual place of worship, and this was kept up for one or two years. After that the husband would be occasionally missing, and then some of the children

were left at home, and some having gone to distant schools made the deficiency the greater; thus the mother would be either alone or with one of her children. Some unpolished report that fell from their ministers lips gave offence to his congregation and his dismissal followed, and then for several months the meetings, of course, were irregularly held and as irregularly attended

The young people still kept up the practice of going to meetings: but they were not all religious meetings. balls and evening parties had more attractions for them, and thither I am informed they went. At one religious meeting that I attended in the neighborhood recently, I was surprised to see some young women conduct themselves with unbecoming levity: and that while the religious services were going on. On enquiry afterwards I was told that two of them were my neighbor's daughters. I could hardly believe there had been such a falling away, but the evidence was before my eyes.

Still more recently one evening I was urgently called on with other neighbors to see what could be done for one of these young women, who was taken suddenly and alarmingly sick. I was soon with them. and two medical men soon followed. We learned that the young woman had applied that evening to her mother for a pill of opium to remove a slight catarrh, the mother gave her a small one, the young woman, it is understood, not satisfied with that, secretly bit, at random, from the lump enough to produce a fatal result; the remainder was found concealed about her dress. She retired to bed in company with another young woman about 8 o, clock, in an hour her companion was alarmed by the stertorous breathing of the sick one. The family were notified and some neighbors and doctors called. On reaching her bedside no sign of respiration was observable, yet there was a pulse of usual strength and frequency. The mouth was tightly closed and no action observable in the throat when a few drops of fluid were got into her mouth. It was thought that no emetic could be given, and no stomach pump to be had, the only remedy at hand or applied was the magnetic battery. After one hour's assiduous application of that, one pole applied to the nape of the neck and the other over the diaphragm. respiration slowly returned, and in twelve hours after

appeared to be nearly natural. Hopes began to be entertained that she would recover, but they were delusive - about 12 hours after taking the opium life was extinguished.

She had attended their place of worship on the day she took the opium and joined in the choir; something unusual was observed in her demeanor through the day but nothing to induce her companions to suspect any morbid action of the mind; altho as has been suggested, she might have been led to see how exceedingly inconsistent was her apparent devotion in that meeting with her real devotion to pleasure in other places and been overpowered with shame and contrition under the reflection. the mind might have been broken down by the shock. This much we know she had been under some powerful and religious care, and had a fair intellectual acquirements, (and successful school teacher) she could not have been insensible to religious impressions.

Some young reader may probably know that a suppressed religious conviction is a terrible guest to entertain; and that unfeigned repentance and obedience are for better

The Gopher -

An animal partaking somewhat of the nature of the common mole and squirrel.

Length of head from point of nose to ear 1½ in
" from ear to root of tail 6 "
" of tail 8 "
" to the back of the ear 10½ in the girt 4½ inch
on the back, sides and belly
Body covered with soft hair of the same color of the rat. Tail nearly straight ½ in diameter at back, sparsely covered with hair same color as the body. Four claws on each foot, middle one on hind foot ⅝ in length - ditto on fore foot ⅜ inch four feet turned inward and backward - hinder feet ditto inward and backward. Lower incisors two - width ⅛ in length ⅛ inch curved inward (like the rat) upper incisors similar - length ⅛ inch.

Pouch on each side of the jaws which contains a butter nut. cuticle of the ear ½ in length forms nearly a circular opening ⅛ in diameter eyes black - eyelids opening longitudinally ⅛ in in length. whiskers resembling those of a rat ¾ to 1 in long.

The formation of the mouth seems peculiar. the stem that is to take the place of the nose is shorter in a continuous line with the lower jaw covered with somewhat shorter hair than on the body. the opening for internal mouth, a round hole near the end of the stem which the lower incisors pass. Snout resembling but less acute than that of the rat. When at large gone in search of food to seek for safety, notably flight into by excavating a hole in the ground which instantly accomplishes, burrows itself out to back and usually opens it into the opposite. The animal is very averse to the light, prefers to [illegible] seeds and [illegible] corn and potatoes in the hill

of John the Baptist until

ἀπὸ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως

and the days John the Baptist until

the kingdom of heaven suffereth violence

καὶ ἡ βασιλεία τῶν οὐρανῶν βιάζεται

kingdom of heaven

and the violent take it by force.

ἁρπάζουσιν αὐτήν.

take it away.

Him as the Messiah. Matthew 11:10.

Our Lord's hearers were told [illegible] were required to learn what was implied when Malachi said of him "He came [illegible] in the spirit and power of Elijah" — to prepare the way of Jehovah — to reform people — to make them ready for the coming of the Messiah, but, unlike many [illegible], they stumbled over the manner of his coming. "Is not this the carpenter's son?" and therefore they did not receive Jesus in that capacity. But those who did so received him in accordance with their Jewish faith, and his personal companions occasionally looked to parts of his teaching that were at variance with the traditions that had been imposed on their faith: indeed, after they had openly acknowledged him as their long expected redeemer they were thinking "that it had been he which should have redeemed Israel" from Roman or Syrian domination: hence when his doctrines unfolded to them more perfectly the real nature of his kingdom — the union of the Jewish and human nations in his [illegible] — his authority over them as their spiritual ruler — and the communion that would subsist between them and him, also between them themselves and the Father — they said "this is a hard saying who can hear it?"

The disciples of Jesus had acknowledged him as "a teacher come from God", but the difficulty attendant on that acknowledgement was not at first perceived nor afterwards confined to one or two lessons: it was as easy for him to learn to love Jesus, and do all that was requisite for them as Jew and Samaritan, and at the same time be the saviour of the Samaritans and Gentiles: how he could "break down the middle-wall of partition" between foreigners without dishonouring the latter.

The [illegible] citizen was apt to be [illegible] from the [illegible] especially when he [illegible] sea and land to make [illegible] made, ye make them twofold more the children of hell than yourselves." In taking the [illegible] or relaxing [illegible] by embracing [illegible] in the opposite [illegible]

[illegible] under the teaching of the
[illegible] that [illegible] but by [illegible]
for could there have been entirely [illegible] among
the Jews in the apostle Paul's time, or he would not
have told them "The name of God is blasphemed
among the Gentiles because of you". If now, we can
conceive those Jews as "full Pharisaical" in their
teaching, taught the many of the Jews, we may also
conceive some of the difficulties the fellow disciples of
our Lord encountered in rejecting the Mosaic
teachings and example of their old teachers and
accepting with heart and soul the teachings and
example of their new master. Jesus as the Christ.
With whatever facility they may have learned
other lessons there was one that appears to have
been peculiarly unwelcome to them: as has already
been admitted so it was to learn how to handle
upon their creed the sentiments as pressed by the
Apostle Paul. "Jews have no dealings with the Samaritans."
and "Ye are
A God, I thank thee, that I am not as other men are xx or
even as this publican". So nameless, indeed, were
they "which trusted in themselves that they were righte-
ous, and despised others", as to induce the Greek his-
torian (Diodorus Siculus) to say "The Jews are the only
people who refuse all friendly intercourse with every
other nation, and esteem all mankind as enemies".
It was that Pharisaical leaven of the Pharisees that
leaned to working as other sects opportunity spread-
ready to "call down fire from heaven" on people could
not entertain them. But this proselytizing spirit might
not manifest itself from fear, but it drew from him
the rebuke "Ye know not what manner of spirit ye are
of". In modern Christian [illegible] from those is easy the entrance
but that of the Pharisees was the opposite while the
latter were making admission into their communion
ceremonial and exclusive, [illegible] and [illegible] and
such as displeased them Jesus was using the manly
language he that cometh unto me I will in no wise
cast out". There was another opportunity offered the
disciples for leaving him for they had imbibed the Pharisaic
"that is why the unlearned", when the woman of Canaan

[illegible] there was another opportunity offered the disciples
for leaving him for they had imbibed the spirit of Phari-
saism and the wisdom that is easy to be entertained
when Jesus departed into the coasts of Tyre and Sidon
and a woman of Canaan (the woman was a Syro-
phenician by nation) came and cried unto him saying
"Have mercy on me O Lord, thou son of David". And
his disciples came and besought him saying "Send her
away; for she crieth after us". For some cause un-
explained the disciples could not endure the petition
of the woman: she was [illegible], while the children
were partaking plentifully of the bread from the
master's hand, to pick up the crumbs from the master's
table; and when the Lord seems heroic at this
his reply to her shows how completely he eschewed
the separating spirit — the leaven of the Pharisees.
"O woman, great is thy faith, [illegible] even
as thou wouldest". [illegible] Did the first second, or any succeeding ge-
nerations of Christians, submit to complete re-
emancipation from the influence of that unholy
leaven? Have they that the Apostle Paul speaks
of "who came to spy out our liberty which we have" has
entirely free from the influence Eighteen centuries
have rolled away since the associate of Paul
were thus narrowly watched by others making
the same profession of discipleship, and what is the
record of the day? Is there a single religious so-
ciety — [illegible] but we bring the question before ourselves
— even we of the society of Friends endure
that can endure the searching — can we of the society
of Friends endure the question? can we say
that we [illegible] are free from the influence of the
leaven of the Pharisees and Sadducees?
None of our disciplinary regulations, nor social
nor religious meetings savor of the influence of
Are we of the society of Friends willing to put the
question home to ourselves, both individually and
collectively? Can we say that we are free from
that spirit that whose language is "I thank thee
that I am not as other men xx or even as this publi-
can", and those that do not pronounce our shibboleth
as it was in "the outer court"?

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets He shall be called a Nazarene Matt 2:23.

The word prophets being plural does not imply any one prophet in particular, and as the exact words in the text are not found in any of the writings of the prophets the inference is that Matthew referred to such passages as Judges 13. 5 where Samson is spoken of "no razor shall come upon his head for the child shall be a Nazarite unto God from the womb." or Isa 11.1 & 60.21 where the word branch is the translation of the Hebrew word Nazer, and as it is generally believed that the prophet where speaking of the "branch" was foretelling the coming of Christ Isa 49. 50. 51-52 as a gentile appellation

The Nazarenes used a word of contempt applied to Christ, and is still used by Jews and Mahomedans to Christians Bishop Grindon Sydney.

Mrs Wright and Clarke ac[illegible] it but it not be;
or by no means.

The American Bible Union in their Mark 6:13 says
"Were the common version made, & passages of the
Church of Rome were still as familiar as formerly, & spirit
the habits of religious people, as the freedom with which they
used the names of persons in universal use, and writing. As
a consequence, the word Holy Ghost was
frequently introduced into the translation, where there is
no corresponding term in the original. Examples
are to be found in such expressions as these:
"God forbid" This expression

[illegible] found in the New Testament
the term appears to have been applied to more
than one class of persons in the New Testament.
First, to those having the same earthly parents, Matt 1:6
"and Jesse begat David the king and his brethren"; v. 21 "he shall
save his people from their sins" Second, to those having the same
other two brethren, James the son of Zebedee and John his
brother."

Secondly those of the same race or nation. Acts 2:29
"Men and brethren, let me speak unto you of the patriarch David"
3:17 "And now brethren" Peter addressing the people, the men of
Israel says 7:23 "think ye brethren the children of Israel"
Thirdly those of the same race Acts 9:30 - which when the
brethren knew they brought him down to Cæsarea" - 11:29
"they the disciples were determined to send relief unto the brethren
which dwelt in Judea". 16:40 "And they went out of the
prison, and entered into the house of Lydia: and when they had
seen the brethren", that is the household of Lydia and the keeper
of the prison and his house; "they comforted them, and departed"
Fourthly and more generally to those of equal rank and dignity
this indeed appears to have been the radical sense of the term
and "Διδάσκαλος" [illegible] Matt 23:8 "Be ye not called Rabbi: for
one is your master even Christ, and all ye are brethren": And
in this latitude did the doctrine of Christ [illegible] more widely differ from
that of the Scribes and Pharisees - whereas they taught to men to
[illegible] distinctions between a privileged upper and a lower class
[illegible] and to set [illegible] apart from them [illegible]
[illegible] the equal brethren. But how [illegible]

Mat Wright 2nd Clarke [illegible] it let it not be;
[illegible] on by no means"

The American Bible Union in their Mark 5:13 says
"then the common version was made, portions of the
Church of Rome were still so familiar as to be a part
of the habits of the religious people, as the freedom with which they
used the name of the church in universal terms and doctrine. As a
consequence, the word of God, Holy Scripture, was
generally introduced into that translation when there is
no correspondence to be in Greek original. Same plan
was followed in such expressions as these:
"spoil pestilence" "fire or pit &c &c"

Who were the "Brethren" spoken of in the New Testament?

The term "Brethren" appears to have been applied to more than one class of persons in the New Testament.

Viz. to those having the same earthly parents. Matt 1:2 "and Jacob begat Judas and his brethren". Ac. 21 "Judas & Silas, two brethren, [illegible] the son of Jehedeiah and John his brother."

Secondly those of the same race or nation. Acts 2-29 "Men and brethren, let me speak unto you of the patriarch David" 3. 17 "And now brethren." Peter saying "the people, the God of Israel says = 7-23 "Drink ye brethren the circumcision of Moses"

Thirdly those of the same faith. Acts 9.30 - Which when the brethren knew they brought him down to Cesarea" - 11-29 "Then the disciples were determined to send relief unto the brethren which dwelt in Judea". 16-40 "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren", that is the household of Lydia and the keeper of the prison and his house "they comforted them, and departed."

Fourthly and more generally to those of equal rank and dignity and this indeed appears to have been the radical sense of the Greek word "Adelphos" (Rotherham) Matt 23-8 "Be ye not called Rabbi: for one is your master even Christ and all ye are brethren." And in this particular did the doctrine of Rome (Richard) widely differ from that of the Scribes and Pharisees - whereas they taught to men to make distinctions between a supposed upper and a lower class among people, and to cast out such as dissented from their holy church and shut the door of the temple against such. But Jesus taught

the doctrine of co-equality amongst believers - He that was the God of one was the God of all. that that was the faith of one was the faith of all. 2 Pet 1. 1. "We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he that raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you." "for all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God." Rom 12. 5 "so we being many are one body in Christ and every one members one of another." And so though that apostle elsewhere might preach a different doctrine he always the matter upheld by him 1 Cor 12. 12-14 For the body is one, and hath many members, and all the members of that body being many are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles whether we be bond or free: and have been all made to drink into one Spirit. Peter to her as bond a pound L 8 s. 10 "to every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God". That grace that is given to all.

As the brethren were all equal in point of rank and dignity so Rebuke or were they also equally under — obligations to regard their duties to one another and to each other. and Paul in saying 1 Cor 10. 28 "Not forsaking the assembling of ourselves together, as the manner of some is but exhorting one another" he does not impose this duty on a few but all alike, neither does he give the former a right to exclude the many so long as they remain of the same faith and behave in accordance with the rules. Even Judas although of the human or world nature his master was admitted to a right of the Lord's Supper, even though some attempt to made to humble & disgrace him.

The brethren, probably some of them claiming greater privileges than by calling & gifts to others but it seems that such claims

seemed no countenance from the Apostle 1 Cor 1. 12. 13 "Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Kephas; and I of Christ. Is Christ divided?" Finally, Shepherd Jesus defines the way in which men became his brethren Matt 12. 49. 50 "And he stretched forth his hand towards his disciples, and said Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother". And thy mark by which we might know them John 13. 35. "By this shall all men know that ye are my disciples if ye have love one for another".

No where in the New Testament do we find language conveying the idea that any particular portions of the Church were entitled to the term 'brethren' and other privileges that all disciples were regarded as each subject to the same social government and enjoying the same rights and privileges in the Church.

Mon. Mar. 11 Mo. 1867.

Henry Miles

Letter to Aaron L Benedict. 9 mo 24 61.

List of lexicons and other books

Extract from S.S.B. art Hell

Notes on Ps. 16:10, by Clarke - Chasideyha -

Holy ones - plural

Greek word Osion = chasidyha.

Wilkie. T. - Codex Holy one found in Genesis V

Campbell

Parkhurst Lex TOH chesed (Ps. 1-24)

Barnes - on Is 55 - 57:1 Ps. 18-25 - P.H.

Version of St Luke there will not blame my life with ground of Notice Greek speaker -

Omission of 1 John 5 - 7 & 8 v v

Conclusion Gal 4 - 5 - 1 not child no ground

called and attention to

Timothy Harrison has given several other illustrations of the various significations given to certain Hebr. words all harmonizing with the tenor of his ~~spiritual~~ elegant remarks.

If we turn to the Hebrew Bible with the aid of Bagster's ~~the~~ English and Hebrew and Chaldee concordance of the Old Testament; published by Bagster, London (2 vols 8vo pp. 1500. price £2), we find many examples of the various significations given to the same Heb. word selected by the Rabinical points e.g. the all important יהוה A.L.H. which in the singular occurs about 150 times: once, Joel 1-8. translated lament; 17 times curse or cursing; 5 times swear or swearing; 3 times oath (Gen. 24:41; 26:28 and other passages; 11 times oak; Gen. 35:4. et al.; as a tall tree Is. 6:13; ... Anglicised - Elah, 1 Sam 17:2, 19; 21:9; 89 times God or Gods. In every passage the Heb. letters are the same, but the points and sense vary - as the Rabinical points vary - e.g. ah-lah; eh-lah; elah. And here we meet the questions What authority are these points? Where did they originate? Investigations have divided Hebrew scholars into two classes, nearly equal in number and learning -- one class regarding them as spurious, the other as of equal value as the letters

Yearly Meeting held at York by adjournments from the 4th of 5th Month to the 8th inclusive 1762. To the next Yearly Meeting to be held at

Dear Friends

Your acceptable Epistle of the present Year has been received and read among us at this time, and the tender Care and Concern therein expressed for our Welfare and Preservation in the Truth, as well as the Information it contains of your Harmonious Love and Fellowship one with another is reverently acceptable unto us, and as fresh Testimonies of your present Care and Regard for us, and Remembrance of us in your Approaches to the Throne of Grace and Supplication, are mutually received and reciprocated by us.

Also one Friend from each of the Yearly Meetings in this Continent to wit Pennsylvania and North Carolina, the Cause of the latter as we apprehend lies in the present distressed State of this Country, by which especially in that Quarter that is called North Carolina the Latter State.

The Number in Attendance at this our annual Assembly appear the same as large as usual although many Seats once filled by earnest Labourers in the Lord's Vineyard, are either by Removal by Death or Detained by infirmities or filled by younger Occupants. And at present among the Ranks of this Meeting a large Number of our young Brethren are concerned with us to be Watchful for the Good of the Society and conduct themselves with much Sobriety, we are consoled in the Belief that pure and undefiled Religion is precious in their Estimation and that a tender Care and Concern in the Ranks of Truth and Righteousness will be cherished and preserved by the great Head of the Church for their and our Future Establishment.

~~and [illegible] the people of the County and the~~
~~Court of the commissioners for their respective places~~
~~of their [illegible]~~

Memorandum of an Agreement made this
25 day of May 1837 between Benjamin Dowe
of Bloomington in the County of Monroe and State of Indiana
the undersigned party of the second part and Hezekiah Wells
trustee of the Seminary Tobin township in the county and state
aforesaid of the first part Witnesseth that the said party of the
second part for and in consideration of the sum of Ten thousand
dollars to him in hand paid by the said party of the first part
the receipt whereof is hereby acknowledged hath granted bargained
and sold and by these presents doth grant bargain and sell unto the
said party of the first part his heirs and assigns forever all that
certain piece or parcel of land situate lying and being in the county
of Monroe and state of Indiana and known and described as follows
to wit the south half of the south west quarter of section number
thirty in township number eleven north of range number one west
containing one hundred and sixty acres more or less also the
south half of the south east quarter of section number twenty five
in township number eleven north of range number two west containing
one hundred and sixty acres more or less also the north half of the
north west quarter of section number one in township number twelve
north of range number one west containing one hundred and sixty
acres more or less also the north half of the north east quarter of
section number two in township number twelve north of range number
one west containing one hundred and sixty acres more or less also
the south half of the south west quarter of section number thirty
five in township number twelve north of range number two west
containing one hundred and sixty acres more or less also the north
half of the north west quarter of section number one in township
number thirteen north of range number one west containing one
hundred and sixty acres more or less also the north half of the
north east quarter of section number two in township number thirteen
north of range number one west containing one hundred and sixty
acres more or less also the south half of the south west quarter of
section number thirty five in township number thirteen north of
range number two west containing one hundred and sixty acres more
or less also the north half of the north west quarter of section
number one in township number fourteen north of range number one
west containing one hundred and sixty acres more or less also the
south half of the south east quarter of section number twenty five
in township number fourteen north of range number two west
containing one hundred and sixty acres more or less also the north
half of the north east quarter of section number two in township
number fourteen north of range number one west containing one
hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fourteen north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifteen north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifteen north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifteen north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifteen north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixteen north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixteen north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixteen north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixteen north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventeen north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventeen north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventeen north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventeen north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighteen north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighteen north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighteen north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighteen north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number nineteen north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number nineteen north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number nineteen north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
nineteen north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number twenty nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number twenty nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number twenty nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
twenty nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number thirty nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number thirty nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number thirty nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
thirty nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number forty nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number forty nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number forty nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
forty nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number fifty nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number fifty nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number fifty nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
fifty nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number sixty nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number sixty nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number sixty nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
sixty nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number seventy nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number seventy nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number seventy nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
seventy nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty four north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty five north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty five north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty five north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty five north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty six north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty six north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty six north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty six north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty seven north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty seven north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty seven north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty seven north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty eight north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty eight north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty eight north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty eight north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number eighty nine north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number eighty nine north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number eighty nine north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
eighty nine north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number ninety north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number ninety north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number ninety north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
ninety north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number ninety one north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number ninety one north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number ninety one north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
ninety one north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number ninety two north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number ninety two north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number ninety two north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
ninety two north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number ninety three north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number ninety three north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number ninety three north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
ninety three north of range number two west containing one hundred and
sixty acres more or less also the north half of the north west
quarter of section number one in township number ninety four north of
range number one west containing one hundred and sixty acres more
or less also the south half of the south east quarter of section
number twenty five in township number ninety four north of range number
two west containing one hundred and sixty acres more or less also
the north half of the north east quarter of section number two in
township number ninety four north of range number one west containing
one hundred and sixty acres more or less also the south half of the
south west quarter of section number thirty five in township number
ninety four north of range number

I have read with great interest the article in the Review "How to Study the Bible" by the authoress who has been speaking to us to day. I fully agree with her in many points: I accept the Bible as the Book which is able to make us wise unto salvation through faith which is in Christ Jesus = the Anointed Saviour = the same yesterday, to day and for ever. I call to mind also other words of the apostle Paul - Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law [illegible] was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster." (Gal 3-24-25.

In the above Paul indicates progress and invites us to follow his example - to look for instruction in Divine things the Divine instead of human teachers.

"We are wisely advised that the Bible is its own commentary", and yet many who offer their services in the same line often quote portions of a text only - leaving out the context which materially qualifies the part they have quoted: in this way, the writer of the Epistle to the Hebrews appears to be upholding the very doctrine he was criticising. How often we have heard preachers quote part of 22 v of 9 Ch - "without shedding of blood is no remission." omitting all the rest of the verse "purged with blood."

marginal readings are generally passed over unnoticed, while they frequently represent the truer sense. - in Gen 1:1 spirit is the translation of the Heb רוח ruach, which is translated - in Ps 18:10; 1-4; 77:39 and many other passages; in Gen 3:8 cool, margin winds; - Gen 1:2 Spirit. Ex 9:3 Behold is the margin while not is the text; using the marginal we should have "Thou hast multiplied the nation and increased its joy; they joy before thee as in the joy of harvest - as men rejoice when they divide the spoil". Other instances could be given in the O.T. but we pass on to the N.T. In Paul's Epistles he uses the Gr v. Katallasso six times, uniformly translated reconciling or reconciled; the Gr noun Katallagee four times - three times translated reconciliation or reconciling and once atonement - Rom 5:11, where the margin is reconciliation. Adam Clarke's note on this passage is much to the purpose.

The Gospel of John is often quoted, especially the 1-14 & 1 Ep. concerning the Word the translation of Logos; his Epistles the same 1-1-; 5:7, John uses the word Logos 40 times 7 times translated Word - 33 times saying, word of mouth; Paul uses Logos 96 times, in every case translated Speech, utterance, word; in the whole N.T. the word Logos occurs 327 - 7 times - Word.

God created man in his own image, in the image of God created he him; Male and female created he them. Gen 1. 27. And God saw every thing that he had made, and behold it was very good. v. 31

This is what the translators of the Bible present as the account given by Moses of the creation of our first parents; and as some persons who accept what they read in the Bible a little without consideration, and hence draw the conclusion that as man was created in the image of God then God and man were both alike; that when persons speak of the hand of the Lord and much of the face of the Lord are also considered literally, and accepted as additional proof that the Supreme Being that we worship as the Creator of all things and that immortal God, is in form and substance like to mortal man.

Such as have come to that conclusion the testimony of the Lord Jesus and some of his early apostles will be considered of importance:

But then let us take the testimony of Jesus: "God is a Spirit. John 4. 24. "A spirit has not flesh and bones" Luke 24. 39.

The Father of lights, with whom is no variableness neither shadow of turning. James 1. 17.

The King eternal, immortal, invisible, the only wise God. 1 Tim 1. 17. who only hath immortality, dwelling in the light 6. 16. and these testimonies agree with those of the prophets "I am the Lord, I change not." Mal. 3. 6.

God is not a man that he should lie, neither the son of man that he should repent" Num 23. 19.

These passages present in as plain manner as words can express the spiritual immortal and eternal nature of Jehovah, the only true God.

If on the other hand, we shall insist upon accepting
scripture in its literal sense let us see where
such a view would lead us. See the following
texts which represent the Deity as
that God is literally a consuming fire" Heb 12.29
"a consuming fire" Deut 4.24
a flame of fire - Heb 1.7
"Behold I will make my words in thy mouth fire
& this people wood, and it shall devour them" Jer 5.14
"I am the fire of my jealousy have I spoken" Ezek 28.5
And the house of Jacob shall be a fire, and the house
of Joseph a flame Obad. 18
Behold the name of the Lord cometh from far burning
with his anger, and the burden thereof is heavy: his lips
are full of indignation and his tongue as a devouring fire Isa 30.27
[illegible] can not see my face Ex 33.20 33.23
John 6.53,56

To avoid a conclusion so much at variance with
both reason & the literal construction of the above
passages would lead us to, the only way appears to
accept the declaration of the Lord Jesus as his plain
revealed truth that God is a spirit and that a spirit
has not flesh and bones. Also the declaration of the
Apostle that God is invisible and from his unchangeable
nature must always have been invisible.
We are assisted in this conclusion by the belief that God
is under no necessity to contradict himself so that when-
ever contradictions of passages of scripture that have been
given by his inspiration appear to contradict themselves
we may rest assured the discrepancy originates with fallible
men rather than with infallible Jehovah.
Thus far I have pursued this enquiry of the scriptures, now
a little glance at some words in the Hebrew and Greek
languages may help us to the same conclusion.

Notice to Friends and others

The undersigned of the permanent orders of the Society of Friends professing to attend a meeting for Divine worship at Pleasant School house in West Branch at 3 o'clock this afternoon, and to which all who profess to be Friends as well as others, desirous of attending are respectfully invited.

And it is proposed that after a short intermission, in presence of the public assembly, our opponents should have the opportunity of stating their objections to us, and our proceedings, in relation to the unhappy dissension in the Society of Friends.

(signed) John Wilbur
Jonathan Nichols

West Branch Iowa
J. S. Carter's Printer Waterville

Germantown 3 Mo 24 1889

Thomas Whitby

Dear Friend

I have omitted to reply to your
queries on Church organization. I do not
think any means of improving the present
discipline would be advisable. There would
then perhaps be [illegible] for the worst.

Confusion — Organization — considerably less
beautifully defined by Locke — "Constitution
is the frame which the parts of any body
politic do mutually bear to one another."
The Solar System is a sublime illustration of Organization. The
sun in the center drawing all beings in subjection
to his will, and by the wise provision made in the laws of
gravitation, the planets that revolve around it have
their appointed spheres of action, and there is
no jarring nor confusion. So in this little world
of ours, there must be a center, who shall be greatest
of all, to keep the subjects
in the order & harmony which the Author of their being
has established. The principle of subjection
is manifested in the first institution of the family
relation, and in all the organizations of society
which have followed, the same principle
is found to exist. Without it there could be no
harmony, no peace, no happiness. Even in the
Church militant, where love should reign
supreme, we see the importance of a government
to which the members
are required to submit, or else there would be confusion
and disorder. The same principle is found in the
organization of the Church triumphant, where
all are subject to the will of God, and
there is perfect harmony and peace.

Germantown 3 Mo 24 1883

Thomas W Kelly

Dear Friend

I have wished to express my views on Church organizations. I do not think my views of sufficient value to give them much trouble to obtain them. I will therefore cheerfully comply with thy request.

Simplicity - Organizations to be widely & beautifully defined by Locke is "a construction in which the parts are so disposed as to be subservients to each other." The Solar System is a sublime specimen of organization. The Sun in the centre shedding its benign influence over & holding in its place by mysterious yet simple means & due proportion the planets that revolve around it, here is no jarring no confusion, no disputing who shall be greatest. The only law of the system is the only law current & in the admirable mechanism which he has ballanced the centripetal & centrifugal forces. History, the first & best of books, informs us that organizations of all sorts & kinds, political, which had visible & invisible ruler & governments and strong & weak, in its benign influence wherever they have existed, from the tyrannical & oppressive to the most liberal & free, they have not neither. So the Solar System we see the operation of a governing principle upon a perfect & unerring government in which the guilt of the entire system is not responsible for the tyrannical & oppressive purposes of any one ruler, exactly in that manner that infinite wisdom had designed it should move & have its being & power & control over all & other organizations of that planets & that destroy the peace & happiness of those be they small & insignificant as a department from the whole would lead to confusion & there is no peace in confusion.

Germantown 3 Mo 24 1883

Thomas W Kelly

Dear Friend

I have wished to express my views on Church organizations. I do not think my views of sufficient value to give them much trouble to obtain them. I will therefore cheerfully comply with thy request.

Simplicity - Organizations to be widely & beautifully defined by Locke is "a construction in which the parts are so disposed as to be subservients to each other." The Solar System is a sublime specimen of organization. The Sun in the centre shedding its benign influence over & holding in its place by mysterious yet simple means & due proportion the planets that revolve around it, here is no jarring no confusion, no disputing who shall be greatest. The only law of the system is the only law current & in the admirable mechanism which he has ballanced the centripetal & centrifugal forces. History, the first & best of books, informs us that organizations of all sorts & kinds, political, which had visible & invisible ruler & governments and strong & weak, in its benign influence wherever they have existed, from the tyrannical & oppressive to the most liberal & free, they have not neither. So the Solar System we see the operation of a governing principle upon a perfect & unerring government in which the guilt of the entire system is not responsible for the tyrannical & oppressive purposes of any one ruler, exactly in that manner that infinite wisdom had designed it should move & have its being & power & control over all & other organizations of that planets & that destroy the peace & happiness of those be they small & insignificant as a department from the whole would lead to confusion & there is no peace in confusion.

Suppose under the pain of forfeiting a town the plaintiffs
Earth — were it not for the binding influence of the centripetal
force its revolution on its axis, necessary for the production
of day & night, also necessary for the comfort of man, the
Earth produce a multitude of its globular shape the atoms
of matter of which it is composed would fly off and
there would be no earth in a shape or condition
to suit the purposes of man, the atoms of matter might not
be annihilated it is true, but they would be entirely
no longer subservient to the comfort of man. &
& these form the Creator wanted be limited into the air
for beyond the reach of our finite eyesight in order
know that as soon as the power is suspended
that perhaps would be upwards it will be under the
influence of the binding laws attracting again & form
& parts of the Earth it had previously separated from
them. Let us suppose for a moment that the
planets or the atoms of our earth were suddenly
with the Spirit of Knowledge & then should say among
themselves We are part of the great creation God
in the superfluence of his boundless Power gave
us existence & with it a reasoning power & a
will & then pronounced all that he had created
good therefore our reasoning power & our
will being part of his creation are good & that
it is our duty to use them for he has not given
us this power for nothing & that we should
use them — we are willing to be no longer bounded
by the antiquated book of organization, but we
will suggest some proper plans which we reason tells us
we ought to do therefore can do for we are not
capable to perform impossibilities & then let the
world say he is the problem
is solved but behold too late! & it is
discovered that they were created for association
with other bodies & not as satellites attached
to them they find themselves, should have been
subservient to the will of supreme Wisdom

I do the influence of this law principle of Love they are
again I may now shudder & shake those that
know the same want are actuated by some
inducement to search for means to satisfy
those wants. the base & other agreeable sensa-
tions appear; they each share in the common
stock of comfort which association creates
create this comfort is the common work of
all beings all have contributed towards it
& may legislature be thoroughly convinced
of the nature of their love of association
but as I have those shook for a particular
purpose I put up a fence for the double pur-
pose of keeping them on my farm & keeping
other from — now for the sake of my argument
me suppose my sheep & fellow human race
and a human race. I see one of my neighbours
discover me of my sheep, & say you have no right
to the use of the flock endeavoring to deprive me of the
which I have put up. enquire of him the reason
why that he is convinced that the fence or
wall is to keep us the flock in disorder & risk
to the that he have come to the resolution
of repealing the laws of association as the land
of various kinds of the flocks. I answer
him & retire to the flock & agree from that
as long as the love of association
remain there they will never forsake my fence
become but I have hit upon for the sheep
purpose of comfort such straying disposed sheep
as homebyp that under a high nature of their
own & superiority they might yet stray away
and be lost. & then had really purposed that
some of the flock that their breasts & having there
instead of being in confinement & restriction fence
would have found the flock
enjoying the luxuriant pasture & fresh water
of Peace. To my friends relative & the flock the
reason of this that this nuisance is not intended
to punish or prove the enjoyment of anything that can

contribute in any manner towards the smiting of that
fierce which is so peculiarly manifest with you bishops
& he alarms his servants when a messenger me
hims those men the ministers knew that had
remained

[illegible] of this humble class known

as I feel deeply interested in the present effort of human
life towards deliverance that the materials of which
society is made up & know so wonderfully adapted
among themselves may obtainably become
settled down & known by this right & prayer
shame right alone & as I believe that I am not
alone in this desire I am encouraged to be the
more free with the earnestly desiring that we
may each be permitted to drink at the pure
fountain of love & abiding wisdom, the more
than willing to lay down those crowns which
something prompts us to glory in & take another
something says glory not in these but rather
glory in this that we are permitted to distrust
all our own finite wisdom, let us more more
meekly for a willingness & submission to the cross
which he will receive us into his kingdom
however humiliating those terms may be to our
own self importance believing as I most re-
verently do that the greatest obstacle that
stands in the way of our progressing in heavenly
wisdom is the misapprehension we are known [illegible]
to entertain of ourselves than as I [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

under the influence of this fear humble & love they are
constrained to consult one another, to admonish &
prone be to reprove one another, make remarks &
reprove but still with authority not the authority of their own
selves but the authority which the Word of God provides
them in the terms on which they have engaged, thus our epistles & homilies
of Saints can alone glue & this manner of
is pondered & peace because of harmony & harmony
because of the authority on which they may all share joins
there is no jarring no confusion, they all acknowledge
their dependance upon their common creator and
as the love of God binds them to him so that in like
manner binds them to one another. I commune
think there will readily go with me thus far. Go
a step further to enquire the reason of
admonition or reproof? Because whatever advances
we may make towards perfection there is still a depravity
left & our committing an error so long as we are
permitted to remain the mutable city there appears
admissible this life to be a state of probation & of pro-
bation there a possibility of being found faulty
if the standard proved by which would be tried
Standard of perfection to be proved by the rights of attainment that
course would create the idea of a established might
strongly tempt some few to progress downward as
stated of upward. Was there not to time when we were
strangers to the power of religion in our hearts & was not
our acquaintance with a love of that power progressive
since have not points in that progression in which we can
form no correct idea of the next point that we are
permitted to arrive at by so by what process of reasoning
can we prove that there is not a point as far beyond
our present position as that is removed from the one
we started at? assuredly nature cannot be proved, we can only
doubt it, & by what reasoning can we prove that that doubt
is not the ideal cause why that point is not seen? Is it
equally impossible & prove that also, we may doubt that also
but doubt is uncertainty & uncertainty is mark of confu-
sion and there is no power in confusion.

We will now go back among the harmonious members
of our church militant, we found a Judas who had
given a want of watchfulness like a double into his mind
but instead of passing it from it remained in his heart chasing
out whole the other faculties & he fell a victim to
& thereby to the law proved. A backsliden of
the evil under the character of an angel of light, pursuing his
utterance from the Tradition of established law.

this double is opened into unbelief & his unbelief can have no
fellowship with the confidence of the believers. his thought is turned
into darkness, his life into death. his separation is done
he is no longer
nature, although he remains among them, one of
he is a stranger and has no longer any unity with
them nor they with him, he no longer finds there
mutual
neither can they love the spirit that is in him, they
reproach him, they admonish & reprove him, he turns
a deaf ear to their admonitions, he attributes their
want of love to which proceeds from heart felt & true
to
commune with him
longer
offer to commune with him without doing so would
be hypocrisy & hypocrisy is deceit & deceit leads to
confusion & misery no fear in confusion.

To testify against such a delinquent in a manner
equally public with the publicity of their attachment to him
when in unity with them can be no more than a
duty which they owe to the body of which they are members
and not an act of ungodliness towards him because when
in unity with them he opposed to the terms on which such
should hold his membership they are only carrying out a law
to which he was a party in adopting.
They had agreed
for the purpose of mutual intercourse with each
other & the end that they might the more readily promote
their own individual peace, he is now no longer
in any peace in that his intercourse with them
the love which hitherto bound him together with
them now no longer finds a place in his
heart; he now regards the outward law as a burden
inasmuch as he has no love of the inward law his disre-
gard of the outward law is manifest to his brethren
by his appearing to break through the outward barrier
also

In the first place we ought to regard that examination and
right one which has a manifest tendency
towards the prevention of crime - more much better
the scholars to make use an inward principle or excite
the interest or a motive or determine the character of a
word but it ought to be such as to elevate the minds
above the commission of crime by leading to the love
a worthy & virtuous enjoyment in scientific and benevolent
pursuits. The common school is too frequently
regarded as a kind of jail both by parents & children, children
that have been educated upon the most unbounded
disregard of parental care & authority are too often sent
to school with the hope that a severe master will
eradicate all the base habits that have been suffered
to fasten themselves upon them - rather from
careless unconcern or prone to grant of that prompt-
ness of firmness tempered with affectionate solicitude
that would spare the child that the
suitable, needful to those who would govern
their child in peaceably but effectually - that they may
become both moral thinking & at length pious beings in the
Education in the most extended sense of the
word does not give a set of principles how dis-
positions that may be left to themselves & to any
circumstances they exist and in their operations
principles although it is doubtless a primary
& not of the great object & the accomplishment
is the happiness of all the dispositions & habits
of the
of those
whose education is
the increase of happiness
& has become also comparatively easy, easier
in fact than the exercise of those dispositions
or faculties which lead to the increase of happi-
ness. Let me illustrate that an individual
as take a child whose dispositions are habitually
well balanced - by experiment we have found that
under certain circumstances the child so habituated
capacity of benevolence, it is spontaneous and forgiving
and he is happy
under other circumstances we find he is also

destinate end, and as a natural consequence he is unhappy
contentions. — It becomes evident
that the more frequently he is put under the
circumstances which reduce the practice of his
benevolence; and moral training is the principle
one, the more unhappy and unfortunate the
wife became; and the more he is exposed to the
circumstances which contribute to the practice of the base
dispositions of selfishness and covetousness, the more
uncomfortable and restless he will become — This
is the time of education that has been so long neg-
lected: and now we speak & wonder at the unhappy
arrangements of our institutions, malice and con-
tention and speculations which are stalking over
the length and breadth of that unfortunate cattle
ranching to make the whole habitable globe a
field of battle rather than an Eden as designed
by the Benificent Being to whom it owes its ex-
istence: And ought it not to spoil us with shame
and confusion of face when we reflect that this
is the same curse upon the garden of Eden was
planted and that we have the same law to
govern us by law and the same means and stand
& hunter and enlighten the nights. the same kind
of fruit & not and the same water & drink
that our first parents were indulged with, and
how are they their offspring as though they were
our immediate parents.

I mean that it will be objected by some that
the present deplorable condition of the human fam-
ily is owing to the prevalence of sin, and that
nothing but pure religion can establish sin —
I agree with them the first great sin that
ever committed was an act of disobedience to a known
law and under the knowledge that punishments would
certainly follow the transgression. But we are told
that water is the handmaid of religion, and the more
a man has been, the more easy he will find it to become
religious. if he had been educated in a virtuous
manner, and he finds that religion strong

the love of virtue, that will strengthen this love of
religion & as it is not attempted to make a virtuous
education a substitute for religious religion would
not be deemed of having so powerful a influence and
without talking to with her other important business of bringing
them back to the first possible point of reconciliation
with the Maker an offended deity.

We mourn over the miseries of War — we condemn intemperance and
pity the poor inebriate who is chained like a slave to
the love of intoxicating drink — we deeply blame
and deprecate the cruelties which enable
one immortal being to hold another in bondage
a brother or
a son or a daughter in the conditions of cattle
we deplore all this, we weep over it, we make it the
subjects of prayer — and still we continue to cultivate
and schools the growth of the plants
which bears such miserable deadly poisonous
and fruits. that plant is in violation of the
moral law.

"Education may be regarded as the process
which breaks up the fallow ground and ameliorates
the weeds, which prepares the untutored mind for the
reception of the precepts of Religion" Wm. 33
It has been well said by Lord Bacon that knowledge
is Power, but in most cases more depth learning
is mistaken for knowledge, that is not to be
is much appreciated by many or knowledge & mind
many into greater error — what is called & real
education, I mean a more literary education
cannot be regarded as any thing more than an
intimate acquaintance with the means of obtaining
knowledge — a man may have an intimate
acquaintance with Lexicons, Latin, Greek & Hebrew
he may be a very good mechanician or profound
mathematician and yet he may be most com-
pletely nothing of himself or of the nature of
the earth he treads upon or the air he
breathes or of the nature of those influences which
drawing thousands of souls to hell, and how to be set in motion
for the contributors and distributors

There is one state, with reference to which man has been created, that he ever claimed and to which every claims his most earnest attention and that as the state of happiness. In which our conditions are contemplated he looks forward we shall our finds him possessing a greater share of happiness than [illegible] at that time he is in proportion to - whether we contemplate him in the [illegible] of the savage [illegible] savages, caricatured as [illegible] unchristianized we shall certainly find him desiring if not anticipating a state of happiness very far above his present condition; that dream [illegible] interwoven into the very texture of his constitution, is the stimulus that urges him on in the pursuit of his object

Man also is a being susceptible of education we in whatever condition we may find him we shall certainly find him in the way of receiving some shape or other - in the lowest savage state we find the youth receiving instruction from the more advanced in years in the art of catching the wild beasts of the forest, or some mode of destroying his fellow man: and so on up to the highest state of civilization with which we are acquainted we find the child receiving some kind of education, suitable to the ages he is placed in: that it has a direct reference to his capacity of enjoyment for a higher state of physical or mental happiness here or that time fails to his share

That education is of two kinds - physical and mental, as man is made up of [illegible] inseparable [illegible] so are these two [illegible] inculcating different kinds of education

How says that the Mother [illegible] for [illegible] sorrow on sympathizes with the infant - does she not also govern it - & that many times in opposition to its will? is it to mothers sense it keeps warm at a lighted candle & burns & handle & that the mothers arms & steps in, contrary to its will for why? not because she does not see its happiness but because she knows it is her duty to govern - because she knows that danger in that case what it so earnestly desires would be adding to misery subtracting from its comfort - in the language of Paley "the Mother is the deity of infancy" not the less because she governs as well as loves

Family organization

The infant to mother as the source of strength & pleasure the mother knows that in its happiness here in some measure consists hers - there is a bond existing between them - there is a mutual dependence upon each other - this is something more than family organization -

Life progresses. The infants mind expands the faculties care & counsel is needed & he takes the charge - the child catches instruction from his father his hopes pleasure appear from the lineaments of his countenance, & now learns that he is dependant upon him for [illegible] & how learns that makes life desirable - his comfort & security - [illegible] Dear is family organization & peace - the child depends upon it for [illegible] & he looks for instruction & [illegible] from him would be death to his comfort, he dislikes to roam at large but finds there is no peace in that therefore he consents & submits to his fathers control - hopes pleasure from his father countenance because the lineaments of that countenance he speaks love - & approbation - he also reaps fear from the same countenance by who does he fear but because he knows there is a controlling of authority & a power & disposition to chastise or strike in his father he dreads his displeasure because there is no peace where there is no concord. The father knows that he has the authority & the power to chastise he uses the latter only to exhort the former - he regards not because he knows that without authority there is no government and without order and without government there is no order and without order there is confusion. There is no peace in confusion. Hobbes says the Father is the Centre of children [illegible] as well as [illegible] Earl Egremont

Perchance the father has been employed in forming the delicate frame of the sons body without ripping the covering of his mind. Whatever virtues or manhood he remains no longer under his fathers guardianship he takes his place as an isolated atome of humanity but as a member of a family. A solitary unit he may have for a Solitary life he finds that his happiness depends on association with another, he takes a wife, they part with a portion of the affection of the other respectively & they each cultivate the affection of the other respectively & thus each contain the whole. The happiness of the one depends on the response. They each know that the happiness of the other & they become united necessarily depends upon the happiness of the other & thus unite but because of this union there is peace shall we not call this matrimonial organization?

Wealth, his relation as husband he is united to the woman with whom he is his natural rights among which are life liberty & the pursuit of happiness. In a measure from the organization of his life - of liberty & liberty stands him & the enjoyment of these his rights of property are understanding is come to between him & his fellow citizen & respect each others rights & the exercise any attempt of either to invade them: by voluntary association of his liberty that he may the more surely attain the remainder. That portion which he use as pass with that of others to form a common stock & authorizes he appoints to in case of dispute with a fellow citizen he appeals to in case of dispute with a fellow citizen

Could this union be called political organization?

Science for the purposes he is desirable of the unerring of a call to a more holy life, he is sensible of communing of soul when he transposes the law of his God as written on the tables of his heart, he asks out those who manifest a like state of mind he finds delight in embosoming himself to them & rejoices to learn that that law which he had regarded as only applicable to himself was also to be found in the hearts of others: a reciprocity of feeling takes place, they find opinions, ofs in these respects from time & time a kind of bond naturally different from any other connexion of that character not a love for person but a love that surpasses all sense or fraternal pleasure - the love of the Principle of Eternal Truth the love of God - in others finds the love of God. Thus love it because it is altogether lovely & more to be desired than gold yea even than fine gold

Truth is like a pyramid laying concealed in the earth excepting its apex which is just discernable to those who are really desirous for the knowing found it they unless to believe that. So great a thing can be indicated by so small an index find also that the deeper they penetrate into it the wider it spreads. They find also that all the conclusions that they had arrived at are to be true upon it, & density of its materials are in one step recommended are rationally formed to have to those of a more enlarged extended character. Thus they find that that which at first appeared so easily measured is immeasurable, that that which seemed only a speck is unfathomable - they find as they measure it expands with its expands that to attempt to all imitate by their finite apparatus is vain - but that they must be content to believe although they cannot fully comprehend it what is this but faith!

Truth may also be compared to the waters of the earth the seas connected with gulfs, straits with rivers rivers with brooks & brooks with rills - the whole forebodes on the banks of a rill builds a dam & stops changes the course - he shouts aha aha! I have made a dam & stopped all the water & there is a pond & it is dammed he thinks he has arrived at the perfection of hydraulic skill but by & by his dam gives way - his puny efforts are set at nought. He finds that notwithstanding his first impressions that he has some things more to learn: as he grows older he finds that the rill that he had in vain attempted to stop in his childhood unites with others & forms a stream that the farther he goes the more thoroughly he is convinced of the existence yet he perceives & measure there is proportionally increasing as he finds, that however perfect he may have attained his knowledge & how keen at one time his knowledge admits of a perfection. He sees, more nearly on

the shores of the heart. He made supreme sacrifice for his race; arrangement fills his mind & reclaims Jesus as the only & important. who shall attempt to dream the climate of the premises (Child that I was that I think that with my little hands I could stop the flowing tide. Now I know but I am small but God is supreme!

In the name both God created man & gave to him a liberty God has a right & power over the duty of man & fidelity to his government; & however man's knowledge of the supreme is limited by a corresponding disposition & submit to his influence there is harmony there is order there is peace.

God qualifies some of his servants to act as his ministers. he instructs them & preach against sin & declare his promises to those who forsake sin; but it is only while his ministers are truly subjective & live the life of prayer that qualification. when they qualify they are no longer constrained to testify against the sins of those that profess to be in unity with them yet are never the less white walls; the ministry in such a case publicly declared such; there will also be those who although not commissioned to preach are permitted to taste of the sweets reward of obedience in believe, & are at times favored to know who are of the same flock as themselves if they have been truly subjective to the government of him whose rights alone is to govern, they will be permitted to bare that as the minister has received his qualification & preach so he may receive his instruction & counsel; but if he under a false impression undertakes to counsel those he professes have transgressed an acknowledged law he will find that & puts his own fleshly wisdom in the place of divine unerring wisdom & has come into condemnation & contributes no peace to the church; for the apology he might make might possibly be that he was acting in accordance with the acknowledged law existing among them; not considering the difference between doing a thing with instruction & doing the same thing without instruction; and thereby the over activity of such while still making a profession of adherence to the letter of the law yet setting aside in opposition to the spirit of it has led some unqualified Ministers to overlook that who are truly qualified blind to the difference between the mere letter & the life

sanctified by the true & living spirit of the law to declare utterly the upright ele cave. There is a mystery in this which the fleshly wisdom of man will for ever, in vain endeavor to understand, he her stands upon the apex of the pyramid of truth which has not yet been ascended with its head inclined before the humble voice of submission.

If any would object to the exercise of discipline in the society of Friends, if they would question the right of the church to exercise such authority, & to enforce its decrees of excommunication, we respond by that its doctrine & discipline are agreeable to the word of God. Friends do not profess to be infallible, but they profess to be governed by the unerring spirit of truth, & they believe that the church which is governed by this spirit is the only church which is built upon the foundation of the apostles & prophets, Jesus Christ himself being the chief corner stone. Friends do not profess to be infallible, but they profess to be governed by the unerring spirit of truth, & they believe that the church which is governed by this spirit is the only church which is built upon the foundation of the apostles & prophets, Jesus Christ himself being the chief corner stone. Friends do not profess to be infallible, but they profess to be governed by the unerring spirit of truth, & they believe that the church which is governed by this spirit is the only church which is built upon the foundation of the apostles & prophets, Jesus Christ himself being the chief corner stone.

As I have observed before, if any would object to the power claimed by the Church to expel a delinquent member on the ground of its severing it's intercourse I would refer them to the intolerance of the early christians of bowing down to idols as a part of christian worship. one act of we may not gather some instruction upon this point from the doctrine contained in the injunctions which Christ gave to his followers when personally among them in the character of a man. If thine eye offend thee pluck it out cast it from thee & if thine hand offend thee cut it off & cast it from thee. It is better to enter into life having only one eye & one hand than. Christ is I presume here enjoining him to be a member of the church which had been formed under his especial supervision, viz in the 18 chap of Matthew he urges his counsels upon the same doctrine as applied to the whole Church. The duties that are which members of the church owe consistently with the peace & prosperity of the church retain their membership in it is entire submission to the authority of the church as based upon the precepts of the love God in the hearts of its members & on the presumption that that authority is to be heard & that it is truly inspired to decide upon the same as is to all intents & purposes to be called after the same manner a member of the human body, voluntarily maintains its membership with that body only so long as it submits to the authority which pervades the organized former. If a member of the human body rebels against that authority that rebellion destroys its usefulness & the body, or how the best reason & believe that it is better that that member should perish than the whole body should suffer death. If there could be no proof of our assurance to retain a limb after the healing art had been practiced upon it without avail; and spite of all our efforts to cure it, disease an unequivocal love & attain it, in which mortification had commenced threatening the other members with destruction also. No but if man we should say cut it off. cast it from me.

Again a ship is made up of many parts no one of which is a ship of itself but every part of the ship has a correspondent upon all the other parts & unless these parts are held together by bolts and bands the parts of a ship will fall & rot apart by disorganization and without organization these parts would remain a mere heap of lumber. X The parts of gifted with reasoning powers might argue like the planets or atoms of earth & say we know our proper place while we are no longer fit to remain in those places it is unjust to compel us to stay there & as for those bolts & bands we know not what these antiquated bonds mean for may be very necessary where there is no attraction properly exists [illegible] all this bandying & prating seems to much of [illegible] with them [illegible] in the true ship there needs no such bonds — she is perfect & contains & is not tossed by storms as common ships & will not be driven by selfish winds & selfish love one piece wants to go forward another to go backward another to the right & another to the left & another in that particular direction & another in this particular direction & finally the compass being destroyed the true ship is ate in pieces upon the rocks & sands & drowned in the deep & the sparks of reasoning while the weighty & more valuable have sunk overwhelmed with the waves & ocean [illegible] & could be the fate of some of the true ships now on the stocks are attempting to brave the dangers of the deep

X It is true that as there exists between one atom of matter and other atoms a reciprocal affinity for each other [illegible] as exemplified in a drop of water. So also there exists a corresponding affinity between the atoms of matter of which the ships parts consist likewise parallel between the different parts themselves and of that affinity between the parts were sufficient to keep those parts together there would be no need of other bands but the presence of those bands does by no means destroy the affinity neither does that affinity destroy the bands they have the same purpose to fulfill viz [illegible]

Brookfield 3d Month 22d 1839

To Henry Miles

Dear Friend

Perhaps more especially to circumstances in which I have been lately engaged my thoughts have often recurred to the subject of Church organization; and thy similie of the Ark in the Deluge (since I heard of) has had a share of my consideration. I like the comparison; but in carrying it out, we shall easily discover not only the necessity of the Parts, but when, and by whom, they must be applied.

As the Head of a young family I should like then to find the subject a due consideration & peradventure then may yet be favored to avoid some of the shoals & breakers upon which others have been stranded.

Infancy — It is the Infant only (not the Man) who can properly be compared to the keel of the Vessel, being the foundation of the whole superstructure — And who has the care of the Infant! who feeds it when hungry? who soothes it when in pain? who watches over it when awake or asleep? who rejoices when it smiles, or sorrows when it cries? It is emphatically the Mother. The Infant knows no other source of strength of pleasure or of safety. In the language of Parley — the Mother is the deity of infancy —

As life progresses, the faculties of the infant expand & or to seem to our similie other parts of the vessel are fitted to the Keel which need other & different Parts. The Father becomes more interested in his charge and the child eately instruction from his lips, reads pleasure or fear from the lineaments of his countenance, and more & more learns that he is dependent upon him for the comforts of existence & all that makes life desirable. So it not then true that as Parley again says the Father is the deity of Childhood —

during these Periods the foundation of character is laid, or in other words the Hull of the Vessel is formed

I the Prop fitted around it to hold it up. It
it may need a great deal of labor to finish it -
it fit to encounter the storms that are likely to be
with on the ocean of life. It is a ground of congratu
to reflect that the Almighty alone created that
can cause it to float and then become useful
conveyance from place to place the people with
it is laden - Man builds upon the dry land
big vessel with the most anxious care until he
it ready to launch upon the deep - but remem
if it prove leaky or defective it will be not only
but in danger of sinking. Human organizations
be of no use unless it can be shewn that they are
instrumental in calking or otherwise rendering the
fit for the element on which it is to float. The
by no means to be compared to the rocks which
the canal or the stock - If the Parent has thought
fit to build a Proof of the material about some
part of the youthful mind as for instance the
necessity of being consistent as Friends in planning
of dress or address &c - will it prove any stronger
because it is the opinion (or principle if you please)
of a sect or party - would not all our proofs
prove more substantial if used or enforced
because pleasing in the sight of God & necessary
to our happiness here & hereafter - If we build
of any other material than the Principle of
Eternal Truth for Truths sake, there is danger
of our vessel starting before ready or being delayed
too long useless and becoming thus for ever
marred - as thousands & tens of thousands are
who are yearly propped by tradition & imagination
and more resemble whitened sepulchres full of
dead mens bones than vessels laden with the
fruits of Truth -

An expression of thy views in writing would
gratify thy Friend Thomas Whalley

in the foot falls on the rock [illegible]
dawn, the mighty hunting host and the balmy air is inviting
abroad on the meadows to see the young lambs
sporting about, beside of their dams; Jonathan
then spending a little time in walking the pastures and watching
those amusing and valuable creatures let us climb
up that rocky bluff and search for any footprints
or any other record left there by years that have long
gone by.

And before me I think the bluff let us see if we can find
I dared to recognize as a veritable foot print of [illegible]
in the hard rock provided it has the evidence of plain
and satisfactory [illegible] as would [illegible] us in parallel cases.
Nothing is more familiar to travellers and common boys
when the earth is softened by rain or melted snow, than the
print of the feet of horses and the wheels of carriages, the
human feet and of cattle or dogs, but in most cases the
made impressions are soon obliterated by rains or other
agents, but we some times the impression is retained by
frost, [illegible] a sun hardening. At the seasons of
the year, when frosty nights are alternated by thawing
days, [illegible] who are familiar with such changes, may
see a footprint made the evening before in the soft clay
retaining its shape by the frost of last night, and no argument
is necessary to convince us that this hardened foot print is the results
of the operation of natural laws as much in accordance
with the divine economy as any other natural laws. We
do not perceive any miracle in the matter.

I have before me a brick such as is commonly used in build
ings &c. & in it the impression of a cat foot, very well defined
the brick is well burnt, and seemingly has been in my possession
some years, and seems likely to retain the impression for one or
more centuries, leaving no doubt on the mind of any common
observer as to the impression being that of a cat foot
when the clay was in a plastic condition, and hardened after
wards by the heat of the brick-kiln. No argument seems needful
to convince any one possessing common understanding of the
origin of the foot prints.

And now I take up a piece of a slaty rock from the Connecticut
valley in Massachusetts or Conn. Dr. Place among the general rock formations
in some [illegible] feet below the ordinary surface of the
land and according to the theory of Hugh Miller, Edward Hitchcock and
other Geologists. I now take a piece of [illegible] rock of slaty appearance
which, if it were soft would be susceptible of an impression made
by the foot of any animal passing over it, but it is hard as the clay
[illegible] and yet it contains the foot-
[illegible] of Rockwalks of N.Y. and left the foot of a

of the Ship fitted around it to hold it up. It will
it may need a great deal of labor to finish it - for
it fit to encounter the storms that are likely to be
with on the ocean of life. It is a cause of congratula
to reflect that the Almighty alone created that whi
can cause it to float - and then becomes useful on
conveyes from place to place the people with whom
it is laden - Man builds upon the dry land & fi
his vessel with the most anxious care until he d
it ready to launch upon the deep - but remembe
if it prove leaky or defective it will be not only
but in danger of sinking. Human organizations, thou
be of no use unless it can be shown that they are
instrumental in calking or otherwise rendering the ves
fit for the element on which it is to float. They
by no means to be compared to the rock which
the vessel or the stocks - If the Parent has thought
fit to build a Ship of this material about some
part of the youthful mind, as for instance the
necessity of being consistent as Friends in planning
of dress or address &c - will it prove any stronger
because it is the opinion (or principle if you please)
of a sect or party? would not all our ships
prove more substantial if used or enforced
because pleasing in the sight of God & necessary
to our happiness here & hereafter - If we build
of any other material than the Principle of
Eternal Truth for Truths sake, there is danger
of our vessel starting before ready or being delayed
too long useless and becoming thus for ever
marred - as thousands & tens of thousands are
who are yearly propped by tradition & imagination
and more resemble whitened sepulchres full of
dead mens bones than vessels laden with the
fruits of Truth -

An expression of thy views in writing would
gratify thy Friend Thomas Whalley

3

in the rock [illegible]
Now, the mystic hour of past and the balmy air is inviting me
abroad in the meadows to see the young lambs,
are sporting about, beside their dams; Jonathan
I am spending a little time in watching the gambols and antics
those amusing and valuable creatures let us climb
up that rocky bluff, and search for any footprints
or any other record left there by years gathering
gone by.

But before we climb the bluff let us see if we are pre-
pared to recognize as a veritable foot print a depression
in the hard rock provided it has the evidence as plain
and satisfactory as we daily see in parallel cases.
Nothing is more familiar to travellers on our common roads
when the earth is softened by rain or melted snow, than the
print of the feet of horses and the wheels of carriages, the foot
of human feet, and of cattle or dogs; but in most cases the
finer impressions are soon obliterated by rain or other
agents, but in some others the impression is retained, by
frost, or the drying & sun heating. At the seasons of
the year when frosty nights are alternated by thawing
days, we who are familiar with such changes, often
see a foot print made the evening before in the soft clay
retaining its shape by the frost of last night, need no argument
to convince us that this hardened foot print is the result
of the operation of natural laws as much in accordance
with the divine economy as any other natural laws. We
do not perceive any miracle in the matter.

I have before me a brick such as is commonly used in building
houses: in it is the impression of a cat's foot, my own dear departed
pet kitty: it was buried, and seems likely to have been in my possession
some years. and seems likely to retain the impression for one or
more centuries, leaving no doubt on the mind of any common
observer as to the impression being that of a cat's foot
when the clay was in a plastic condition, and hardened after-
wards by the heat of the brick-kiln. No argument seems needful
to convince any one possessing common understanding of the
origin of the foot prints.

And now I take up a piece of a slaty rock from the Connecticut
valley in Massachusetts. It was taken among the general rock forma-
tions in some place and not below the ordinary surface of the
earth and according to the theory of Hugh Miller, Edward Hitchcock and
other Geologists. I now take a piece of soft shale or slaty stone
which, if it were soft, would be susceptible of an impression made
by the foot of any animal passing over it, but it is hard as the flag
stone of the sidewalks of N.Y. and yet it contains the foot-
[illegible] left the foot of a [illegible]

Then said he unto the disciples, It is impossible but that offenses will come: [illegible]

" It cannot be avoided but that scandals will come

" It is impossible but that scandal should come

" It is impossible for the occasions of sin to become [illegible]

See above passage commences a new chapter seems to cut off from the preceding part of the discourse commenced in Chpt 16 and in this would be opposed it seems also to have a general signification, but especially it is connection with what precedes and with a special reference to Matt 16 ch "And the Pharisees also, who were outlaws, heard all these things and they derided him" it appears highly probable that the offence here given was that cherished by the Pharisees and which they hoped others would take at his teaching, by his having decided him: hence he pronounces woe unto them through whom they come: taking this view of the subject matter the doctrine of the impossibility of avoiding the commission of sin is very much softened

The Loadstone.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" Prov 27:17

The knowledge of some of the properties of iron we have appears to have been general in very remote times, and so familiar to the writers of the Holy Scriptures that they not unfrequently speak of the metal in a figurative as well as literal sense as in the passage above, and some others: thus in Deut 28. 48 - "a yoke of iron" denotes hard service; "a rod of iron" Ps 2. 9 a stern government but in no case does there appear to have any clear idea conveyed of the wonderful property it possesses of being charged in its nature & properties by the influence of electricity. That discovery was reserved for the most scientific research of the present century, the following taken from the Scientific American is much to the point &c.

The Loadstone —

And now it may be allowable to enquire at the coincidence if there not something equally wonderful in the change produced in one of the human family that has experienced true conversion? "Look at Paul breathing out threatenings and slaughter against the disciples of the Lord," and had his heart [illegible] of Christ has softened his heart, "trembling and astonished" the Pharisaic spirit displayed by his old associates when he, "without their counsel," "without consulting with flesh and blood," went forth to preach the gospel; there was a change must have been wrought indeed

[illegible] how[illegible] minds of all preconceived ideas and relation to it we shall have no hesitation in pronouncing the print left by the foot of one kind than we had about the calk foot-print on the rock or the dog's footprint on the [illegible] mud. The three specimens, if laid side by side each other would present so many characteristics common to all that there would be no hesitation [illegible] in referring to the once impressible constitution of each — that some animal had passed over it when soft and that afterwards it became hardened & so on away

All this plain enough thus far, but there comes a difficulty the [illegible] of from the Connecticut Valley

Dated at Amherst

[illegible] letter Mess & Comp. It is disputed by geologists [illegible] Its position in regard to other rocks is more than two thousand feet above the surface. By Gen 10 ch of Gen "21 we read that the [illegible] "every winged fowl after his kind" was created, and this was on the "fifth day". Between the creation of the fifth and sixth days of creation

[illegible] explanation in order to show the conditions and objects of the subscription. Please make up the amount and return to [illegible] as soon as convenient.

The following form of subscription will probably be found satisfactory, and is attached to this letter of [illegible] proposed by the Committee, of which Dea art is member.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed, the sum or value of Dollars.

WILLIAM HENRY CHASE, JOHN CLAPP, BENJAMIN TATHAM, DAVID SANDS, JOHN J. THOMAS.

Yearly Meeting's Committee

[illegible] Please make up the amount and return to [illegible] as soon as convenient.

[illegible] proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall cease. Also, that they may be made in instalments, to suit the convenience of subscribers.

[illegible] has elated our views of the important subject which the Yearly Meeting has entrusted to us, we hope to obtain thy favorable consideration; and in order to enable us to make up an account of what can properly be accomplished, we solicit an answer at thy early convenience.

[illegible] year after year, admitted to devote upon us. [illegible] will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting [illegible] to illustrate. His meaning, He pictures to us, in most striking language, the spiritual condition of that [illegible] mind is occupied with plans of acquiring up worldly wealth for selfish objects.

Within these impressive injunctions before us, we cannot conceive that any member of our religious society [illegible] reasonableness because a man's life consisteth not in the abundance of the things which he possesseth." And in [illegible] we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness" [illegible] we have got from it." We have nothing in our possessions that [illegible] Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that [illegible] amount of all good, we shall have disposed so little of those benefits to objects which required our aid [illegible] of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the [illegible] and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of the use or [illegible] any portion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted not [illegible] any criticism of our respective possessions. Hence, the amount given will [illegible] year, but of a sum as much greater as any may be inclined to give.

[illegible] any inquiry into or exposure of private affairs. We, therefore, propose a contribution, not of property [illegible] others, but only pertaining his own duty to [illegible] a common object. Secondly. It seems desirable to establish a common ground of action, and to give an assurance to each contributor that he is not bearing the burden of the reason of proposing a minimum rate of contribution is [illegible] necessary, to ensure [illegible]

[illegible] Yearly Meeting's Committee

[illegible] appointed by the Quarterly Meeting, of which this art a member.

[illegible] time of deposition it may be by the inclination to give, and we may by voluntary donations [illegible] a certain lapse of time, and [illegible] [illegible] [illegible]

previously to their engaging in the cares and occupations of manhood, in order to complete their qualifications, and prepare them for the proper fulfilment of the duties of life.

It cannot be doubted that the proposed institution will be capable of imparting lasting benefits to our youth, thus collected from distant homes; who, while pursuing the objects embraced in a liberal plan of education, will become interested in each other, so that in future years, when met together to transact the business of the Church, they will feel not only a revival of the interest of early friendship, but having realized from experience the truth of the principles which had been taught them in their youth, they will be able and free to encourage each other faithfully to uphold them.

The beneficial influence of the proposed school would not be confined to our children. The feelings of their parents would be enlisted, and their interest in the welfare of the whole Society would be excited and strengthened. A general Annual Meeting at the school, for the purpose of an examination of the pupils, attended by representatives from each Quarterly Meeting, and any others inclined to attend, would bring together a large assembly of experienced and interested friends, and could hardly fail often to prove a reunion of great value to many.

It is presumed, that children, before being sent to the proposed school, will be grounded in the elements of ordinary instruction, and above all, in the principles of our Religious Society. It is believed that the precepts and examples of parents, *within the family circle*, are the chief, if not the only efficient human means of accomplishing this latter most important object. With such preparation, a youth may, with measurable safety, be sent from home to pursue his studies in an institution conducted under the faithful guard of our Yearly Meeting. But if this important preparation be neglected, and he be suffered to contract habits or principles inconsistent with those we profess, his admission into a well ordered family might prove of little benefit to himself, and of great detriment to others. The dangers which arise from this cause have often prevented parents from sending their children to large boarding schools; and the Committee think it right to express their belief that the Yearly Meeting will carefully guard against them.

Deeply interested in the object proposed, the Committee cannot doubt that it will commend itself to the sympathy, and claim the aid of each member of our Society. The benefits anticipated will extend to all; and the Committee, therefore, feel free to call upon *all our members* to contribute towards it in proportion with their means. The duties imposed upon the Committee, are felt to be serious and important. They believe, however, that the responsibility of success belongs to the whole Society; and in order that each adult member may bear his share of that responsibility, we thus lay the subject before each; and in the name of the Society, ask the exercise of that liberality which is commended in the assurance that "The Lord loveth a cheerful giver."

We propose to raise the sum of at least $100,000—a part of it, (not exceeding half,) to be employed for the establishment of the school—the interest of the balance, to be used towards reducing the cost of tuition; or a fund might be set apart for the purpose of educating the children of parents who may be unable to bear the whole expense.

The Committee are not yet able to express any decision as to the exact locality of the School, except that it is intended to be in a central position, easily accessible from all parts of the Yearly Meeting.

The means of raising the proposed fund are within the easy ability of our members. It is believed, that if each was to contribute not less than *one per cent.* of his means, fairly estimated by himself, that this would give the amount desired.

The Committee, therefore, with deference to their friends, propose this as a voluntary assessment, that we each should give *at least one per cent.* of the value of our possessions towards this object. Donations in this proportion will be burdensome to none. We do not propose to limit the amount of contributions to *one per cent.* On the contrary, we would gladly encourage our fellow members to emulate the example of those of a distant Yearly Meeting, in which young men, *who had no store of worldly wealth*, voluntarily engaged to contribute towards a similar object *the reward of their labor for a given period.*

The reason of proposing a *minimum* rate of contribution is two-fold. *First.* It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. *Secondly.* It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid. "Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM, *Yearly Meeting's*
DAVID SANDS, *Committee.*
JOHN J. THOMAS,

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of Dollars,
towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

Dated this day of 1848.

Address

previously to their engaging in the cares and occupations of manhood, in order to complete their qualifications, and prepare them for the proper fulfilment of the duties of life.

It cannot be doubted that the proposed institution will be capable of imparting lasting benefits to our youth, thus collected from distant homes; who, while pursuing the objects embraced in a liberal plan of education, will become interested in each other, so that in future years, when met together to transact the business of the Church, they will feel not only a revival of the interest of early friendship, but having realized from experience the truth of the principles which had been taught them in their youth, they will be able and free to encourage each other faithfully to uphold them.

The beneficial influence of the proposed school would not be confined to our children. The feelings of their parents would be enlisted, and their interest in the welfare of the whole Society would be excited and strengthened. A general Annual Meeting at the school, for the purpose of an examination of the pupils, attended by representatives from each Quarterly Meeting, and any others inclined to attend, would bring together a large assembly of experienced and interested friends, and could hardly fail often to prove a reunion of great value to many.

It is presumed, that children, before being sent to the proposed school, will be grounded in the elements of ordinary instruction, and above all, in the principles of our Religious Society. It is believed that the precepts and examples of parents, *within the family circle*, are the chief, if not the only efficient human means of accomplishing this latter most important object. With such preparation, a youth may, with measurable safety, be sent from home to pursue his studies in an institution conducted under the faithful guard of our Yearly Meeting. But if this important preparation be neglected, and he be suffered to contract habits or principles inconsistent with those we profess, his admission into a well ordered family might prove of little benefit to himself, and of great detriment to others. The dangers which arise from this cause have often prevented parents from sending their children to large boarding schools; and the Committee think it right to express their belief that the Yearly Meeting will carefully guard against them.

Deeply interested in the object proposed, the Committee cannot doubt that it will commend itself to the sympathy, and claim the aid of each member of our Society. The benefits anticipated will extend to all; and the Committee, therefore, feel free to call upon *all our members* to contribute towards it in proportion with their means. The duties imposed upon the Committee, are felt to be serious and important. They believe, however, that the responsibility of success belongs to the whole Society; and in order that each adult member may bear his share of that responsibility, we thus lay the subject before each; and in the name of the Society, ask the exercise of that liberality which is commended in the assurance that "The Lord loveth a cheerful giver."

We propose to raise the sum of at least $100,000—a part of it, (not exceeding half,) to be employed for the establishment of the school—the interest of the balance, to be used towards reducing the cost of tuition; or a fund might be set apart for the purpose of educating the children of parents who may be unable to bear the whole expense.

The Committee are not yet able to express any decision as to the exact locality of the School, except that it is intended to be in a central position, easily accessible from all parts of the Yearly Meeting.

The means of raising the proposed fund are within the easy ability of our members. It is believed, that if each was to contribute not less than *one per cent.* of his means, fairly estimated by himself, that this would give the amount desired.

The Committee, therefore, with deference to their friends, propose this as a voluntary assessment, that we each should give *at least one per cent.* of the value of our possessions towards this object. Donations in this proportion will be burdensome to none. We do not propose to limit the amount of contributions to *one per cent.* On the contrary, we would gladly encourage our fellow members to emulate the example of those of a distant Yearly Meeting, in which young men, *who had no store of worldly wealth*, voluntarily engaged to contribute towards a similar object *the reward of their labor for a given period.*

New-York, 9th mo., 1854.

To

Respected Friend:

The undersigned Committee take this method of calling thy attention to the objects of their appointment, which will be understood from the following extract from the Minutes of our late Yearly Meeting.

"On the subject of Schools, and the number of children of a suitable age to attend them, the reports from the Quarterly Meetings are, in several instances, imperfect.

"It appears from them that there are fourteen hundred and twenty-one children of an age suitable to attend School, and that ten hundred and five of them are receiving their education in District or other mixed Schools; showing that there is a lamentable deficiency of Schools, suited to the wants of Society, for the education of the children of Friends; two Schools only being reported as under the care of meetings. Eight family Schools, and four first day Schools, are reported as having been kept during the whole or part of the year.

"The collection for the Educational Fund the present year amounts only to nine hundred and seventy-three dollars, showing a considerable falling off since last year.

"In view of these facts, the Yearly Meeting was forcibly impressed with the necessity of putting forth a renewed effort to provide for the guarded education of our Youth, and a Committee was appointed to digest a plan for this purpose. From that Committee the following report was received:

"'The Committee to whom the subject of Education was referred, report

"'That after full deliberation upon the subject, they are unitedly of opinion, that the efficient carrying out of the long cherished concern of the Yearly Meeting requires the establishment of a Central School of a liberal character. But on a more careful examination into the subject of *locality, means and mode of procuring* the funds will be necessary, the Committee propose that the Yearly Meeting appoint a Committee of five Friends, who may be willing to devote full time to the subject, to examine the practical details involved in all their bearings, to solicit subscriptions, to ascertain what can probably be accomplished, and to take such action in the matter as circumstances may seem to require; and report to our next Yearly Meeting, together with any further views upon the general subject, which may result from their examination and inquiries.

"'That in order more effectually to carry out the object of their appointment, the Committee shall be authorized to call in and employ such aid as they may think necessary.

"'The Committee further propose, that the several Quarterly Meetings be requested to appoint, at their first session after the Yearly Meeting, a Committee of two judicious and competent Friends, on whom the Yearly Meeting's Committee may call for aid and advice within their respective quarters;—the names and address to be furnished as soon as possible to the Yearly Meeting's Committee.

"'The Committee are of opinion, that in view of the proposed action, the plan adopted two years ago, of raising a School Fund, should be suspended for one year.

"'Signed on behalf of the Committee,

"'WILLIAM WOOD.'

"The Report was adopted, and agreeably to the suggestion therein contained, John Clapp, William Henry Chase, Benjamin Tatham, David Sands, and John J. Thomas, were appointed to constitute the proposed Committee; and our Quarterly Meetings are requested to appoint in each, a Committee of two Friends to assist them, as proposed."

The reports of the state of education within our limits, which, for many years, have been successively made to our Yearly Meeting, have shown a striking deficiency in the means of giving to our children the guarded Christian education, which, in the early years of our history, was forcibly urged by George Fox, who freely expressed his strong desire that the youth might be taught "all things civil and useful in creation." The Committee understand it to be the intention of the Yearly Meeting to establish a central school, of a character calculated to carry out these liberal views.

From the peculiar position of our widely extended Yearly Meeting, it is supposed that the objects of this school will apply chiefly to the elder children of our members, who will be brought together, for a few years

there were giants in the land in those days [illegible]
"And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" Numbers 13:33

Some very interesting questions are suggested by hearing these two passages rightly interpreted, and by observation in connection with the statement made in Gen 7:21 viz "And all flesh died that moved on the face of the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man": The question that suggests itself is — To what class of beings did Anak and his sons belong that they should have escaped the general destruction of animal life by the flood of Noah? If they were of the race of giants spoken of in Genesis how did they escape that destruction; and if they were destroyed, were they the result of a new creation? We shall see regard the statement in Num 13:33 as conclusive evidence that the terms (used in Gen 7:19-20) "all the hills, that were under the whole heaven, were covered," and the mountains were covered", were only figurative, and that the earth "under the whole heaven", referred only to that part of the earth that was known to the writer of the Book of Genesis? Perhaps no more than the rules of the Expositors.

To the writer of this the latter suggestion seems the most satisfactory, especially when it is taken in connection with the figurative, peculiar language of the Holy Scriptures in other passages. Dan Holmes Sutherland's 2 Pet 2:5, thus commences a satisfactory dissertation "on the interpretation of Heb 11:7", from which and other sources some particulars have been collected, from which Sabbath School teachers may obtain, but upon which we must not enlarge.

It is hardly supposed that any reader will insist on the literal signification of the following: 2 Sam 23:3 "The rock of Israel spake to me". So in Isa 17:10 and Lord speaking of Herod, says "Go ye, and tell that fox". & any one of common intelligence understands that the word "rock" is employed to signify, that God, by his faithfulness and power, is the same security to the soul which trusts in him, as the rock is to the man that builds upon it or takes shelter under it. So too in the latter case represents the cruelty and craftiness of the tyrant Herod. It is further carried on to the parables, which are types or figures suited to the common mind; but they were not always so understood even by the people of Palestine. Nicodemus, the Samaritan woman and even his own disciples were at sometimes at a loss to comprehend them, and attached to them a signification better suited to the general understanding of that age. The same with Christians in different centuries, we need not marvel that so contrary even should be the comments on this [illegible]

Nov. 3rd, 4th mo., 1854

To

RESPECTED FRIEND:

The undersigned Committee take this method of calling thy attention to the objects of their appointment, which will be understood from the following extract from the Minutes of our late Yearly Meeting.

"On the subject of Schools, and the number of children of a suitable age to attend them, the reports from the Quarterly Meetings are, in several instances, imperfect.

"It appears from them that there are fourteen hundred and twenty-one children of an age suitable to attend School, and that ten hundred and five of them are receiving their education in Meeting or other select Schools; showing that there is a considerable deficiency of Schools, suited to the wants of society, for the education of the children of Friends; two Schools only being reported as under the care of meetings. Eight family Schools, and four day Schools, are reported as having been kept during the whole or part of the year.

"The collection for the Educational Fund the present year amounts only to nine hundred and seventy-three dollars, showing a considerable falling off since last year.

"In view of these facts, the Yearly Meeting was fervently impressed with the necessity of pausing with a renewed effort to provide for the general education of our Youth, and a Committee was appointed to digest a plan for that purpose. From that Committee the following report was received.

"The Committee to whom the subject of Education was referred, report:

"That after full deliberation upon the subject, they are unanimly of opinion, that the efficient carrying out of the two concerns of the Yearly Meeting require the establishment of a Central School of a liberal character. But as a more careful examination into the subject of locality seems and must of necessity, the Committee propose that the Yearly Meeting appoint a Committee of five Friends, who may be willing to devote all their time to the subject, to examine the premises, and obtain information in all their bearings, as much information is necessary that can possibly be accomplished, and to take such action in the latter as circumstances may seem to require; and report to our next Yearly Meeting, together with any further views upon the general subject, which may result from their examination and inquiries.

"That is, after more effectually to carry out the object of their appointment, the Committee shall be authorized to call in and employ such aid as they may think necessary.

"The Committee further propose, that the several Quarterly Meetings be requested to appoint, at their first session after the Yearly Meeting, a Committee of two judicious and competent Friends, on whom the Yearly Meeting's Committee may call for aid and advice within their respective quarters—the names and address to be furnished as soon as possible to the Yearly Meeting's Committee.

"The Committee are of opinion, that in case of the proposed action, the plan adopted two years ago of raising a School fund, should be extended for one year.

"Signed on behalf of the Committee,

"WILLIAM WOOD.

"The Report was adopted, and appendix to the aggregate interest contained. John Clapp, William Henry Close, Benjamin Tatum, Israel Sharp, and John L. Thomas, were appointed to constitute the proposed Committee; and are thereby thereby are requested to appear at such a Committee of two Friends to assist them, as proposed.

"The reports of the state of education within our limits, which, for many years, have been unnecessarily made to our Yearly Meeting, have shown a striking deficiency in the means of giving to our children the granted Christian education, which, in the early years of our history, was forcibly urged by Gurney Fox, who freely expressed his strong desire that the youth might be taught "all things" that could be taught to creation."

The Committee understand it to be the intention of the Yearly Meeting to establish a central school, of a character calculated to carry out those liberal views.

From the peculiar position of our widely extended Yearly Meeting, it is supposed that the objects of the school will apply chiefly to the other children of our members, who will be brought together, for a few years

It seems evident that if we adhere literally to the signification of those passages many difficulties present themselves which vanish as soon as we admit the figurative sense generally connected with other parts of the holy Scriptures may be well & properly applied to this. Dr. Holmes Introduction Vol 2 p 355 thus commences an intelligent dissertation on the figurative language of Scripture, to which and other writings the writer of these remarks is indebted. "Figures, usually termed tropes, and consist in the advantageous alteration of a word or sentence from its

The Loadstone

A species of iron ore which has the peculiar property of attracting iron, and of turning towards the magnetic poles of the earth, to which property is owing the use of the mariner's compass. It is said that Dr. Watts refused the old orthography, Lodestone, as this word he says has no connection with the verb to lead.

Without calling in question as good an authority as Noah Webster, a common observer would say that a piece of stone, having nothing extraordinary in its appearance either as it regards its color or shape, on being placed among some iron filings attaches many of the particles to its surface would not make a great mistake by saying that the stone loads itself with the filings and hence calling it a Loadstone. Such a choice of the orthography appears to be the most preferable the nature of the stone considered.

The knowledge of some of the properties of iron appears to have been general in very ancient times, and so familiar to the writers of the Holy Scriptures that they not unfrequently speak of it & the metal in a figurative as well as a literal sense. Solomon says "as iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Pro 27. 17). "A yoke of iron" (Deut 28. 48) denotes a severe servitude. "Thy neck is an iron sinew" (Isa 48. 4) a stiff & unyielding disposition. "A pillar of iron" (Jer 1. 18) a strong support. Iron was used for some kind of cutting tools (Deut 27. 5 and other passages). The poet Homer writes of iron weapons 800 years before Christ. In no case do any of those writers speak of the attractive property of any piece of iron ore, much less should we expect them to say any thing of the remarkable property by which it communicates to another piece of iron the same property of being changed in its attractive power, that discovery was the result of scientific research till the 17th century. A very reader of the Mag. that has studied (to any purpose) Natural Philosophy will recall to mind what is taught there in relation to Temporary Magnets produced by a copper wire being wound around a piece of soft iron and then connecting the wire with the Galvanic battery. The current converts the iron into a magnet, and the separation destroys that magnetic power quickly turning towards their

And now my young readers I want to carry you a little further in this matter of "attraction and repulsion," let us take a view of the other classes of the human family that are so unlike the one that is imbued with the love of Christ and that accords with his inviting language. "Suffer little children to come unto me, forbid them not and come unto me all ye that labor and are heavy laden and I will give you rest" but other classes that says in action if not in words Get thee behind me Satan, depart from me all workers of iniquity I never knew you

---

of worldly compliments.

Some twenty years ago I was found in the back-woods of Canada a New Englander poor in purse but not in principle, and well educated. I examined the child in his general demeanor, and found some of the polish of better days.

In one morning I got the little urchin adopted soon called on Newsome who had the reputation of being rich enough & more than the interest of his money. The boy stood as though on some extraordinary specimen of humanity, which his pastor portrayed corrected by a prompt injunction "make your manners to the gentleman" the boy hearing some faint sound of that took off his hat and made his bow.

Some months passed away before Newsome received another from his neighbor Sq [illegible] This lapse of time had afforded him opportunity [illegible] in relation to the supposed marvelous [illegible] the boy not being quite so well posted in the matter and probably remembering his first lesson took off his hat, as before, and [illegible] This time corrected by the opposite direction [illegible] before

one term are attention to the word giant the use of the
Rev and Hum seems to be more comprehensible. Those
words that have been translated giants (singular & plural)
Nephelim, Gen 6:4 derived from Phalah, marvellous, he
genealogy of the Nephelim are not recorded in Scripture; the
sons of the marriages in Gen 6: 1-4 are called Gibborim
from Gebor the strong. The parentage of these has occasioned
much discussion to settle; the most probable solution is
the marriages between the godly sons of Seth and the daughters of
sons of Cain or Heathen of the Godly Seth and the daughters of men to
Cain. Dr Clarke says that our translators have rendered eleven
different Hebrew words by the one term giants, viz. Nephelim,
Gibborim, Enachim, Rephaim, Emim and Zamzummim, by which
appellations are probably meant in general, persons of great knowledge, parts, courage, and wickedness, &c, and not men of enormous
stature as is really supposed. Although some of them may have
been above the ordinary size. All of these Hebrew words
were rendered giants, by the Septuagint from two
words, signifying the earth, and the born = earthborn.
Compare Dr Am 3.31. "he that is of the earth is earthly" and Barnes
"he that is of the earth earthy" although in the latter compo-
sage earthy is the translation of the greek word Kosmikos, signifying of or belonging to the world.

The next mention made of giants is Job Gen 26 where it is
the translation of the Hebrew word Nephelim. The literal of the shall
befall. Parkhurst says of it "It is a very general word, and
even more extensive than we its signification than the Eng. word giants
whether simple or paired to the several parts down,
fall upon, &c. It is translated cast down in Neh. 6:16; and
refers to the dead carcass of the one fallen to the ground in battle
The sons of the marriages mentioned in Gen 6: 1-4 are called
Gibborim from gibbor, the strong one Ch 10: 8-9 Nimrod
is became the a gibbor mighty hunter".

The Rephaims in Gen 14:5. are classed with the Zuzims
and Emims and in Deut 2.10 the Emims are described as
"a people great, and many and tall as the Anakims, v 11 Rephaims
is translated "giants". That they were not giants is clear from this same
no allusion to them as such in Josh 12:4. Josh 13:12 & 17:15
Gen 15:20 Deut 3:11
The Zuzims are named in Gen 14:5, which are no where
spoken of unless in Deut 2-20. The land of the Ammonites
was accounted a land of giants, people dwelt there in
old time, and the Ammonites call them Zamzummims.
All those Hebrew words which have been translated
giants were improperly rendered giants by the word
probably from two words signifying the earth, the born =
earthborn

The reason of proposing a maximum rate of contribution is two-fold. *First*. It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that in so bearing his burden of others, but only performing his own duty towards a common object. *Secondly*. It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent*, but of a sum as much greater as any may be inclined to give. Hence the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice: and that the only regret, if any, will be, that while enjoying bountiful gifts from Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid.

"Naked came we into this world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He points to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, upon interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and is the object to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to the letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM,
DAVID SANDS,
JOHN J. THOMAS,

Yearly Meeting's Committee

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of Dollars,
towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

(Signed)

be paid when he that cometh unto me I will in no wise cast out." And I remind you how many opportunities occur as we mingle with those our fellow beings of whom we know not that elevates us, whether it be the attractive spirit of Christ or the repulsive spirit of antichrist. I am willing to tell you what my conscience is often some times appears to me. It is this the more likely any associate are, the stronger is our attraction by Christian rule and Dated at Assent to the more unlike they are, the stronger is our attraction to ourselves. Then, and what of equal importance to ourselves, the more we hunger and thirst after the Christ like Spirit the more shall we find the Lord of his fold attracted by us

readers of the Liberator who may take exception

[illegible] has with a letter to [illegible] Gurney

the latter part of the above, on the ground of its apparent [illegible]

lity to the society of Friends, may be very few, but few as they

may be if reasonable men they are entitled to a reply

to apart abler one than I can pretend [illegible]

Paul who objects to that promise then made on that ground

sibly need be reminded that no intelligent member

that religious body claims for it the degenerating the

ute-war doctrine - the sacrifice, [illegible] many [illegible]

one so much a mistake would be nothing [illegible]

the cause they have espoused and our duty

affily avoided. It is true that the sacrifice since

origin, has taken prominent ground as [illegible]

cating the doctrine, but any impartial reader who

will take the trouble to examine the writings of the

earliest writers of its apologists, Robert Barclay, for

instance, will see that they refer to the practices of

Christians of the second and third centuries, not as

authorities, but as proofs that they - the Friends -

were not singular in their peaceful doctrines

to the teachings of Jesus of Nazareth.

Nor has an earnest defence of the principles and practices of

peace in the present century been confined to the Friends'

besides Jonathan Dymond and Joseph John Gurney within

the society of Friends, Elihu Burritt, Adin Ballou and Professor Thomas

C. Upham, without, have done the same good service.

The subject may have acquired a Quaker hue by its having

been so perennially made public by the Friends, but how

having their language with that of E. Burritt and the other

named it will be seen that whatever difference there may

be in the diction there is none in the essential principle.

Professor Upham quotes largely from the writings of Thomas Clarkson; thus with respect to the opinion of Origen

[illegible] writers after the apostles.

From the Mosaic Law, Etc. etc. p 134

A Ballou adduces testimony from a different source from

the testimonys of Belsham and Gibbon

The reason of proposing a *maximum* rate of contribution is two-fold. *First*. It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. *Secondly*. It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of a quarter nor per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any exemption of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountifully this portion of all good, we shall have dispensed so little of those benefits to others which required our aid.

"Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us in most striking language the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order as much as possible to make up at once the amount of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is submitted to the latter of explanation in order to show the conditions and objects of the subscription. Please make the amount and kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM, Yearly Meeting's Committee
DAVID SANDS,
JOHN L. THOMAS.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give to towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed, the sum or value of. Dollars.

(Signed)

Dated at
this day of 185

Address

The reason of proposing a *maximum* rate of contribution is twofold. *First*. It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. *Secondly*. It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying profits from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid.

"Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *keeping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any members of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions & contributions upon making up the annual account upon which interest shall accrue. Also, that they may be made in instalments, to suit convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain the favorable consideration, and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at the early convenience

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be the intention to give, and with the signature therein, return it to the Committee appointed by the Quarterly Meeting, of which you are a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM, *Yearly Meeting's Committee*
DAVID SANDS,
JOHN J. THOMAS.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to pay to the sum or value of $_____ Dollars, towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

("Signed.)

Dated at _____
this _____ *day of* _____ *186*

Address.

---

manfully if the manner of those self-separated Pharisees who did what they could to shut up the kingdom of heaven against men, and who defiantly opposed the Saviour when he did come, and undoubtedly have opposed his coming up in their manner. If we turn our attention to the state of the Gentile world at the time we have under notice and review the vain attempts made by its schools and philosophers to meet the yearnings of the people - the hungering and thirsting after a knowledge that could satisfy their souls - [illegible] think of such gain to the interpreters and expounders of the law of Moses and meeting with the instruction that the Scriptures of the Old Testament [illegible] [illegible] [illegible]

The reason of proposing a *minimum* rate of contribution is two-fold. *First.* It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. *Secondly.* It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid! "Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM,
DAVID SANDS,
JOHN J. THOMAS,

Yearly Meeting's Committee.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of _____ Dollars, towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

(Signed,)

_____

Dated at

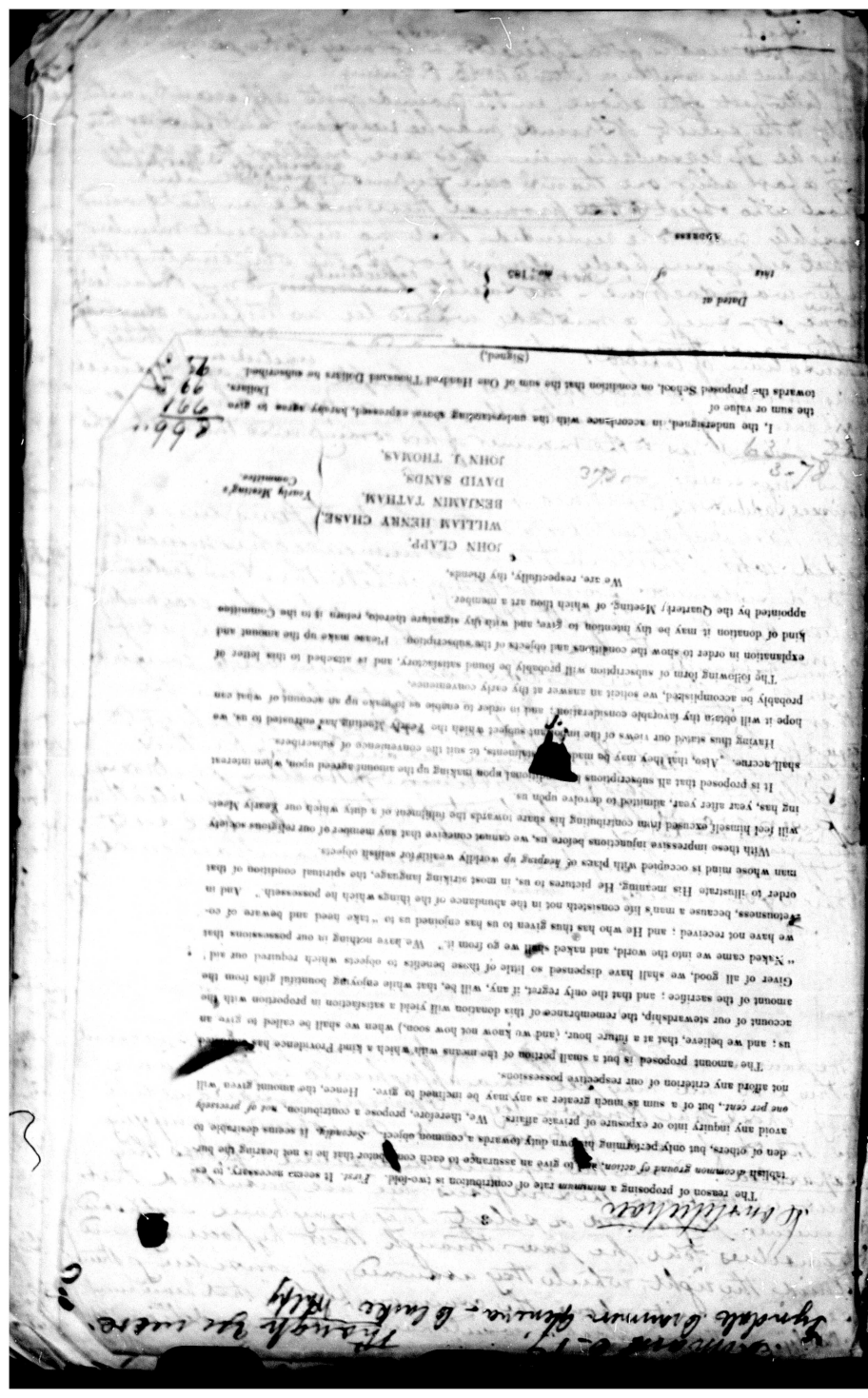
this _____ *of* _____ *mo.*, 185 _____

ADDRESS _____

who in many family of the manner of those self-separated men had been equal to their desires — men who did what they could to shut up the kingdom of heaven against men, who who defiantly opposed the Savior — when he did come, would undoubtedly have opposed his coming up in their manner

If we turn our attention to the state of the Gentile world at the time we have under notice, and view the vain attempts made by its schools and philosophers to meet the craving wants of the people — the hungering and thirsting after a knowledge that could satisfy their souls — we can think of only gain to the enterprises and expansions of the human mind and nothing with the instruction that the Scribes and Pharisees would give them, what must have been their state but for a dispensation of which those interlocutors were the exponents? Whatever veneration those honest enquirers might have entertained for the theory of Judaism, they gathered from the perusal of the Hebrew writings it seems we may reasonably assume it was dissipated when they suffered that the legitimate fruits of that theory was to be seen in those Pharisees. Those seekers might have felt that however abundant "the bread of children" might be, there were no "crumbs which fall from their masters table" for them. Hence, of required into the Jewish Church as proselytes for the accomplishment of the Gentiles was to be expected in that "woman of Canaan," the disciples of our Lord were not fully acquainted with the mission of their "master"; and they besought him saying, send her away; but he did answer her a parable, to pick, after praying that woman was met with by unbelief answers, at length satisfied her — "Woman, great is thy faith: be it unto thee even as thou wilt" — for a moment the great gulf which then existed between the religious world and the heathen was spanned by a bridge of love and mercy — henceforth there was no distinction between Jew & Gentile — the occupation of the Pharisee is gone — whosoever will come may partake of the privileges freely.

Although the "Jews" of the Council has no legitimate place in the Church of Christ, we are certain that the Pharisaical spirit is not seeking for an entrance? We may rest assured it never will without connecting that Church with a fourth Synagogue.



It is necessary, to explain the nature of contribution is two-fold. *First.* It is necessary, to explain *common ground of action*, so to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. Secondly, it seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of property one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid.

"Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any members of our religious society will feel themself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions [illegible] upon raising up the amount agreed upon, when interest shall accrue. Also, that they may be made [illegible] to suit the convenience of subscribers.

Having thus stated our views of the [illegible] which induced the Yearly Meeting has entrusted to us, we hope it will obtain the favorable consideration, and in order to enable us [illegible] up an account of what can probably be accomplished, we solicit an answer at the early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be the intention to give, and with the utmost expedition, return it to the Committee appointed by the Quarterly Meeting, of which they are a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM,
DAVID SANDS,
JOHN T. THOMAS.

Yearly Meeting's Committee.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of Dollars,
towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

(Signed)

Dated at
this day of 18

Witness

It cannot be doubted that the proposed institution will be capable of imparting lasting benefits to our youth, thus collected from distant homes; who, while pursuing the objects embraced in a liberal plan of education, will become interested in each other, so that in future years, when met together to transact the business of the Church, they will feel not only a revival of the interest of early friendship, but having realized from experience the truth of the principles which had been taught them in their youth, they will be able and free to encourage each other faithfully to uphold them.

The beneficial influence of the proposed school would not be confined to our children. The feelings of their parents would be enlisted, and their interest in the welfare of the whole Society would be excited and strengthened. A general Annual Meeting at the school, for the purpose of an examination of the pupils, attended by representatives from each Quarterly Meeting, and any others inclined to attend, would bring together a large assembly of experienced and interested friends, and could hardly fail often to prove a reunion of great value to many.

It is presumed, that children, before being sent to the proposed school, will be grounded in the elements of ordinary instruction, and above all, in the principles of our Religious Society. It is believed that the precepts and examples of parents, *within the family circle*, are the chief, if not the only efficient human means of accompishing this latter most important object. With such preparation, a youth may, with measurable safety, be sent from home to pursue his studies in an institution conducted under the faithful guard of our Yearly Meeting. But if this important preparation be neglected, and he be suffered to contract habits or principles inconsistent with those we profess, his admission into a well ordered family might prove of little benefit to himself, and of great detriment to others. The dangers which arise from this cause have often prevented parents from sending their children to large boarding schools; and the Committee think it right to express their belief that the Yearly Meeting will carefully guard against them.

Deeply interested in the object proposed, the Committee cannot doubt that it will commend itself to the sympathy, and claim the aid of each member of our Society. The benefits anticipated will extend to all; and the Committee, therefore, feel free to call upon *all our members* to contribute towards it in proportion with their means. The duties imposed upon the Committee, are felt to be serious and important. They believe, however, that the responsibility of success belongs to the whole Society; and in order that each adult member may bear his share of that responsibility, we thus lay the subject before each; and in the name of the Society, ask the exercise of that liberality which is commended in the assurance that "The Lord loveth a cheerful giver."

We propose to raise the sum of at least $100,000—a part of it, (not exceeding half,) to be employed for the establishment of the school—the interest of the balance, to be used towards reducing the cost of tuition; or a fund might be set apart for the purpose of educating the children of parents who may be unable to bear the whole expense.

The Committee are not yet able to express any decision as to the exact locality of the School, except that it is intended to be in a central position, easily accessible from all parts of the Yearly Meeting.

The means of raising the proposed fund are within the easy ability of our members. It is believed, that if each was to contribute not less than *one per cent.* of his means, fairly estimated by himself, that this would give the amount desired.

The Committee, therefore, with deference to their friends, propose this as a voluntary assessment, that we each should give *at least one per cent.* of the value of our possessions towards this object. Donations in this proportion will be burdensome to none. We do not propose to limit the amount of contributions to *one per cent.* On the contrary, we would gladly encourage our fellow members to emulate the example of those of a distant Yearly Meeting, in which young men, *who had no store of worldly wealth*, voluntarily engaged to contribute towards a similar object *the reward of their labor for a given period.*

The reason of proposing a *minimum* rate of contribution is two-fold. *First.* It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that he is not bearing the burden of others, but only performing his own duty towards a common object. *Secondly.* It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid. "Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature thereto, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLAPP,
WILLIAM HENRY CHASE,
BENJAMIN TATHAM,
DAVID SANDS,
JOHN J. THOMAS,

Committee.

Yearly Meeting.

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of Dollars, towards the proposed School on condition that the sum of One Hundred Thousand Dollars be subscribed.

(Signed)

Address

It cannot be doubted that the proposed institution will be capable of imparting lasting benefits to our youth, thus collected from distant homes; who, while pursuing the objects embraced in a liberal plan of education, will become interested in each other, so that in future years, when met together to transact the business of the Church, they will feel not only a revival of the interest of early friendship, but having realized from experience the truth of the principles which had been taught them in their youth, they will be able and free to encourage each other faithfully to uphold them.

The beneficial influence of the proposed school would not be confined to our children. The feelings of their parents would be enlisted, and their interest in the welfare of the whole Society would be excited and strengthened. A general Annual Meeting at the school, for the purpose of an examination of the pupils, attended by representatives from each Quarterly Meeting, and any others inclined to attend, would bring together a large assembly of experienced and interested friends, and could hardly fail often to prove a reunion of great value to many.

It is presumed, that children before being sent to the proposed school, will be grounded in the elements of ordinary instruction, and above all, in the principles of our Religious Society. It is believed that the precepts and examples of parents, *within the family circle*, are the chief, if not the only efficient human means of accomplishing this latter most important object. With such preparation, a youth may, with measurable safety, be sent from home to pursue his studies in an institution conducted under the faithful guard of our Yearly Meeting. But if this important preparation be neglected, and he be suffered to contract habits or principles inconsistent with those we profess, his admission into a well ordered family might prove of little benefit to himself, and of great detriment to others. The dangers which arise from this cause have often prevented parents from sending their children to large boarding schools; and the Committee think it right to express their belief that the Yearly Meeting will carefully guard against them.

Deeply interested in the object proposed, the Committee cannot doubt that it will commend itself to the sympathy, and claim the aid of each member of our Society. The benefits anticipated will extend to all; and the Committee, therefore, feel free to call upon *all our members* to contribute towards it in proportion with their means. The duties imposed upon the Committee, are felt to be serious and important. They believe, however, that the responsibility of success belongs to the whole Society; and in order that each adult member may bear his share of that responsibility, we thus lay the subject before each; and in the name of the Society, ask the exercise of that liberality which is commended in the assurance that "The Lord loveth a cheerful giver."

We propose to raise the sum of at least $100,000—a part of it, (not exceeding half,) to be employed for the establishment of the school—the interest of the balance, to be used towards reducing the cost of tuition; or a fund might be set apart for the purpose of educating the children of parents who may be unable to bear the whole expense.

The Committee are not yet able to express any decision as to the exact locality of the School, except that it is intended to be in a central position, easily accessible from all parts of the Yearly Meeting.

The means of raising the proposed fund are within the easy ability of our members. It is believed, that if each was to contribute not less than *one per cent.* of his means, fairly estimated by himself, that this would give the amount desired.

The Committee, therefore, with deference to their friends, propose this as a voluntary assessment, that we each should give *at least one per cent.* of the value of our possessions towards this object. Donations in this proportion will be burdensome to none. We do not propose to limit the amount of contributions to *one per cent.* On the contrary, we would gladly encourage our fellow members to emulate the example of those of a distant Yearly Meeting, in which young men, *who had no store of worldly wealth*, voluntarily engaged to contribute towards a similar object *the reward of their labor for a given period.*

The reason of proposing a *minimum* rate of contribution is two-fold. *First.* It seems necessary, to establish *a common ground of action*, and to give an assurance to each contributor that he is not be*ing* the burden of others, but only performing his own duty towards a common object. *Secondly.* It seems desirable to avoid any inquiry into or exposure of private affairs. We, therefore, propose a contribution, *not of precisely one per cent.*, but of a sum as much greater as any may be inclined to give. Hence, the amount given will not afford any criterion of our respective possessions.

The amount proposed is but a small portion of the means with which a kind Providence has entrusted us; and we believe, that at a future hour, (and we know not how soon,) when we shall be called to give an account of our stewardship, the remembrance of this donation will yield a satisfaction in proportion with the amount of the sacrifice; and that the only regret, if any, will be, that while enjoying bountiful gifts from the Giver of all good, we shall have dispensed so little of those benefits to objects which required our aid. "Naked came we into the world, and naked shall we go from it." We have nothing in our possessions that we have not received; and He who has thus given to us has enjoined us to "take heed and beware of covetousness, because a man's life consisteth not in the abundance of the things which he possesseth." And in order to illustrate His meaning, He pictures to us, in most striking language, the spiritual condition of that man whose mind is occupied with plans of *heaping up* worldly wealth for selfish objects.

With these impressive injunctions before us, we cannot conceive that any member of our religious society will feel himself excused from contributing his share towards the fulfilment of a duty which our Yearly Meeting has, year after year, admitted to devolve upon us.

It is proposed that all subscriptions be conditional upon making up the amount agreed upon, when interest shall accrue. Also, that they may be made in instalments, to suit the convenience of subscribers.

Having thus stated our views of the important subject which the Yearly Meeting has entrusted to us, we hope it will obtain thy favorable consideration; and in order to enable us to make up an account of what can probably be accomplished, we solicit an answer at thy early convenience.

The following form of subscription will probably be found satisfactory, and is attached to this letter of explanation in order to show the conditions and objects of the subscription. Please make up the amount and kind of donation it may be thy intention to give, and with thy signature therein, return it to the Committee appointed by the Quarterly Meeting, of which thou art a member.

We are, respectfully, thy friends,

JOHN CLOPP,
WILLIAM HENRY CHANDLER,
BENJAMIN GRAHAM,
DAVID BARDSLEY,
JOHN J. THOMAS,

I, the undersigned, in accordance with the understanding above expressed, hereby agree to give the sum or value of

Dollars,

towards the proposed School, on condition that the sum of One Hundred Thousand Dollars be subscribed.

Address

Who were the disciples of John the Baptist?

In the 2nd verse of the 11 chapter of Luke's gospel we have the only direct intimation that John the Baptist had disciples, but some other passages may be quoted that appear to corroborate the one above.

Mark (1:1-8) introduces John the B— as a man austere in his dress and manner of living — "clothed with camel's hair and with a girdle of a skin about his loins and he did eat locusts and wild honey."

Matthew says of him (3-1-4) "In those days came John the Baptist preaching in the wilderness of Judea," and his raiment of camel's hair." In these two passages two conspicuous points are stated in relation to his person are spoken of: his habits of life, and the stage on which he became publicly known by the people of Jerusalem. (1-80) "he was in the deserts till the day of his shewing unto Israel."

Now it is quite reasonable to suppose that if the leader of a sect spent much of his time in the deserts, there would be found his disciples: in answer to that expectation we find that there were, not only the sects of Pharisees and of Sadducees, among the first in and about Jerusalem, but there was another Jewish sect the Essenes who made "the desert" their home. Of this sect, Josephus, the Jewish historian of Jerusalem; and Philo, the also a Jew and a historian, but of the Alexandrian school have full accounts. which have been condensed

H.H. & S. p. 399-folio)

The Essenes found a congenial home in Alexandria, but there it submitted to some modifications, the professors taking the name of Therapeutea — Olympas to Healing — who gave themselves up to the study of inner meaning of the Scriptures, to healing the sick spiritually:

From Alexandria (Acts 18-24) came Apollos knowing only the baptism of John we find the high esteem H.H. & S. have for the Essenes & the mild views to which Jesus came preaching Repentance —

Shortly after I attended a meeting of the Society. Some-
miles over a poor roads, much of the way through
the forest and in a stormy season, brought me
to a school house where the meeting was to be held.
The house was an indication of the state of refinement
of the inhabitants, & perhaps more properly speaking,
of the fact that notwithstanding their limited means
they aimed at the education of their children. A short
twenty foot square built of logs; the seats and desks of
plained pine boards, planed. I was invited to act as
Chairman — a new office to me. I did my best to discharge
my duty, and whether the company were satisfied
or not I do not remember, but I remember it helped to
impress the duty of consistency on my own part and
thus to wed me more completely to the cause of Temperance
And now after thirty years, of exposure & the vicissitudes
of life, being past three score years and ten, and once more
more
in the possession of a comfortable dwelling surrounded
with many comforts, among which is an atmosphere
untainted by the fumes of alcohol or tobacco (except
or crime
for use for mechanical or medicinal purposes) without
chiefly
the suspicion that one of my children or one of my 20
grandchildren indulge themselves in the use of those
drugs, I can look back to my experience in frontier life in
a log cabin with thankfulness that I was made willing
to learn, and that circumstances conspired to teach
me the simple but important lesson of abstin-
ence from all that can intoxicate

There is one item in a late number of the F. F. N. that
as a member of the Society of Friends
gave me special pleasure to read, it was an account
of action of Friends in favor of the Temperance
Reform. Now that my views are somewhat Americanized I can in some measure comprehend why Friends
were astonished at Friends holding a Temperance meeting
in a Saloon, but allowing my English memory to speak
me the meeting there appears the most appropriate

Editor of the Alliance News.

A friend to whom Hanna Paquin of Norfolk, sends a file of the A.N. in which I find many articles of great interest and have felt prompted to attempt to write a few lines for the paper leaving it of course for the Ed.r to dispose of as he may think fit.

Although a resident of this country for thirty five years, being English born I have not lost my interest in English affairs, especially in those that concern the welfare of the middle class & the working and wealth producing multitude. And as I have long been convinced that one of the greatest obstacles that stand in the way of their real advance is in the erroneous value some are tempted to put on stimulants, I want to tell them how I was confirmed in that conviction. And my remarks may not be altogether indifferent to such as may emigrate to this country.

When I left England in 1832 I called myself a Temperance man, and esteemed intemperance as disreputable as well as injurious to health. But I had not then learnt where to draw the line so as to make sure that I was on the Temperance side of it. Thus have that I left accepted in Guildford. Surrey was of comfortable Brick house, the walls papered, the doors & painted, and the chimneys of Brick. Soon after I reached Montreal I found myself - my wife and seven children in the township of Broome, on the frontier of civilization, in a Log house with four small windows, the spaces between the logs "chinked up" with moss and clay; the back of the fireplace of rough stones on which a hammer had scarcely been lifted, the "chimney proper" constructed of sticks crossing each other near the ends and covered within and without with mortar of clay

To accomodate myself to the change in our dwelling place was not an easy task — for me to learn what Temperance meant in these backwards was equally difficult.

For near two years we had lived in Montreal and had witnessed the fearful ravages of the cholera the summers of 1832 and 1834 will be long remembered by the residents of that city as times of deep mourning. But from the best information I was able to get I was led to believe that in addition to the change of diet and climate to the emigrants there was the habit of tippling which the low price of spirit and wine, had partly induced, that accelerated the work of death, especially among this class, while out of 100 young men who formed the Temperance Society there, only two had died of cholera and one of these had been unfaithful to his pledge and what I had seen with my own eyes made that statement the more credible.

A residence in that extreme Province brought me into better acquaintance with the Temperance there; and on being waited on requesting a neighbor to bring me, from Montreal, a small supply of wine &c, he replied yes, Mr. B. if you say so I will do it for you, but I do not drink it myself, my temperance pledge does not allow me to indulge myself in that way if I were inclined. Nevertheless if you say I must bring it for you, I will do it. My reply was short. I told him No. If he could do without it I could. I would not ask him to do it for me under such circumstances. This was my first lesson and first resolve towards abstinence.

Not long after that I was invited to sign the pledge and take a seat with them in their meetings. The pledge looked formidable but put my hand to it.

Shall we consider the Lord's Supper" an ordinance of the Lord for the religious improvement of his disciples

One of the hard lessons which the immediate disciples of Jesus were required to learn was to recognize as eminent natures in the law of Mary — the Teacher they had promised to follow — and as this lesson was gradually but truly learned by them the esteem with which they at first regarded him ripened into profound reverence — drawing from them the petition — "teach us to pray". In answer to that petition, he gave them the simple but beautiful model that has been adopted by christians of every name and nature and by them held precious at the present day.

There was an observable correspondence between the wants of the disciples and the gift of their teacher: they felt the want of instruction in the matter of prayer — they asked for it; and it was given to them. But there was other teaching in store for them which they were not needed without being conscious of it: on these points no direction came unsolicited. Slowly they learned to reconcile the seeming conflicting declarations, "My Father is greater than I" and "I and my Father are one". They were required to learn that they should become with him, as he was one with the Father: that "except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you". Many of his disciples, when they heard this said it was a hard saying, who can hear it". The explanation followed: — "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life". And if the miracles he performed, and the parables he used for illustration, and the unquestionable life with which he was to converse with them — none of them conflicted with that doctrine of spiritual

with them; but the latter has a direct relation to it.
just as the words that he spoke unto them became, by his influence, spiritual and living food for the soul so did he exemplify this at the lake of Galilee, when the water became wine; also when he blessed the few loaves and fishes they were sufficient to satisfy thousands of hungry people. Surpassing as were those miracles at the time they were performed, still more when the disciples had lost sight of them, and needed a gentle reproof from Jesus to refresh their memories ("beware of the leaven of the Pharisees".

It was enduring and permanent lessons that Jesus sought to instill into the souls of his disciples; yet for this purpose he called their attention to many things, transient in themselves, and with which they were already familiar among them as parables, he drew instruction from them, to which his hearers were entirely strangers. The miracles that he did were for the same good purpose. One of the results that followed was an increase of fellowship — if not of increasing love on his part, there was on the part of his followers. and Peter was the first to confess "Thou art the Christ. the Son of the living God". The great and solemn mystery was in part understood — God manifest in the flesh was believed in. "The leaven" that would transform the communion Jew and the unbelieving Gentile into a devout and believing Christian had commenced its work. The grain of mustard seed had been planted, but no effort of remaining with it till it had grown to a tree, from which the perplexed disciples "it is expedient for us that I go away". Yet he would not leave them comfortless this important promise he made, that he would send the Spirit of truth for an instructor and comforter. all true believers know he has fulfilled.

But we must bear in mind that he not only left an internal and Spiritual witness, but also an external testimony and written word. something that has become

Now we can accept the testimony of the written word as a remembrancer of some truths of vast importance for us to know, and we know how to distinguish between them. The truly enlightened mind is unable to see beyond the testimony, the Spirit of Truth testifies of, and is unwilling to admit that the acceptance of the Truth renders the testimony of no value.

We have no account of any instructions given by Christ during his earthly life to any one to prepare a history of his life, and death and resurrection, yet the four Evangelists voluntarily undertook the work, and devoutly thankful do we feel for their labor. Three of them, Matthew, Mark and Luke give with some detail an account of the last Supper which Jesus partook of with his beloved disciples; and Paul in his 1st Epistle to the Corinthians XI chapter intimates the view he took of that memorable occasion from the accounts extant in his time. v. 23 to 25 Now the question comes — Is there not a positive injunction laid by Jesus on his disciples in regard to their future practice in repeating this supper? We have his example. There was the blessing on the bread and on the wine, and there was also "this do in remembrance of me". Spirit well knows that nearly all professing Christians of the present day, after accepting Paul's testimony as confirming that of the Evangelists, disregard the injunctions binding on them.

As proof that the disciples in Paul's time kept up the practice we read Acts 20: 7 & 11 "And upon the first day of the week, when the disciples came together to break bread, Paul

preached into them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." This corresponds with Acts 2:42 "And they continued stedfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers."

Other passages of scripture could be added that bear testimony to the practice of the primitive church but we turn now to what is called Pagan history.

Pro-consul Pliny (the younger) while governor of Bithynia in his letter to the Roman Emperor Trajan in the year 107 says "The Christians have affirmed to me that their whole error and fault consisted in their having been accustomed on a day fixed to assemble before sunrise, and sing alternately hymns to Christ as to a god; that they engaged themselves by oath, not for any wicked purpose, but not to commit any act of theft, robbery, or adultery; also of not violating their promise, or denying a pledge, after which it was their custom to separate, and to meet again at a promiscuous and harmless meal, from which last practice they have even desisted after the publication of my edict, in which, according to your orders, I forbad any societies of that sort."

I make no comment upon what could be the meaning of the charge, "bind an incantation upon us," unless it was understood that the Supper should be observed as a lasting memorial of himself. The bread thus broken is to us an emblem of the broken body of Christ, and his body expresses to us that truth — the bread from heaven which he came to impart to man — the words of his which are spirit and life, he has given us to try us with the double figures of meaning and of redemptive grace which

---

Apollos at Ephesus and Corinth.

"A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus: this man was instructed in the way of the Lord; and being fervent in the spirit he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took unto them, and expounded unto him the way of God more perfectly." Acts 18:24–26.

In the above passage five interesting questions are suggested. First,

By what means was Apollos made acquainted with the baptism of John? and secondly, What was the doctrine that he preached that made it needful for Aquilla and Priscilla to correct him?

"The baptism of John" — "The baptism of repentance" Acts 13:24) had been submitted to by the Lord Jesus (Matt. Mark, & Luke). Paul (as Saul) was baptized Acts 9:18 and many others had submitted to the rite, some had even administered it without any apparent misgiving of its conflicting with the glad-tidings of salvation by Christ: but now this ritual, or something associated with it, in the preaching of Apollos created uneasiness in the minds of Aquila and Priscilla. — What could it be?

In answer to the first question we are reminded that Luke (11:1) speaking of the disciples (Jno his name (1:20) "he was in the deserts till the day of his shewing unto Israel", and all the evangelists agree in speaking of him as an austere man both in language and manner of living.

It is quite reasonable to suppose that where the leader of a sect spent much of his time there we might expect to find many of his disciples. It is not improbable that either the Pharisees or Sadducees were of that

class, he had denounced them as "generation of vipers" Matt 3:7. But there was another sect — the Essenes, who in their general character, manner of living, and making their homes in the desert, or uncultivated parts of the country, resemble John the Baptist and who were not denounced by him. The Essenes are not mentioned by name in the Scriptures, but an account of them taken chiefly from Josephus and Philo Judaeus, may be found in Smith's Dict. of the Bible. Robt Barclay's Apology p 339. It is quite probable that the Essenes were the Therapeutae — or healers of the spiritually sick and who went with the thousands of other Jews into Egypt.

About the commencement of the present era there were in Egypt, according to Philo, one million of Jews, and it was a saying of the Jews that Canaan had been disposed in three portions. Babylon, Palestine and Egypt were three general centers or homes, having each its special characteristics, its own style of culture, and development of the religious traditions peculiar to itself.

While the Babylonian Jews were busied in the execution commentaries or speculations afterwards embodied in the Talmud; while those in Palestine were defending their hard-won independence, the Alexandrians were eager to enjoy the advantage of the great metropolis of culture they had helped to found, and which had been established by Alexander 330 years before. At the time when Apollos was an inhabitant of Alexandria that city had become an important one and noted for its learning and, as we have seen, there were then about one million Jews in Egypt, the missing link between Apollos and Jesus the Baptist might easily be anticipated, if not absolutely found in the self-denying Therapeutae. Two hundred

"Now, I think it will be admitted that animal sacrifice was an institution ordained by the direction of Jehovah from the earliest period of the world's history." L. Woodrow in N.E. p. 53

A very interesting subject is now introduced for the consideration of and important as it regards the Levitical system of sacrifice, and especially as that subject is connected with true Christianity. I stand believing with L. W. that this subject may be examined in the spirit of that charity that thinketh no evil, and yet doing the speedy triumph of truth, I propose making a few suggestions in relation thereto, gathered from a diligent home in mind that there are seven Hebrew words in the Old Testament that have been translated sacrifice and important to remember that offering does not always mean a sacrifice or offering in our common version of the Bible, Manchah, to give, an oblation; "offering" Gen 4: 3, 4, a present, Gen 32: 13, 20, 21 2nd Korban, to approach; meat offering (of the bounty, but of one's property, as well as of one's substance) Lev 2: 1, 4, 5, 6; 3rd Zebach, to slaughter animals, especially to slay in sacrifice, refers emphatically to a bloody sacrifice one in which the shedding of blood is the essential idea, Gen 31: 54 Ex 20: 24 4th Olah, the whole burnt offering; 5th Shelem thank offering; 6th Chattah, sin offering; and 7th Asham, a trespass offering Zebach and Mincha these did not desire

This opening of the message which Isaiah felt constrained to bring to the "rulers of Sodom and Gomorrah" could not have been confined to the inhabitants of those cities nor the home of Abraham, as we read in Genesis (19:25) that the Lord "overthrew those cities" and all the inhabitants". But we are warranted that there was, in Isaiah's time, some than "and you later transgressors another race of men equally rebellious" as those that had been overthrown and who were relying on the priestly ritual to conceal the "wounds and bruises and putrifying sores" (16) of the nation: it was to these "spiritual rulers" that the message of the Lord is sent

In turning to the New Testament teaching in regard to sacrifice we are anxious to know what the Lord Jesus, especially, taught in regard to it and enjoined. Matthew, Mark and Luke recording our Lord's early attention to and of his unqualified endorsement of the words of Hosea "I will have mercy and not sacrifice"; and we look in vain for the record of any word having fallen from his lips that indicate any qualification of the terms conveyed in these words: much before giving cause to change to comfort the sinners his hearers that it is the mercy of God that he came to illustrate

In the ordinary courses of business, men are doing things that are wrong & such a degree that the intercourse among them

To us Americans, if we are conscious of having omitted the opportunities that offered of doing our testimony in a laudable and faithful manner, a lame cultivated & shewed indifference to the subject, are right none to condemn those that have acted in this way dwindles into a minute speck compared with the responsibilities that must press upon us for having neglected to do what we could. We have come to reap where other men labored. "Other men labored, and [we] are entered into their labors". The self-sacrificing men who more than half a century since were lab'ring to aid the northern States of slavery must be stirred by the mourning sacrifices inseparable from rigorous actions, regardless of such anticipated losses how many there were to whom we may point with satisfaction if not as patterns worthy of our imitation under (what we term) similar circumstances). And now is it too much to say that the damning clauses in the reprobates is used as a dart against those that reprove us for slackness in our circumstances are not especially against the secret conviction brought home to the conscience?

Allow for a moment that our situation is not identical with this still there is sufficient resemblance to urge us into action. If Solomon and his adjutors would lead into the belief that Christendom might be over run with corruption - they spoke of it as a wrong in root & branch, blossom & fruit they believed that when Christianity was the ruling influence the obnoxious spirit could find no shelter - slavery and its apologists expelled - rejected

At the close of our midweek Meeting this morning a Conference was held between our friend Charles Yarnall, and several Friends belonging to Baltimore Monthly Meeting with regard to the prospect he had of further service within the limits of Balt.e Yearly Meeting, and the prospect which he submitted was united with.

Our friend Henry Miles his Companion at sundry times informed Friends that in accordance with expectations given when he left his family, he believed it would now be right for him to request to be released, and to return directly home, provided it met the approbation of Friends - which being considered was united with & he was left at liberty to return as proposed.

Balt.e 10th Month 29th 1826.

Enoch Balderston
Isaac Brooks
Jos.h R. King Jr.
Charles Yarnall

"Is the Church at Work?"

This pertinent question put by Walter Marriage in the Christian Worker of the 1st inst. will attract the attention of every reader who desires to see the Church of Christ deepening its roots and spreading its branches more extensively among the children of men. My friend W. M. has done me the kindness of proposing the same question to me in a private letter.

But this question involves others of no little importance:— What are the terms of Christian fellowship upon which we would invite the freedmen to associate as a Church? If the 29th v. of 15th ch. of Acts be adopted as the rule many would probably be brought to profess their faithful observance of it: but if it were required of each applicant for membership to renounce elementary baptism, the Lords Supper, the singing of hymns, reading the Holy Scriptures in meetings for worship, the adopting a peculiar garment and a peculiar form of speech as the terms, then in that case we must expect the number would be few indeed.

And this brings us to another question — Are the peculiarities so tenaciously adhered to by Friends, essential or non-essential? If non essential we can properly lay them aside as such when we

invite the emancipated black slaves or the "poor whites" of the South to come together for the purpose of forming a "branch" of the Church of Christ. And another says "If we abandon our peculiarities [Religious] and unite in the South, why may we not do the same North, East and West? And if we do that we lay aside the mark that distinguishes us from other Christian professors — we fall into the ranks of common but earnest Christian Workers.

Difficulties of this kind appear to have been met with by members of the earliest christian church: during the persecution at Jerusalem "they were all scattered abroad, except the apostles"; and "Philip [the Evangelist, not the apostle] went down to the city of Samaria and preached Christ unto them" (Acts 8:5) "Now when (8:14) when the apostles, which were at Jerusalem, heard that Samaria had received the word of God they sent unto them Peter and John". And we may in a measure figure to ourselves the anxiety felt by the apostles on hearing that the Samaritans were being counted by the labors of an independant Evangelist, ~~not strictly an apostle~~. And this anxiety was more manifest when certain men which came down from Judea [to Antioch] (Acts 15:1) taught the brethren — except ye be circumcised after the manner of Moses ye cannot be saved" (Acts 15:1) The remainder of the chapter informs us how it

Report of Elections

The Town Superintendent of Common Schools respectfully submits the following Report

To the Inhabitants of the Town of Moriah

The approaching Town Meeting reminds me, that the term is drawing to a close, during which I have been entrusted with the oversight of the District Schools of the Town, and although sensible of the very imperfect manner in which many of my duties have been discharged, as Superintendent, I cannot acknowledge that the acquaintance I have made with the schools has in no degree lessened the importance I had previously attached to them.

Of the necessity or feasibility of the plan now partially in operation for the improvement of our common schools, there will of course be the same variety of sentiment that we see manifested by a people who are not chained down to one idea, or any change of domestic policy, calculated to produce the same amount of good as that now under consideration, and occasionally I hear a doubt expressed of the practicability of the system which has been devised, however this ought not to create distrust in the minds of its friends.

Probably, among the friends of this measure, there will be found some who think they do not discover, at the end of this its first year, the symptoms of that extensive improvement which their good wishes led them to anticipate. Such the language of our State Superintendent appears very appropriate, "the prospect of improvement of that character, from year to year, is such as to escape the observation of any but the closest observer, and the improvement may ordinarily be inferred with greater certainty from a knowledge of the fact that action means an

sive operations to effect it, there do seem from only actual observation. The observer must at least compare periods considerably remote from each other, in order to discriminate clearly the difference of their aspect.

Indeed the obstacles standing in the way of the more extensive employment of the new law circumstances we should be warranted in expecting from the operation of the new law and which is unquestionable the principal and the interest of the people to remove, improved the condition in which the majority of our school houses are found. Although the report of Madison Co. is not included in the Report of the State Dept. we have no reason to believe that the former would have contained any data that can be made use of in support of the latter the latter report to which the State Dept. may with propriety be used as the clap trap of the school houses of this county. A very low proportion of these buildings throughout the State must be set down as unreasonable condemnation. The melancholy fact is established that they are as a class altogether insensible to their high purpose. Seldom or never does one see a school house surrounded by trees or shrubbery, to serve the purposes of which they might seem so well — that of delighting the eye, gratifying the taste, and contributing to the physical comfort by shielding from the scorching sun of summer and inviting the cool winds of winter. And from buildings thus situated and thus exposed pupils are turned out into the streets for their sports and for other purposes still more reprehensible. What better results could be expected under such circumstances than that "pets should become hardened and our boys blackguards". Indeed it would be a happy event, if we do not realize still more melancholy and disastrous than this have realized".

Existing state of things

We have some few exceptions to this, I have several descriptions and one case in the county of the town is a large & commodious house with two good rooms, and so thought it was designed when first built. Passing that one traveller I should think that there was at least one school house in the town with the above appendages, it has been placed as if by accident by the way side, and to insure more such a publication of its real character with its door not to the road — but little better than a mockery of the delicate feelings of the pupils who receive instruction & entered.

In nearly all the school houses I have found something in the shape of a blackboard, in one case it has been supplied in 1870 in most cases they have been "not very large & not very black" and in a few, dipping too little from the color of the wall and in a few instances the chalk has been missing. Of other apparatus, I have seen none, no globes, no diagrams, not even a temperance map, unless may pass for one which was a well.

The great variety of books in some schools renders it difficult for the teacher to place his scholars in such classes as he desires — in other cases I have found more uniformity and the benefits arising from this circumstance were very apparent. The space between the Spelling book and the Rhetorical Reader, in several cases appear to be very imperfectly filled up — so that it has been not uncommon to find the pupils of some much an advance of the capacity of the scholars

The Codex Aleph.

The Codex Aleph is the title given to the Sinaic Manuscript lately discovered by Professor Tischendorf, of which an interesting account was republished in Friends' Review of 12 Mo. 17. 1859.

Mention is made in that paper of the "Vatican Codex" and the "Codex Alexandrinus," of London, and some other Manuscripts, and as they have been often quoted as documents of considerable importance it may not be unsuitable to anticipate the question "What have these documents to do with the English Bible?" Not: as a full answer to that question would require more room than could be expected in the Review, we must deal with the subject in a more restricted manner.

It is supposed that the general reader has only a faint idea of the labor and research in which the first translators and subsequent revisers of the Holy Scriptures were compelled to devote themselves in order to bring before the English reader the sense or sentiment conveyed in the ancient and foreign language of the documents from which the translation was to come.*

* Note. Even the translation from the Anglo-Saxon to the English of the common version was not accomplished without study. An illustration from Marsh's Lectures may be appropriate. The 7th verse of 7th of Matthew reads in Anglo-Saxon: "Tha cnude hyt, and thaer com flod, and ~~bleowon~~ windas, and ahreoron on that hus; and that hus feoll, and hys hryre was mycel."

[Matt. VII.] Wycliffe: "And reyn came down, and floodis camen, and wyndis blewen, and thei hurtliden in to that hous; and it felle down, and the fallyng down therof was grete."

Tyndale: "And abundaunce of rayne descended, and the fludds came, and the wyndes blewe and beet vpon that hawse, and it fell, and great was the fall of it."

Saxon English of the Common Version: "And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

and where the people were gathered thick together, he began to say. This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the Prophet: for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." Luke 11:29,30)

"When Herod saw Jesus he was exceeding glad: & & and he hoped to have seen some miracle done by him". (23:8)

Both the O. and N. T. record the performance of many signs, wonders and miracles, so that all Bible-Christians have no difficulty in turning to some record of the inspired penmen for testimony in favor of such demonstrations: they may be almost entirely united in accepting this testimony; and yet not so completely agree that all these wonderful works were done by a supernatural power, in opposition to the established laws of nature. Believers in Miracles seem to have reserved to themselves a wide margin, in which they might exercise their judgement in classifying those "wonderful works" some of them claiming that the terms used by the original writers, also by the translators of the A.V. of the scriptures, are such as to give interpreters a wider scope than is allowed by others in that classification: thus they say that miracle in the O.T. as the translation of Hebrew words. (Mophelh - Ex. 7:9; Deut 6:22

Otth Num 14:22

Ps 78:43

But the principle "The Bible its own interpreter"

To the Committee appointed to examine into the Book of Discipline.

The design of the Yearly Meeting to give to our Women Friends equal rights in all our meetings and in the administration of the discipline will be received doubtless by many with sincere approbation, inasmuch as it does a nearer approach to conformity with the teaching of the New Testament, so clearly expressed by the apostle Paul. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus." Gal 3. 28. This oneness and equality of Christian believers was fully endorsed by Geo. Fox and his associates endorsed too with the full understanding that it conflicted openly with the doctrine and practice of monopoly cherished by one class, first established so efficiently by the Episcopacy, & Apology by Robt Barclay. p. 320

The language used by Edmund D. Meeting appears very appropriate "we believe the time has come to draw the attention of the Yearly Meeting should be called to the subject with a view to obviate what seems to us uncalled for distinctions and we must not let in the supposition that the Yearly Meeting intended any thing short of entire oneness and consistency in so far endorsing the views of Edmund D. Meeting by inviting other Quarterly Meetings to make suggestions in relation to such subject.

Just consistency may require alterations in some parts of our discipline not wholly palatable to some

of our members
persons: cases sometimes occur similar to
this. We are not unfrequently come amongst
with the good news
us, as Christians worked, one has a minute from
our Monthly Meeting saying, they is an acknowledged
minister. The other that they is simply a member,
the second one acting as companion may have
the company of her husband who is interested
of an Elder; it not unfrequently happens that
the companion may have a "gift in the ministry"
as truly as the first, and their communica-
tions may be equally edifying, yet our printed
rule is that in the minute given him or her
nothing shall be mentioned relative to her
ministry." (p 62 B.K.D.). The same distinctions
will be brought to light when on their journey
they come to a neighborhood in which a "meeting
of ministers and Elders" occurs: the "minister and
Elder" are admitted but the companion is kept
out; and however we may treat the subject, so
long as this distinction is maintained in our
printed or by custom we shall be exposed to the accu-
sation of allowing if not cultivating this
unscriptural distinction."

We may profitably extend this inquiry in another
direction: From the time of Geo. Fox to the present, we,
as a religious Society, have claimed to be the ex-
ponents most consistent exponents of pure and
primitive Christianity - especially at the present
time when we are soliciting attention by our
General Meetings are we "made a spectacle to the

It is true that in some cases the results of these
General Meetings in and out have increased in the mem-
bership of other orthodox organizations, and
we rejoice over this - but who amongst us
would not rejoice still more if the increase
had been on our side of the church? It is
feared that we do not sufficiently consider the
mental qualifications of those outside our
fold: it is presumable that our own members
look on our Book of Discipline as something
to be obeyed without critical examination -
while others feel at liberty to examine and
pray closely too the same book without con-
straint to obey. Having solicited attention
we must be content with their decision.

We claim the Holy Scriptures - especially the N.
Testament as the basis of our discipline and King
those writings without note or comment for the
test, our critics give us full credit where they
see that our usages harmonize with them;
but when they perceive what they consider
a contradiction we may expect disapproval:
and in this matter of distinctions between ministers
of our members and others we may expect
them to doubt the consistency of our practice
with our professions: then may, In that simple
form of our Lord one is your Master &c. there is no word
that qualifies its simplest significations - yet we
do give authority to some / withdraw them to assume
it / and withhold it from others for insufficient reasons
we claim the call as Priests and Kings yet we deny it to some what we
allow to others

Capital Punishment.

Editor of Free Press.

Right glad am I that the subject of Capital punishment is to be discussed for the temperate discussion, and interesting remarks of the Rights Eaton and Richmond and I hope they will not monopolize the whole ground but allow other inquiring minds a free exercise. Allow me also to say that whatever objects one may detect in another's manner let us all resolve to act cautiously. It seems that Messrs E & R agree in one thing — that breakers of the law should be treated widely different from observers of the law, also that murder is the greatest crime that one man can commit against his brother man. I take it for granted that murder signifies the taking of the life of a fellow man in manner contrary to the divine law. Presuming me and all Bible readers and accept that book as a guide in this matter.

In the 4th ch of Gen. we read that Cain slew his brother Abel and that it was done premeditatedly so — to all intents and purposes Cain committed murder; and what was the punishment that God inflicted on this murderer? Judgment was pronounced upon him and he became the cursed. Thou art cursed "And the Lord set a mark upon Cain, lest any finding him should kill him." v 14).

If we were curious to reason on this transaction we should expect that in this first instance of the kind the supreme judge would so dispose of the matter that the human family would have a precedent to follow if similar cases should oc

Looking at the matter in that light it seems remarkable that the criminal instead of receiving the sentence of death, received a mark for any fellow-mortal should inflict capital punishment upon him: furthermore as an additional proof that criminals ought not to be punished by capital punishment or conjure up graven Hebrew upon in the first case of murder.

Let us next examine the decalogue — and here we find the plain unequivocal prohibition "Thou shalt not kill", first made Ex 20:13; repeated and confirmed in Deut 5:17. An absolute prohibition. It is true that some apologists attempt to qualify this commandment by saying that whoso sheddeth man's blood, by man shall his blood be shed". Now we are assured by Hebrew scholars that this passage stands, in the original, simply in the future tense: as a prediction rather than a command. It is also true that in the N.T. when our Lord is giving his sanction to the decalogue, in the gospels as found it appears that James makes a difference between "Thou shalt not kill" and "Thou shalt do no murder." Matt 5:21 19:18 And how we fall back on the Greek scholar who assures us that in the original the word thou is translated kill is the same that is translated murder

When one opens an hour with a new reviewer
one that has been highly spoken of in private and finds
at the end of the conversation a great void that in
one important particular whose absence
a weaker measure of faith was fully expected it is diffi-
cult to conceal the disappointment one feels even after
discovering other qualities quite approvable. It is just
so with me after reading the third number of the Biscuit"
(1st 2nd not read) In the prospectus it says that "a
Christian spirit" is the thought to accompany the articles
to which the religious questions entertained by the
but the answer NO - without any qualifications
& the third proposition of Samuel Brooks" suggests the query
how can a writer in the 19 century edit a Journal
in a Christian spirit without and yet deny that the Spirit of
Christ or Lamb of God taketh away sin. It strikes
me that that 3 propositions might have been subdivided
and much of it, not included accepted as true by any one who could
answer the 1 and 2 affirmatively. All rational men must
have Faith in something, and every intelligent Christian
man who comes before the world as a reformer and
under the appellation Christian may be fairly credited
with more or less faith in Christ, if not possessing a larger measure
than his opponents may possess. But what I question
is that that Jesus under whose banner Luther Fox,
and other eminent men were content to make
war upon hypocrisy and corruptions now who did
not hesitate to take Christ as their Captain. I say when
when I see that unconverted Senior brought down to
a level with the man who looked to him as their commander
Dawson, I confess and told that the liberalism of the age
demands we differ with
deaches such doctrine I confess myself more of a con-
servative than I supposed I was.

We are indebted to Luke for the information that the apostle Paul
and his fellow passengers left Rhegium and reached Puteoli in one
day passing Syracuse and Sicily unmolested. Paul had appeal
to Caesar & delivered the Romans have missed it would have been better

In the Appendix "the meaning and use of the Greek word "Baptizein is philologically and historically examined." By D. F. Conant Ed. one of the final committee on revision.

Dr C. in a preface "to the Reader" gives his reasons for undertaking the work the results of which are set forth in this piece of laborious scholarship in these words

1 "The meaning of the Greek word Baptizein has come to be obscured by the denominational controversies which have sprung up within the last two centuries, that nothing short of a complete historical exhibition of its use, both in Pagan and Christian Greek literature, would suffice to place the matter in a clear light".

This follows two other portions of his answer in which he lays a proper stress upon the importance of a "faithful translation of every word capable of being expressed in the language of the version." And the giving the word a different translation to the Common Version it "exposes its revisers and undermines its authority, and does not a sectarian rendering".

The correctness of D. C.'s "philological and critical" reasoning will probably be admitted, but not entirely without exception. This may be more the fault of his opponents than his own. Thus, they will readily agree with him when he ~~says in a note on~~ translates "to Baptizein" "the Baptize", in 1 v of 3 ch of matt. those where he translates "to Baptizon" "the Immerser" in 11 v of 6 ch of Mark and corresponding vv 2 Luke 7 v 29 - 30; and the reading in his note on matt 3:1, will help to explain them in their connections. He says "the Baptist. This word is constantly used in the New Testament. And in the reading his notes on 3:1, matt produces the desired conviction that the Baptist ~~is~~ as the rendering there, they will find it difficult to ~~be~~ consistently in applying the same reasoning to the passages in Mark

We are also indebted to Revision for bringing to light some expressions in the A.V. the true equivalent to which are not in the original.

God forbid that I should justify you Job 27:5. Ben Ezra
Far be it from me that I should justify you. Revised Version

The changes made in the Revised Version after A.V. in this passage will be accepted by many readers as a decided improvement.

In calling out the injunctions enjoined on the 3 commanded silence, minds are, as it were, instinctively led to avoid the unnecessary use of the name of the Supreme Being, and thereby the needless repetition of it, so as easily to form pious, and pleasing habits they embrace the opportunities as they occur of substituting some other language that is equally expressive.

Happily, the reverent are not alone in the language they have taken selected. They may & shall (N.V.S. on this subject) "the influence of the language of the Bible upon the ordinary speech of those who use it, and through them upon the society in which they mingle, is much greater than is generally supposed. The writers of the different books of the sacred volume were ashamed from the use of phraseology which is correctly rendered, vainly pretend this influence to evil. When they would express their strongest disapprobation of sentiments they must not stamped under a simpler language than Mee genoito may it not be. By no means. This should be our example. Let our speech be simple: Yea, Yea, and Nay, Nay for whatever is more than these, cometh of evil. Let our imitate Christ and his apostles. "In whomsoever such an confession as God forbid is handled dunatures.

The Hebrew word halilah is the one that is rendered in the above passage; it occurs also three times in Gen 18. 25, and there it is twice in both cases translated "Far be it from thee". On which Prof Bush says: "Halilah, a term of deprecation of what is profane, abominable, and execrable, that which is forbidden to be done. It is rendered in the Septuagint by Mee genoito, but not by many instances, by the means, and in Job 27:5, Mee genoito but in all the parallel N.T. texts, the Greek is rendered by Mee genoito

"The Scourge of small cords." Mk 2:15

The four Evangelists each gives some account of the purification of the Temple: whether the four have reference to the case of cleansing on that this is the first and the others refer to a later one commentators do not appear to be agreed. But it may be remarked that in the account given by Matthew Mark and Luke neither of them speaks of the "scourge of small cords"; and it is understood that some Christian people regard this making and using "a scourge of small cords" gives countenance to emotions in wrong exercise of defence or offence it may be allowable to make some enquiry in relation to it.

The Greek word skoinion, translated small cords in the text under notice, and ropes in Acts 27. 32 those are the only passages in which the word occurs in the New Testament. The signification given to the word skoinion in the Lexicons, is rush "a rush, Latin juncus, Hdt. 4, 190; especially the aromatic rush". Liddell & Scott. "Scoinion, diminutive from skoinos a bulrush, a rope or cord, properly such as is made of bulrushes twisted together". Wahl Parkhurst. "a rope made of bulrushes; in N.T. generally a cord, rope" (Robinson G.L. for skoinos, a rush" (Bullion, G.L. unfinished leader) skoinion from skoinos, a bulrush, a cord made of bulrushes, usually a rope, a cord" Greenfield G.L.

Among the Versions, Wiclif (1380) has it "and when he had made as it were a scourge of small cords". Cranmer (1539) and when he had made (as it were) a scourge of small cords" Rheims "Roman Catholic" "a whip of little cords". The Authorized follows the A.V. of Tyndale and Geneva. The American R. V. uses "whip" and says in foot note "Whip is more readily understood than scourge, which in modern language conveys a wrong different idea. Some suppose the skoinia were rushes, (Hows yman

Revised as better on the floor of the temple (Wesley translation and notes) "but as this word is used generally for a rope or cord, the material varying, no doubt, according to circumstances, the annotator considers it better to retain the same word."

(Annotations, primary revision of 1859)

"Of the Crucifixion, A Clarke says "St John alone mentions the scourge of small cords, and the casting out of the sheep and oxen." Dr Kelly's note is in this language - "The word [flagellion] is formed from the Latin flagellum, a whip. Shamrow, or a lash made of bulrushes, but is used by the LXX for any rope or cord. It may be observed, that the energy of our Lord's miraculous power and the consciousness of their own guilt, restrained these people from making any resistance." (Greek testament with English notes. Revised (6th) 1826) up to as far preferable a whip for

If we carry this meaning back to the O.T. we find, (according to Gesenius' Heb. Lex.) Shoteh-mor Agmon, equivalent to the Greek Skoinion and so translated Isaiah in Is. 58:5 - Psalm 9:14

The remainder of this testimony seems to be that as St John alone makes of the "sheep and oxen" and the "scourge of small cords" it is most probable that our Lord took a handful of the rushes from the altar under the oxen and extemporized something in the form of a whip - with this he drove out the sheep and oxen, while the indwelling Divine energy accompanying his words expelled those who were employed in selling these animals and doves, also the money changers. If this be the true solution there will be no argument to be drawn from this text in St John.

"The scourge was probably the switches with which men litter down for the cattle in the air." Alford, Greek Test., Harper's ed. 1859

Page 422 - Mark 11

Foot-prints on the rock.—

For the Morning Star

Now the winter is past and the balmy air of summer is inviting us "Abroad in the meadows to see the young lambs that sporting about beside their dams;" after spending a little time in watching the gambols and racing of these amusing and valuable creatures, let us climb that rocky bluff and search for foot-prints, or any other record left there by years that have long gone by.

But before we climb the bluff let us see if we are prepared to recognize as a veritable foot-print a depression we may find in the hard rock provided there is evidence in it of a form as plain and ~~exact~~ colorgraphic as would satisfy us ~~under~~ in parallel cases: nothing is more familiar to travelers on our common roads, when the earth is softened by rain, than the print of the feet of horses and other animals; in many cases the impression is soon obliterated by rain or other agency but in some others it is retained: at the season of the year when frosty nights are alternated by thawing days, and when we, who are familiar with such changes see a foot-print, made (a day, for instance) before, in the soft earth retaining its shape by the frost of the night, need no argument to convince us that this hardened depression is a veritable foot-print of a dog, and the result of the operation of natural laws, as much in accordance with the Divine economy as any other natural laws— we do not perceive anything supernatural in the operation yet in view of our veneration for the Almighty Creator, by this conviction.

I have before me a brick, such as is commonly used in building chimnies, or houses; on it is the impression of a cats foot: it is well defined. The brick is well burnt, has been in my possession some years, and would probably last for centuries if unexposed to rain and frosts, leaving no doubt on the mind of an observer that, regardless of time, it was truly im-

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." Prov. 3:11,12

When comparing the above passage in English with the original in Hebrew, Dr. Clarke tells us that the Hebrew word Musar, which in our ~~version~~ version is translated chastening signifies correction, discipline, instruction. And Parkhurst traces the root of the noun musar to the verb ~~yasar~~ yasar signifying to restrain, check, discipline. The word occurs in Prov. 1:2,3,7,8. 29:19, Job 5:17, 36:10, and many other passages and is so translated, in Job 33:16, Ps 50:17 it is rendered instruction. The Greek equivalent of musar is paideia from pais a child. Translated instruction in 2 Tim. 3:16; nurture - Eph 6:1 - and learning in Acts 7:22 and 1 Tim. 1:20.

Now the sense of scourging or any kind of punishment does not appear in restrain, check, discipline or instruction; nor ~~even~~ necessarily even in chastise if the latter is derived from chaste that is undefiled.

By comparing the translation of Prov 3:11,12 as it is given from the Hebrew and Septuagint, with the quotation in Paul's Epistle to the Hebrews 12:5,6 we need not hesitate in considering the apostle in his quotation as quoting the Septuagint; and upon this there is a noticable difference, holding ~~as~~ the Septuagint as the controlling part of the quotation and the original: -

Hebrew - "My son, despise not the chastening of the Lord, neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth."

Septuagint "My son, slight not the correction of the Lord; nor faint when reproved by him: for whom the Lord loveth he chastiseth, and chastiseth every son whom he receiveth."

New Testament.

To the members of the Society of Friends gathered this day

Dear Friends,

It is now more than thirty years since I attended with the members of this Monthly meeting and with the exception of about twelve months when I was in Iowa, have remained a member of your body even now. It is not to be supposed that any one of common observation could spend thirty years as a member of a community without forming some definite opinion of its condition and tendencies. Neither is it to be supposed that one interested in the welfare of the community at large would be long being more deeply interested with in the welfare of the religious body to which he may be attached and feeling a part of that community and desiring a further & fuller intellectual growth and permanent advancement of the truths [illegible] in my declining years constrained to [illegible] I was before so long silent. Some of my dear [illegible] while I was a child to be [illegible] my parents were attached to the Society of Friends my mother was especially careful to [illegible] sentiments into my mind [illegible] from now upon as opportunities [illegible] her with pleasure to [illegible] I was about eighteen years of age [illegible] my abode in a family of Friends and [illegible] became deeply impressed with the importance of the [illegible] and the salvation of my soul. Often [illegible] after about that time I [illegible] was engaged to find the one thing needful [illegible] at times [illegible] although it was [illegible]

that I yielded to the impression of duty and that a religious duty I solicited admission into the Society of Friends. I made application to Longford monthly meeting within the limits of which London and Middleton and after some time paid me by the committee appointed to take charge of my case I was received a member of the society in the year 1816.

Intimately connected with the impression of religious duty that prompted me to seek for membership in the Society of Friends was another impression that seemed at that time and has to this time appeared equally

[illegible] the evangelical doctrine of an inward teacher [illegible] to intercede by the Lord with the world of [illegible] and to prepare them to receive the [illegible] [illegible] to take this [illegible] [illegible] to be qualified for that particular [illegible] [illegible] to the fulness of his ambassador [illegible] [illegible] and to [illegible] [illegible] [illegible]

Re-union – Unwelcome lessons.

It was an unwelcome lesson the Jews were required to learn from the Prophet when he denounced them "which say, Stand by thyself, come not near to me; for I am holier than thou" (Isa. 65:5) but a time had come when they had forfeited the claim to be considered the peculiar people that they had formerly been, and Paul was teaching that there were other peoples besides themselves to whom the Lord had said "Behold me, behold me" unto "a nation that was not called by his name". And although they were taught that this prosperity spirit was peculiarly offensive in the Divine sight they could not indulge it till the coming of the Messiah upon earth they cannot wholly relinquish it by the teaching of that anointed one. It was no easy task for John the disciple John to grasp although so near the person of his master, to grasp the Catholic aims, as we find him going to Jesus with the complaint "Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him because he followeth not us". John must have been ill prepared to receive the rebuke, gentle as it was, that with which Jesus answered him. "he that is not against us is on our part".

From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. Luke XVI. 16

In comparing the above revision of Luke's teaching on the gradual development of events in the time of the change that has been effected by the rise and hopes of the people by the approach of the kingdom of heaven, as explained by the Scriptures, the Apostle's time as the Prince of Peace, is especially accepted. Kindly remember that the Greek word ἁρπάζουσιν, translated suffereth violence in Matthew, receives a much milder rendering in some other passages particularly in that quoted from Luke, where the expression given to it is pressed.

Violence and violent men are frequently spoken of in the Scriptures as being instituted by Jehovah. Thus the Psalmist says "He delighteth not in wicked men, but him that loveth violence his soul hateth" Ps. XI. 5. Every Bible reader is familiar with other passages of similar import. Again we have the word constrained in Luke XIV. 23 and Act XV. 16 and we readily accept the meaning as being the same as pressed or earnestly invited, and far removed from the sense of violence in any form; yet the Greek equivalent in both these passages is the same as is connected with the preposition para (making parabiazomai) Many attempts have been made by commentators to remove the obscurity that seems to attach to the passage as recorded in Matthew some of these claim the true idea is interpreted in Matthew by the testimony of Luke. Secondly violence for unjust violence substituted & be forced or constrained for with the greatest zeal and ardor.

Concerning Angels.

In the Old Testament angel is the translation of the Hebrew word מלאך Malak, the angel. "A name St Austin says "not of nature but of office". Lak – the verb signifies to send

Malak – the noun " one that is sent.

Applies to a human agent or messenger who did eat

Gen 18: 2, 4, 8; 19: 2, 3. [Mal. 3:1

2 Sam. 2:5 x 11: 19, 22, 23, 25 Prov 13: 17

King, Officers or Soldiers going to battle 2 Sam 11: 1

Haggai is the Lord's messenger Hag. 1: 13 Job 1:14; 33: 23.

Priest = messenger of the Lord Mal 2:7

Created angels of nature Ps 103: 20

Angels Spirits רוחות wind 104: 3 Ps 103: 4

Angel of Jehovah Ps: 35: 5, 6

Angels "clayer with pity Job 41: 12

Imparted Isa 24: 36

In the New Testament angelos is the equivalent of Malak and is translated Messenger Matt 11:10;

Mark 1:2; Luke 7: 24; and no same principles.

While Angel is the word much more frequently used both in the Old and New Testaments

In only two passages is the nature of angels spoken of ie. Ps. 104: 4. and Heb 1: 7.

Lastly we have the testimony of John the Revelator that the angel or messenger that had been sent to make known to John the Revelator was his fellow servant, and of his "brethren".

"Then he said unto them But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one." Luke 22: 36.)

The above passage being often quoted as a proof that the Lord present sanctioned the use of the sword in self defence, it may be allowable to enquire into the validity of such an assumption.

It will be borne in mind that the common version of the N.T. from which the above text is taken, is the translation of the ἐχω μαχαιραν: the word occurs 29 times and is uniformly rendered sword: the question then is not Is the word correctly translated? But as S. Clarke suggests Is the presence of the ἐχω μαχαιραν authenticated by the oldest canonical Greek mss.?

Taking up Alford, who is far from sympathizing with "the Quakers" and other friends of Peace, we find him expressing a doubt of saying "there is a question what should be supplied after μη εχων. "not have" "and he that not ——" Very many authorities make μαχαιραν understood (as in A.V.); but the simpler construction and better sense is to place a comma after εχων and in contrast with it — "He who has a purse and he who has none, let him." It is true it does not support arguments by Christians in proof of reading "he may be able that that eminent scholar does the passage by the sword" not insist on the presence of μαχαιραν in the text — all that he claims is that it is "rendered from any thing pending on back to the text" as the word is: the Emphatic Diaglott of Wilson & Rotherham is the only version of which we have seen that does not have the word μαχαιραν in the text. This version was published in 1864 and was constructed from manuscripts of the 4th century before commencing the work of translation. And we cheerfully accept the as-

And in this we are in a great measure assisted by Prof. Blass and Delitzsch in their Revision: if they had gone a step further — into particular cases of divergence between modern & ancient and modern versions and the grounds of the latter where they conflict with former — their lectures would have been more edifying to some readers upon such passages as the one under notice; as 1 Tim. 3:16 — whether the pronoun "God" or relative "who" or "which" be supported by the Sinaitic & Alexandrine MSS. or not — as respectively disposed of in Westcott & Hort's, Tischendorf's, Clarke and the American Bible Union: but as orthodoxy is not questioned by any one for one Roman denomination: Paul's R.V. refers to 1 John 4:2, "Jesus Christ" "who came in the flesh"; and parallel passages, as explanations of same Christ's coming, & special attention does not seem to be drawn to the Revision readings in Acts: — whatever authority we attach to the Constant. MSS may carry it with us in examination of the text of A.V. 22:36: as presented in the English Versions, where we find a marginal note to S. Paul's words ... ayopaσov (let him sell his garment and buy) which Tisch. modified & Clarke altered into MS makhaira (sword). In accordance with this R. Clarke says "Bishop Pearce supposes that the word makhaira, or sword, has been inserted here, from what is said in v 38. as it is evident our Lord never intended to make any comments, or put forth a sword to be used on the occasion" see Matt. xxvi 52. The word stands rather oddly in the passage: the more translation in the order in which it stands, is as follows, And he who hath none, let him sell his garment and buy — a sword. Now it is plain that the sub-sale is to let him may be referred per anum, a quip, in the former part of the verse: ++++ however the matter may be understood, we may rest satisfied that these swords were neither to be considered as offensive weapons, nor instruments to propagate the truth. The genius and spirit of Christianity, as they [illegible] is equally against both. ++ "Much more in explanation"

Once more, Alford in the margin refers us to 1 Cor. xi. 22–26, and we are asked to know if Paul mentions this supposed command as forming a part of "all the counsel of God" he was commissioned "to declare unto" the people. Acts xx. 20–27) But in that passage (1 Cor xi: 2) not the least intimation do we find of a sword being mentioned by our Lord on that solemn and memorable occasion: the apostle solemnly declares "I have received of the Lord that which also I delivered unto you"; then follows the particulars concerning the Lord's supper; but as it regards the instructions given by Jesus concerning the carrying a sword the apostle is silent as the grave. Alford insists there is an ellipsis in this passage, but quotes not one solitary MS., and of the hundreds which he reads, that gives countenance to such an omission in others. We pass on to Valpy, who in insisting that Jesus instructed his disciples to buy swords, says also "He (Jesus Christ) plainly intimates by

by his answer it is enough, shows that he did not think at that time it necessary to add texts to undeceive them. But what were two swords against the ruling powers of the nation? He plainly intimates, however, by that answer, that they were not the resources they ought to think; and when he reproved Peter for smiting with the sword, he plainly shunned it.

As Alford claims that there is an ellipsis in Luke 22:36 and 1 Cor. 11:22 it is well to see how parties sustained by his brother churchmen: Valpy says nothing in its support; but what he does say has a very different tendency:—"It is very remarkable," quoting Doddridge,—"that the institution of this ordinance [the Eucharist] should make a part of that immediate revelation with which Christ honored Paul, and it affords a strong argument for the perpetuity of it in the church. For had others of the Apostles mistaken what had passed at the last passover, and founded the observation of the Eucharist on that mistake, surely Christ would rather have corrected this error in his new revelation to Paul, than have administered such an occasion of confirming Christians in it." (Valpy's New Test. 1836)

But Valpy and Doddridge have, doubtless unintentionally, furnished the advocates of peace with a new argument.—For had others of the Apostles regarded the purchase of swords an absolute injunction of Jesus, is it probable that the record of it would have escaped Paul's notice or that he would have passed it by without adding his confirmation of it?

Taking the odd position of Macknight, at the end of the 88 words that affix to something else;—the total omission of the word by one important MS., and of Paul altogether leaves very little to sustain the sentiment that sword carrying was defending warfare.

"Evangelical Christianity"

I have read with much satisfaction the Prospectus of the Christian Worker believing as I do that there is room for such a paper as needed especially for our young men and women, and they I am glad to see that it is proposed to issue the paper in not quite a [illegible] form with "Friendly Hints"; it may do a good work as a co-worker with that paper without promising in all cases to follow its lead. If the Editors succeed—and I trust they will—in making it "promulgator of Evangelical Christianity" they will fail, in a certain sense, to [illegible] to exercise the right of private judgment independent of other men's of another's dictation from any one.

Doubtless many of its readers, old as well as young, will be glad of an opportunity to make a friendly remark on subjects that they have previously considered and do it too without intending to indulge in "unprofitable discussions", although the sentiment expressed may differ in some degree, from the commonly received Evangelical one.

A thousand readers may agree in their general approbation of the paper and yet not entirely agree as to the merits or demerits of a specified article:—they may agree in desiring the spread of true Evangelical Christianity and yet not fully agree in their definitions of it. By the definition found in Webster's dictionary is good as far as it goes, reminding us of the dual nature of the expression has, prompting us to make just here, a call for a fuller answer. What then, some readers may say, is Evangelical Christianity? But supposing Webster is not found on the bookshelf of every reader of the Christian Worker a portion of his interpretation may be illustrated. We pause to go back to the Greek for a starting point

The word Evangelist, does not occur in the N.T. except twice to enquire who in the New Testament were called Evangelists? and why were they so called? The apostle Paul urges Timothy (2 Tim. 4:5) to "do the work of an Evangelist", and doubtless what that work was was well understood in those early days of Church history; and Paul also says that Christ "gave some to be Evangelists", without further explanation. Let us now to Acts 21:8, and find that Philip is spoken of as "the Evangelist". The short history of Philip throws light on the nature of his office and from that we may gather the meaning of Evangelist. Philip was well reported of (Acts 6:) as "full of the Holy Ghost and wisdom"; his own name and those of his fellow associates also being all Greek the inference is that they were less familiar with Jewish peculiarities than their brethren of Hebrew birth. At the death of Stephen the disciples "were scattered abroad" but wherever they went they preached the word. And Philip went down to Samaria and preached to the people there. Now it is well to remember that this Philip of whom we are speaking is not the apostle mentioned in Matt. x:2. They were instructed not to go into any city of the Samaritans but to go rather to the lost sheep of the house of Israel" (Matt. 10:5,6). Philip the evangelist was filled with the same Holy Spirit that actuated the apostles, but their work was different. While the apostles were thus restricted, this evangelist was under no such restrictions as we have seen said: Why this distinction was made we are not informed; but we are assured that the people with one accord gave heed unto those things which Philip spake &c and there was great joy in that city (vs. 8.) and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized

The Bible Teacher is an agent in the Interpretation of Scripture.

In our Sunday Schools of the Bible enlarges our system and it is always so

When we speak of First Day Schools for Scripture instruction the co-operation of a Teacher is implied — one that is able and willing to explain certain passages of the Bible so that the pupils under his charge may comprehend the instruction inherent in them; and we select for such service such of our members as we judge to be gifted with this ability.

Every rightly qualified teacher knows that the languages in which the Bible was originally written were Asiatic and admited of those use of figures of speech, such as Allegories, Parables &c; and that the Lord Jesus gave countenance to that kind of writing as "he spake many things in parables, and without a parable spake he not unto them". (Matt. 13:34) And Paul occasionally ~~in his immediate disciples frequently~~ followed his example: accordingly we find in the New Testament, (also in the Old) many of those forms of speech, some of which demand much discretion in the teacher who we presume is able to draw the line to distinguish the literal, figurative or spiritual sense, so as to determine the extent of the metaphor: for instance, when Jesus also gives spiritual instruction connected with it says "I am the true vine, and ye are the branches", the teacher knows that our Lord is using a parable and instructs his class accordingly; in like manner when Jesus says "My sheep hear my voice"; or when speaking of Herod he says "Go tell that fox", the teacher is prepared with an explanation showing that by "sheep".

2 Kings 21:8 "Judah" = manner

Jesus alluded to the gentleness characteristic of his true disciples, in one case; and to the latter to the cunning and cruelty conspicuous in Herod.

The words of our Lord addressed to Peter afford another example: in Matt. (16:18), we read "I say unto thee "Thou art Peter and upon this Rock I will build my Church": the language used by John (1:42) is "Thou art Simon the son of Jona: thou shalt be called Cephas; which is by interpretation a stone." By blending these two passages we have the Heb. name כֵּיפָא = Cephas = Gr. Petros = rock and Eng. Peter. This may also form a link with the Old Testament language — thus "Jeremiah (1:18) it is said "I have made thee a defenced city, and an iron pillar and a brazen walls". Samuel (2 S. 23:3) says "The rock of Israel spake unto me". In like manner the Psalmist says "God is my rock" (18:2; 31:3; 89:26 cf. Deut 4:24. The Lord thy God is a consuming fire). We do not pervert Scripture by accepting these expressions as figurative language: to insist that Peter was really a rock of granite or other mineral would

X

once more: borrowing the words of a late writer from — "When the Holy Spirit said, through Ezekiel: "I will sprinkle clean water upon you and ye shall be clean", all Evangelicals, we believe, admit that the water of the Word was meant; the same of which our Lord spoke at the well of Samaria as the water that shall give; which words drew forth from his disciple the earnest prayer, "Give me this water that I thirst not". S. Review Vol 25 p. 362.

And thus prepared we will pass on to proof.

Jesus alluded to the gentleness characteristic of his true disciples, in one case; and in the other to the cunning and cruelty conspicuous in Herod.

The words of our Lord addressed to Peter afford another example: in Matt. 16:18, we read "I say unto thee Thou art Peter and upon this Rock I will build my Church": the language used by John (1:42) is "Thou art Simon the son of Jona: thou shalt be called Cephas; which is by interpretation a stone." By blending these two passages we have the Heb. name כֵּיפָא = Cephas = Gr. Petros = rock and Eng. Peter. This may also form a link with the Old Testament language: thus Jeremiah (1:18) it is said "I have made thee a defenced city, and an iron pillar and brazen walls". Samuel (2 S. 23:3) says "The rock of Israel spake unto me". In like manner the Psalmist says "God is my rock" (18:2; 31:3; 42:9 etc.) (Deut 4:24. The Lord thy God is a consuming fire.) We do not pervert Scripture by accepting these expressions as figurative language: so must that Peter was really a rock of granite or other mineral would be unbearable, and in the same way we dispose of the language of the Psalmist and the writer of Deuteronomy when speaking of the Supreme Being.

We will pass on to Jacob, who, we observe, freely made use of allegory in naming his sons: his sixth son to whom Leah gave the name Issachar (God has given me my hire) Jacob calls "a strong ass"; we read also of Hamor the father of Shechem (Gen. 33:19) without discussing there is any relationship existing between that father of a tribe (Josh. 24:32) and "a strong ass", but we find that in one case, this Heb. word, Hamor, receives its English form and in the other is translated "a strong ass".

Equally to our purpose is "Judah is a lion's whelp"; and still more so is "Dan shall be a serpent by the way." And as though the apostle Peter had foreseen the difficulties to which the unprejudiced inquirer would be exposed, he assures them that "No prophecy of Scripture is of any private interpretation." (2 Pet. 1:20) And with this assurance the teacher of a Bible class proceeds with his work; still, if he insisted on the literal interpretations of these second names of Jacob's sons, we might with equal propriety insist on his applying the same rule when explaining the parables of Jesus Christ: would we suppose that he would that he ought to be regarded as proving that Issachar had been transformed into a strong ass; that Judah was really a lion's whelp; and Dan absolutely a serpent? No! Not by any means.

Hebrew scholars tell us that Heb. writers gave such names to persons and things as would express a peculiar disposition, character or incident with which the recipient was in some way connected, and we are again reminded of the extravagant position we would occupy if we gave countenance to a literal signification of such names. And thus prepared we are again sent to our Hebrew Bibles, in which we find that the word Nahash — the one translated serpent in the case of Dan; then a concordance directs us to 1 Sam. 11:1-2 where we learn that a certain king of the Ammonites was named Nahash, he who had cruelly dictated to the people of Jabesh-Gilead the loss of their right eyes as his terms of peace with them, and we readily perceive how applicable

is the name Nahash, or appellation Serpent to that cruel king; and although human from his disposition, entitled to that appellation we are still bound to regard him as one of the human family.

Having seen how this appellation has been bestowed on two members of the human family - the decision we have come to in regard to them we carry with us while we examine another interesting case in which the Nahash appears with all his subtlety: that is in the 3 chap. of Genesis. This personage receives that Hebrew appellation, Nahash, prefixed by the letter signifying and, the ה ... following the rule which the translators of the common version appear to have adopted in 1 Sam. 11:1, 2, that is giving the English form of that Hebrew word. We read v. 1 "Now the Nahash was more subtle than any beast of the field." (omitting this) "And he said unto the woman ..."

2- And the woman said unto the Nahash

4- And the Nahash said unto the woman &c

If a scholar in a Bible Class should ask the teacher Was the being that tempted Eve really a serpent or great snake, that could talk like a human being? Or a human being with a serpents disposition? What answer would we consider a correct one for the teacher to give? Would we insist that Infinite Goodness had given to a Serpent a human voice & it might induce an immortal soul to forsake the good and prefer the evil way?

If any should inquire Did the New Testament writers speak of the serpent in connection with the fall of Eve? The answer is ready— Yea.
The apostle Paul plainly alludes to the subject: in his 2nd Epistle to Timothy 2:14 he says "the woman [Eve] being deceived was in the transgression". So that the means by which Eve was beguiled are not mentioned: in his 2nd Cor. to the Corinthians he speaks of it in language which has been differently translated, but the rendering of Conybeare & Howson appears the most preferable which is "and now I fear lest, as Eve was beguiled by the craftiness of the serpent: that is by the craftiness which is conspicuous in the serpent". And it is worthy of especial notice that such an one as Paul, should omit this opportunity of maintaining the personality of the serpent if he considered it a part of the Gospel of Jesus Christ. Furthermore, as no other N.T. writer speaks of the personality of the said Spirit we may regard the Nahash of Gen 3 as the figure or representative of condemnation personality.

and conclusion.

But we are admonished to turn our attention to another and equally edifying part of this subject: we have seen what confusion would follow a rigid adherence to the letter in the figurative language adopted; let us now consider how much spiritual consolation may be lost by ignoring any reference to the figure and which this consolation is hidden in the figures: The Prophet pays (Isa. 12:3) "With joy shall draw waters out of the wells of salvation": this understood literally applying this passage to the influence of the Holy Spirit in answer to earnest prayer and upon the mind of consolation of the penitent. A fountain, or a well, in the sacred writings, is an emblem of that which produces joy and refreshment, which sustains and cheers, which sustains man when sinking from exhaustion — as the bubbling fountain or well refreshes the weary and fainting pilgrim: and, accepting this interpretation, we as Christians, are assisted in comprehending and applying the instructive concealed in the parables of our Saviour, the Son of God.

2 Accepting these the Heb. word Nahash in the stead of English — Serpent, we are relieved from the supposition that Infinite Goodness gave to a serpent a human voice wherewith it should induce an immortal being to forsake the good and prefer the evil way.

and conclusion.

But we are admonished to turn our attention to another and equally edifying part of this subject: we have seen what confusion would follow a rigid adherence to the letter in the figurative language employed; let us now consider how much spiritual consolation may be lost by confining our attention to the letter and may be gained from those passages in which this consolation is hidden in figures: the Prophet (Is. 12:3) says "With joy shall draw waters out of the wells of salvation": this was understood and given by the Samaritan woman as applying to the passage to the ministrance of the Holy Spirit in answer to earnest prayer; so also does the promise of consolation to the Apostle Paul, or a well, in the sacred writings, is an emblem of that which produces joy and refreshment, which sustains and cheers, which sustains man when sinking from exhaustion — as the gushing fountain or well refreshes the weary and fainting pilgrim: and, accepting this interpretation, we, as Christians, are assisted in comprehending and applying the instructive conveyed in the parables of the Son of God.

2 Accepting these the Heb. word Nahash in the stead of English — serpent, we are relieved from the supposition that Infinite Goodness gave to a serpent a human voice wherewith it should induce an immortal being to forsake the good and prefer the evil way.

But we are admonished to turn our attention to another and more edifying part of this subject: we have seen what confusion would follow a rigid adherence to the Letter in the figurative passages referred to; let us now consider how the spiritual instruction may be lost by confining our attention to the letter; and consolation gained from those passages in which consolation and instruction may be hidden in other figures: the Prophet says "With joy, ye shall draw waters out of the wells of salvation" (Is. 12:3) Applying this not literally but the influence of the Holy Spirit in answer to Earnest prayer, who can depict the amount of instruction, assurance and consolation there is in store for the humble disciple who is hungering for the instruction conveyed in the teachings of Christ Jesus, the Son of God?

With these things before us let us form our ideas of the extent of this mine, at present so imperfectly explored — the mine of truth often hidden in the mystery of parable or allegory — we also form our ideas of the importance and responsibility ~~and responsibility~~ appertaining to the office of a Bible-Class Teacher as an intelligent agent in the interpretation of Scripture.

sacrifices and offerings. № 2 Burnt-offering

We have seen that the minchah — rendered gift-offering — which seems to include also the sense of gratitude, served the religious purposes of the immediate descendants of Adam; we have observed how the idea of a bloody sacrifice is effectually concealed if not wholly ignored in that simple oblation; and we are brought down to the time when the ceremony undergoes its first transformation, when "Noah builded an altar unto the Lord and offered burnt-offerings on the altar" (Gen 8-20). Here we have the first intimation of the new offering in connection with the ceremony. Nearly allied to, if not identical with burnt-offering is the sin offering. Hence we are warranted in drawing this inference by Lev 29-18. "and thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord; it is a sweet savour, and an offering made by fire unto the Lord". (Sin, requiring forgiveness, not sacrifice and thus ceremonial)

It will be understood that the word Olah is the one translated burnt-offering in this passage and the only word that has been so translated in the O. T. Of course frequently. Parkhurst (Heb. Lex) gives no less than nineteen variations in its significations; other lexicons extend the illustrations still further, all pertinent of its radical sense — to ascend, mount up, and, to go or come up, in almost any manner. Eg. "There went up a mist" (Gen 2:6). "The smoke went up (19:28) When the dew was gone up" (Ex 16:14) In particular it applies to going from a low to a higher region, as from Egypt to Canaan "Abraham went up out of Egypt" (Gen 13:1); To cause to ascend "ye shall carry up my bones from hence" (50:25). see also Josh 15:1; Gen 35:1; 44:33 "He causeth the vapors to ascend" (Ps 135:7).

from among the many other examples that might be given of the translation of Olah by burnt-offering we select Gen 22:2: "Take now thy son, thine only son Isaac whom thou lovest and offer him there for a burnt offering". The strictly literal period of this is, according to Rush, "make him to ascend for an ascension." (Station of the Mass 1882) And this most aptly appears to be sustained by the two views already referred to. We perceive then that Olah will apply either to ascending of the mountain by Abraham and Isaac, or to the ascending of the offering which they might jointly make, in smoke and vapor. The latter sense seems to have been the prominent one attached to the word by Noah (Gen 8:20) and confirmed by what follows in v 21 "And the Lord smelled a sweet savor". Abraham might have attached to the word the double sense, first of ascending the mountain and next to sending up the offering in smoke and vapor in both of which his son, Isaac, might have been the companion and not the victim of his father's religious convictions, and that without disturbing the legitimate meaning of this text. In dealing with this interesting subject we readily adopt the sentiment of a modern writer "We can scarcely overpass what the act of approaching God by slaying an innocent animal could have been suggested to any pious mind, as instituting an acceptable mode of worship." [1] "We cannot safely disregard the injunction "Thou shalt not kill." "Thou shalt not let any of thy seed pass through the fire to Molech". Nor can we properly make exceptions to these prohibitions in favor of Christian Masonic or Patriarchal dispensations. Both commands are unequivocal, as well as perpetual, and intended as prohibitions of no classical [illegible] from force to favor one or another member of the family of man

[1] Hines Lectures p 63. A.F.&A.M. 1853

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams." (1 Sam 15:22)

This announcement of the prophet must have occasioned some embarrassment among the people who had just returned from making "sacrifice unto the Lord" in Gilgal; yet the obligation to "obedience" could not have been new to them, if they had searched the Law: even under Moses, the people had promised "All that the Lord hath said will we do and be obedient", leaving unto Moses for an interpolation of the covenant which he had written. (Ex 24:7) And this obedience, doubtless was obtained from them by the promise that Moses had been instructed to make: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Ex 19:5).

The Priests under the Law had discharged what they believed to have been their duty, in offering "sacrifice" demanding from the people the obedience which they promised. The Israelites under Moses had made a long step from away from the idolatry they might have witnessed in Egypt: it is true they once manifested a disposition to return to it, saying to "Aaron, "Up, make us gods which shall go before us"; (Ex 32:1) yet after that relapse they manifested greater submission. And there came a time also when the Prophet was enabled see another step for the people to take, leaving the sacrifice still further in the background: and it fell to the lot of Samuel to see and announce that upward [illegible] "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Near three thousand years have "passed away" since that Prophet uttered those "words of the Lord", but they "have not passed away": again and again have succeeding Prophets uttered

...sacrifices by me?

...constrained to repeat with renewed emphasis: David reproves them in this way: Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required." "Let my prayer be set forth before thee as incense: and the lifting up of my hands as the evening sacrifice." (Ps. 141:2) "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs or of he goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me ... wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow." (Is. 1:11-17) If anything more positively opposed to the perpetuation of sacrifices is required from the Prophets, we have in the language of Jeremiah: Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices and eat flesh. For I spake not unto your fathers, nor commanded them in the day when I brought them out of the land of Egypt: concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk in all the ways that I have commanded you, that it may be well unto you." (Jer. 7:21-23) What has been by his predecessors is concisely but explicitly repeated by Hosea "For I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 6:6)

These words of Jesus spoken nearly the last of the prophets concerning the maintenance of worship by the people and their God by burnt offerings and sacrifices as a means of pacifying

Sacrifice and offering

Burnt Offerings.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." (Heb. 11:17) It is generally understood that the apostle in the above text is referring to the 22nd Chap. of Genesis, where we find in detail the account Moses has left of that deeply interesting circumstance. It will probably be observed that there is some difference between the two accounts: the O.T. using the words "did tempt", and the N.T. "tried": this change is occasioned to the sight that translates the Hebr. word nissah, "did tempt", by the Gr. peiraso "I try, make trial of"; and a second deviation from the one employed by the apostle. The word, in some form, occurs many times in the N.T., in Deut. 2:2, 10; 33:10, translated "try or tried" in Cranmer's version of the N.T. it reads "wherein he was proved". The other change is in omitting the words "a burnt offering" but neither of these variations the sense materially, except where it shows the apostle's care to use the word prosphero, to offer, and not thuo to sacrifice. But to return to the Mosaic record. "Take now thy son, thine only son Isaac, whom thou lovest, ... and offer him there for a burnt-offering" ... (Gen. 22:2). It will be borne in mind that from Abram to Noah the word minchah was the only one used in reference to the sense of offering; also that the word sacrifice (Zebach) does not appear until the time of Jacob and his sons, and more as a fact confirming the agreement between Laban and Jacob than as specifications worthy of note. It was not till after the return of the Israelites from Egypt that the usage finds a place in the Mosaic Levitical (Lev. 7:12) although the Israelites may have practiced it privately while in that land (Ex. 5:7)

But now we meet the important question: What is the literal signification of the command that the lad pass to Abraham? translated "offer him there for a burnt offering"? The Heb reads Ohalehu Olah &c. "Make him ascend for an ascension" (Bush, notes on Gen.) And this appears to be sustained by the lexicons, already referred to. The first and last meaning from the verb Olah—To ascend, mount upwards, to go or come up. "there went up a mist" (Gen. 2:6) "the smoke of the country went up" (19:28). The corresponding noun Olah, Gr. holocauto-ma; Latin holocaustum; English holocaust = a whole burnt offering; it is applied to the offering which was wholly consumed by fire on the altar, and the whole of which, except the leprous who "ascended" in smoke to God; and this appears to have been the sense attached to it by Noah in the first occurrence of the word (Gen. 8:20, confirmed by what follows in v 21 viz. "and the Lord smelled a sweet savor"

We perceive then that Olah will apply either to the ascending of the smoke from the offering; or to ascending the mountain by Abraham and Isaac: the word pair fice not being found in the text, nor its equivalent in the original. Furthermore we find, Lev 10:25 and 1 Sam 16:22, a clear distinction made between "burnt offerings" and "sacrifices"

N2 Sacrifices and offerings — N3. Burnt offerings.

We have seen that the minchah, oblation or gratuitous offering served the religious purposes of the immediate descendants of Adam; we have observed how decidedly the idea of a bloody sacrifice is concealed if not wholly ignored in the simple oblation; and we are brought down to the time when the ceremony undergoes its first transformation which it does when Noah builded an altar unto the Lord and offered burnt-offerings on the altar" (Gen 8:20). Now, we have the first intimation of the use of fire in connection with the ceremony (Lev 29:27 it will be mentioned hereafter) The Heb word Olah is the one translated burnt offering or burnt sacrifice and very often the phrase in the O.T. The word occurs frequently, and 6 or 8 times in the Heb. Lex. gives no less than nine teen significations to it, growing out of its radical sense, to ascend, mount upwards, to go or come up. as almost any manner there must up a mist" (Gen 2:6) "the smoke ascended up" (19:28). "when the sun was gone up" (Ex. 16:14) To cause to ascend, to bring or carry up "ye shall carry up my bones from hence" (Gen 50:25). In particular it applies to going from a low to a higher region, as from Egypt to Canaan (Gen 13:1) "Abraham went up out of Egypt". Josh 16:1; Gen 36:1; 44:33. To kindle, suffer to burn Lamps Ex 30:7-8 "he causeth the vapors to ascend" Ps 135:7. Examples of this kind might be multiplied.

From among the many examples that might be given of the translation of Olah by burnt offering, we select Gen. 22:2 "Take now thy son, thine only son Isaac &c and offer him there for a burnt-offering". The strictly literal sense of the words in italics is, according to Bush, "make him ascend for an ascension" (Notes on Gen N.Y. 1851) And this appears to be sustained by the Lexicons already referred to. We perceive then that Olah will apply either to ascending the mountain by Abraham and Isaac or the ascending of the offering

in smoke or vapor: and how latter sense seems to be the one attached to the word in Noah, Gen 8:20, and confirmed by what follows in v 21 "And the Lord smelled a sweet savor"; also by Abraham as he took the knife and fire in his hand" assuring Isaac that the Lord would provide a lamb [masculine kid] for a burnt offering" also assuring the young men "I and the lad will go yonder and worship, and come again to you".

Now it seems important that of an important item in the account and that is the absence of the word to slay or sacrifice. Had these things before us we may be sure that the intent of an offering, indicating the slaying of some animal, but the word is not used. Abraham suffered that the animals, and even human beings from which to select an offering, if given accepted them, de facto and not solely, to accept as propitiation of the slaying of the animal and shedding of blood in atonement for sin, as made in Lev 17:11, also his intimation to the lad that not he, but a lamb was the victim. But what must have been their consternation when they came to the place which God had told him of" to find no lamb for the victim, and what must have been Abraham's faith that awaits warrant him in building an altar under these circumstances? And what must have been the lad's fidelity that prompted him to submit to be bound!

This is how the Old Testament writers left the matter

On Sacrifices. 28 American Journal

Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams. (1 Sam 15:22)

This announcement of the Prophet must have occasioned some embarrassment among the people who had just returned from making "sacrifice unto the Lord" in Gilgal: yet the obligation to "obedience" could not have been new to them, if they had searched the Law": even under Moses, the people had promised "All that the Lord hath said will we do and be obedient," looking unto Moses for any interpretation of the "covenant" which he had written (Ex 24:7) And this obedience doubtless was obtained from them by the promise "Now therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people." (Ex 19:5)

The Priests under the Law had discharged, what they believed to have been, their duty in offering sacrifices, demanding from the people the obedience which they promised: the Israelites under Moses had made a long step away from the idolatry they might have witnessed in Egypt (Josh 24:14) it is true they once manifested a disposition to return to it, saying to Aaron, Up, make us Gods which shall go before us: they even "offered burnt-offerings" unto the idol they had set up. After that relapse the people showed greater submission, and there also came a time when the Prophet saw another step for the people to take - leaving the sacrifices still further in the back-ground: it fell to the lot of Samuel to see and announce that upward requisition: Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Again and again have succeeding Prophets been constrained to repeat the injunction with renewed emphasis: David expresses it in this way: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required". (Psa 40:6) "Let my prayer be set forth before thee as incense: and the lifting of my hands as the evening sacrifice" (Psa 141:2) "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt

offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand to tread my courts? If ye be willing and obedient ye shall eat the good of the land".

This is where the OT Tabernacle writers left the matter

Him as satisfying His demands upon the people for their entire and unequivocal obedience of Him.

It appears by the testimony of Luke 2:22-24 that these nine devout Jews who still retained such dependance on those ceremonies as to conform to them when Jesus was brought to Jerusalem by Joseph and Mary. Luke mentions this without any expression of approbation or disapprobation. Mark records the words of our Lord when he illustrates the purification his disciples must submit themselves to by referring them to the law that required that every sacrifice should be salted with salt so "shall" every one of you be salted with fire": the salt in the Mosaic dispensation being typical of the fire of his own. If we should be disposed to draw from this an approval on the part of our Lord of the ritual of Moses we are set off from that by his declaration on another occasion "Moses suffered because of the hardness of your hearts suffered you to do" so. (Matt. 19:8)

Some readers may be inclined to infer that it was only a portion of the sacrifices which the Prophets were instructed to speak against. But we turn to the Hebrew Bible we find in Jer. just quoted, that the two most important ones are those that he opposes—the olah עוֹלָה the whole burnt offering" and the zebach זֶבַח which signifies emphatically a bloody sacrifice, one in which the shedding of blood is the essential idea. With it the expiatory idea of sacrifice was intimately connected. While minchah מִנְחָה "to give" (Gen 32:13, 20, 21) a gift from an inferior to a superior; and קָרַב "to approach", and some others not here particularized, are left undisturbed. But in zebach, the bloody oblation sacrifice that was most frequent the greatest interest. Zebach as represented in the New Testament by the Greek word θυσία, translated sacrifice

Leviticus 7a 2-0-3-

the mean a gradual development of the law of mercy and an intimate relationship between the kapporeth. the "mercy seat" - the cover of the ark of the covenant - the hilasterion of Paul (Heb 9:5) Mercy is conspicuous also in covering the blood

In the consecration of Aaron and his sons Moses brought the bullock for the sin offering. and Aaron and his sons laid their hands upon the head of the bullock and Moses slew it & took the blood and put it upon the altar round about and sanctified it, to make reconciliation upon it" (Lev 8:14, 15) The Heb word Kopher is the one on which we are especially interested in this passage as it is the expiation or propitiation or reconciliation also by 16:16 same other places; Reconcile Lev 6:30 & 16:20 Atonement Lev 16:20 Kopher was at first translated ἱλάσκεσθαι upon the Septuagint, but it was afterwards changed by hilasterion - mercy seat

This is what the Old Testament writers left the matter

now a of satisfying their demands upon the people for their entire and unequivocal obedience of Him. and the first step by the Lord Jesus when starting in earnest was as appears by the testimony of Luke, 2:22-24 - that these most devout Jews who still retained such dependance on those ceremonies as to conform to them when Jesus was brought to Jerusalem by Joseph and Mary. Luke mentions this without any expression of approbation or the contrary. Mark records the words of our Lord when he illustrates the purification his disciples must submit themselves to by referring them to the law that required that every sacrifice should be salted with salt so "shall be every one of you be salted with fire": the salt in the mosaic dispensation being typical of the grace of his own. If we should be disposed to draw from this an approval on the part of our Lord of the ritual of Moses we are set off from that by his declaration on another occasion. "Moses suffered because of the hardness of your hearts suffered you to do so." (Matt 19:8)

Some readers may be inclined to infer that it was only a portion of the sacrifices which the prophets were instructed to speak against: but if we turn to the Hebrew Bible we find in Jer. just quoted, that the two most important ones are those that he opposes - the olah עולה the "whole burnt offering", and the zebach זבח which more emphatically refers to a bloody sacrifice, one in which the shedding of blood is the essential idea. With it the expiatory idea of sacrifice is intimately connected. While minchah מנחה is "to give" (Gen 32:13, 20, 21) a gift from one to another; and korban קרבן "to approach", and some others not here particularly noticed are left understood. are in zebach, the bloody expiatory sacrifice that we must feel the greatest interest. Zebach is represented in the New Testament by the Greek word θυσία, translated sacrifice

in the 29 passages in which it is found. In all these it is worthy of special notice that no Jewish idea of sacrifice being required as the condition of pardon as ground and the reason one is illustrated: none of the earliest references to the Phariseee by the Lord Jesus, he refers the Phariseee to that misquoted passage (Micha 6:6,7,8 Matt 9:13) saying to his accusers "Goge and learn what that meaneth, I will have mercy and not sacrifice." Walk nearly uniform accordance with the teaching of Jesus the Evangelists and apostles bear this testimony in favor of the Christian doctrine. Paul concluding his testimony to the Hebrews saying their attention by him [Jesus] let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name; but to do good and to communicate, forget not: for with such sacrifices God is well pleased. Heb 13:15.

In the mind of Peter notwithstanding his meaning on some other occasions, this matter of sacrifice seems to have assumed a similar form saying to his fellow believers "be ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" 1st P. 2:5

To such of the well connected Jews who still maintained that without shedding of blood there is no remission Sin Paul pointed to Jesus who to take away the first offerings of the law that he might establish the second saying "will" mean sanctified through the offering of the body of Jesus Christ once for all" Heb 10. 9,10. We must bear in mind that the offering in the above is the translation of the Greek word prosphora, which does not necessarily include the shedding of blood. the offering was included in "Lo, I come to do thy will" And this agrees with Jesus' own testimony "I have finished the work thou gave me to do" John 17:4. And this he said before his blood had been shed.

Paul's conception of a law may many but the law itself is one divine as it is in the mind of its Author or shadow of coming; while certain things may be permitted, but never commanded to infringe the law. How did Abraham take the faithful, act in relation to this law did he intend to sacrifice his young men that he contemplated taking the life of Isaac? "Abide ye here with the ass; and I and the lad will go yonder, and worship, and come again to you". Can we, without drawing largely on the imagination, find in that promise made by Abraham to the young men the least intimation of an intention on his part to do any thing more than in connection with his son, perform an act of worship which included the offering by fire of something understood? And here it is quite important to remember that the Heb. word to slaughter, nor its Gr. equivalent sacrifice is found either in the invitation of Abraham addressed himself or gave to his young men, or to Isaac. Also, that "such an one as Paul" when speaking of Abraham's faithfulness uses the Gr. word prosphero and not thusia, sacrifice. (Heb 11:17)

Is it not much safer to understand Abraham as speaking openly and plainly his intentions and expectations when he tells the young men "I and the lad will go yonder and worship and come again unto you", than to infer that such a favored servant of the Lord should make a promise which he had no expectation of fulfilling without the intervention of a miracle?

We may safely accept the apostle's representation of the matter as a trial of Abraham's faith. — it must have been a severe trial to him to feel constrained to take his only son — to ascend the mountain for

the purpose of making an offering jointly with his son, without a question in mind — trusting that "God would provide himself with a lamb for a burnt-offering." And when they came to the place, and no lamb was seen, the trial of faith must have been greatly intensified. Regardless of that he builds an altar, but he sees no lamb, no kid, no other living being but his son. In that emergency he binds and proceeds to take his life, preparing to do this. When an angel arrests in a miraculous manner the positive instruction "Lay not thine hand upon the lad"; and on lifting up his eyes and looking around more intently he beheld "the ram", took, slaughtered and offered him up for a burnt-offering instead of his son, and found that the demands of his religious conviction were fully satisfied. Looking at the incident in this light we may see the faith of Abraham proved and found steadfast, the submission of Isaac proved and found intelligent, the emergency [illegible] may see not the sacrifice of human blood that was called for but the submission of the human will to the [illegible] commanding Abraham's apprehension of a religious duty countermanded of the Lord [illegible] countermanded "Lay not thine hand upon the lad", in pardoning another apostle when speaking of "the Father of Lights" with [illegible] nor shadow of turning. [illegible] This view of the matter appears to be sustained by Kalisch who says "The design of God was to prove Abraham, in order that his faith, love and obedience might be manifest, and not, in fact, that he should offer up Isaac" (in translations by Noyes) (Rama's note on this leaves the same discussed) they are manger that the shedding of blood is not yet the essential idea of offering before the dispensation of Moses.

Sacrifices and Offerings. Part 3. Sin offering and Slain sacrifice

The first mention we find made of sin in Genesis 4:7, some attempts have been made by one class of critics to show that the Heb. word Chatath should be translated instead of sin offering in this passage, while others insist it is better pronounced in its present form. The same word is translated sin in Job 1:10 and several other passages, but in 1:5 the writer says Job offered burnt offerings "as sin offerings for his children: whether they were before or after the giving of the Law by Moses, commentators do not appear to be fully agreed, but the place of these sin offerings in the economy of Moses is what at present claims our especial attention, and on that point the law seems clear. and the shedding of blood, if it really is supposed, by a place the oblation and burnt offering, appears to have had no mystical or religious significance in the ante-Mosaic ceremonies, becomes a conspicuous part of the ritual in the hands of Moses, Aaron and succeeding Priests. after the Israelites had left Egypt

Zebach is first spoken of in Gen 31:54, and there translated sacrifice, literally, slow, slaughter, margin, killed beasts: it was in fact a feast given by Jacob in sealing the covenant made between himself and Laban, in the same spirit in which Laban (vs. 51, 52) had said "Behold this heap, behold this pillar" as "witnesses" between them. The word occurs in some other passages having the same meaning, as in 1 Sam 20:29, where Clarke says [the family hath a sacrifice] "Such sacrifices were undoubtedly festal ones; the beasts slain for the occasion were first offered to God, and their blood poured out before him: afterwards all that was needful for the feast, as of the flesh. This was a family entertainment, at which God was considered as the principal guest, of which he was specially honored." (Comm.)

See Judg. 21:19; 1 Sam. 1:3, 21.

Thus transacting between Laban and Jacob, it matters of record, intimates the existence of the two currents of devotional thought that ran side by side with each other through many generations in the Hebrew mind, frequently illustrating the conflict between the adherents to the two rituals — the Elohistic that had received such an idolatrous tinge, if not an entire perversion in Egypt, giving such unquestionable evidence of its existence even in the mind of Aaron when he consented to the demands of the multitude, "up, make us gods [Elohim, plural noun] which shall go before us." (Ex 32:1) and fashioned the golden mass and "made it a molten calf" listened to the peoples' exclamation to all appearance without reproof (now hindered) "These be thy gods [Elohim] O Israel" (v 4): the other, the purely spiritual teaching of the One, Jehovah, "the God of the spirits of all flesh," (Num 16:22) "whose name was not known [or fully understood] unto Abraham unto Isaac and unto Jacob" (Ex 6:3) Yet Aaron could not have been ignorant of the two rituals, as in v v 5 & 6, he attempts to blend them, making a "proclamation" "To morrow is a feast to the Lord" [Jehovah]. But to this blending Moses gives no countenance at this time.

Going back to Laban, upholding and using the sacred name Jehovah ("Lord") still clinging to the "teraphim, "images" (v 34) and calling them "gods" (v 30). And going forward to Joshua we have a remarkable illustration of the difference in the utterance of Aaron, the one to the Elohistic and to Jehovah: the Israelites were exhorted to "put away the Elohim" and serve Jehovah. If anything was left uncertain as to the distinction between the Elohistic and Jehovistic rituals the language of Joshua removes it: giving his testimony and indicating a clear distinction in his mind, also his decided preference to that of the One God, Jehovah; "holy and reverend is His name."

Eg. & Thus we must depend somewhat upon correct historic evidence
Thus transacting between Laban and Jacob, it matters of record, intimates the existence of the two currents of devotional thought that ran side by side with each other through many generations in the Hebrew mind, frequently illustrating the conflict between the adherents to the two rituals — the Elohistic that had received such an idolatrous tinge, if not an entire perversion in Egypt, giving such unquestionable evidence of its existence even in the mind of Aaron when he consented to the demands of the multitude, "up, make us gods [Elohim, plural noun] which shall go before us." (Ex 32:1) and fashioned the golden mass and "made it a molten calf" listened to the peoples' exclamation to all appearance without reproof (now hindered) "These be thy gods [Elohim] O Israel" (v 4): the other, the purely spiritual teaching of the One, Jehovah, "the God of the spirits of all flesh," (Num 16:22) "whose name was not known [or fully understood] unto Abraham unto Isaac and unto Jacob" (Ex 6:3) Yet Aaron could not have been ignorant of the two rituals, as in v v 5 & 6, he attempts to blend them, making a "proclamation" "To morrow is a feast of the Lord" [Jehovah]. But to this blending Moses gives no countenance at this time.

Going back to Laban, upholding and using the sacred name Jehovah ("Lord") still clinging to the "teraphim, "images" (v 34) and calling them "gods" (v 30). And going forward to Joshua we have a remarkable illustration of the difference in the utterance of Aaron, the one to the Elohistic and to Jehovah: the Israelites were exhorted to "put away the Elohim" and serve Jehovah. If anything was left uncertain as to the distinction between the Elohistic and Jehovistic rituals the language of Joshua removes it: giving his testimony and indicating a clear distinction in his mind, also his decided preference to that of the One God, Jehovah; "holy and reverend is His name."

Sacrifices and Offerings. Part 3. Sin-offering and Slain-sacrifice.

The first mention made of sin is in Gen 4:7. Attempts have been made by one class of critics to show that the Heb. word Chattah should be translated a sin offering instead of "sin" in this passage, while others insist that the Hebrew word is better represented in its present form. The same word is translated sin in the book of Job (2:10) and several other passages; but 1:5, the writer says Job "offered burnt-offerings" as sin-offerings for his children; whether this was before or after the giving the law by Moses, commentators do not appear to be fully agreed. But the place of the sin-offering in the economy of Moses is what at present claims our special attention and on that point the text seems clear. And the shedding of blood, if it really had a place in the oblations and burnt-offerings, and this is doubted, it seems to have had no mystical or religious significations in the ante-Mosaic ceremonies, yet becomes a conspicuous part of the ritual in the hands of Moses, Aaron and succeeding Priests, after the Israelites had left Egypt.

It is true, Zebach is first spoken of in Gen 31:54, and there translated "sacrifice", literally slaughter, margin, killed beasts: it was in fact a feast given by Jacob in ratifying the covenant between himself and Laban, in the same spirit in which Laban (v.v. 51-52) had said "Behold this heap, behold this pillar" as witnesses between them. The word (Zebach) occurs in some other passages having the same meaning: e.g. 1 Sam 20:29 "our family hath a sacrifice" when A. Clarke says "Such sacrifices were undoubtedly festal ones; the beasts slain for the occasion were first offered to God, and their blood poured out before him: after which all that were bidden to the feast, ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honored." (Commentators) See Judg 21:19, 1 Sam 1:3-21.

But here we must make a digression from what might appear our regular course that we may consider this transaction between Laban and Jacob. It will be observed

specifically forbidden in the second commandment.

Again, some critics may be inclined to infer, after comparing the ritual of Moses, especially in regard to the duties and vestments of the Priests and the manner of offering the sacrifices with the corresponding persons and offices & ceremonies in the Egyptian ritual, be inclined to infer that the Hebrew Lawgiver was still under bondage to the Egyptians: that the singular, united, oneness of Jehovah was as well represented in the plural, separated persons of the Elohim; while others assume as there is a marked difference between the radical significations of the two words.

Thus we have in Gen 1. the first use of Genesis the word Elohim, of which A. Clarke says "The original word Elohim, God, is certainly the plural form of EL and has long been supposed by the most eminently learned and pious men, to imply a plurality of Persons in the Divine nature". The whole of Dr Clarke's note may be consulted to advantage, especially as he justifies himself in the supposition of this term, has been tremblingly attended".

With the same patriarchal feeling it may be allowable to call our attention to the singular form of the same word and in this we find the remarks of John Parkhurst of essential service: he says "It may be doubted whether Elok. in the singular be ever in the Hebrew as distinct from the Chaldee Scriptures used as a name for Jehovah the true God", but in the Chaldee portion the singular is more frequent - e.g. Ezra 5:1. "God of Israel"; 6:9, 10. "God of heaven" and some other passages. (Heb. Lex.)

Inquiring now why the Hebrew used the plural Name (which no doubt which I so lamentably complicated and added to by variations and amendments from will attempt to pronounce) solemnly and sincerely communicated to Moses in a thousand Jehovah

Lord
Elohim is but a multitude of other passages whose
Hebrew word is translated "the Lord". With this Holy name
on his lips Moses "spake unto the children of Israel" [illegible]
hearkened not" [illegible] and offered before Pharaoh [illegible] he refused to let
Jehovah not plainly
In the 1, 2, 3, 4th commandments the Deity of the Lord is maintained in unequivocal language. 2 quotations from Gen 3. 1077
And now after this long digression, we return to Leviticus
and find it is Jehovah who called unto Moses and directs
him to say unto the children of Israel If any man of you
bring an offering unto the Lord [illegible] This opinion he will
himself confirm. If his offering be of the flock [illegible] and
if the burnt sacrifice [illegible] Each of these passages indica-
ting a subjunctive sense which open the way for the
positive declaration of Jehovah already referred to, and
under these limitations directions are given as to the
manner in which the offerings or sacrifices should
be made. This sentiment is set forth
In Josh 24:14 we have a remarkable illustration of the
difference in the manner shown by the writer of that book
to the Elohim and to Jehovah: the Israelites were instructed
to "put away the Elohim" and "serve ye Jehovah". Now
it seems if the two names were considered identical in
other passages, in this two distinction is clear and em-
phatic. Again, Lev 11:44,45 I am the Lord your God. I am the Lord
that bringeth you out of the land of Egypt to be your God". These
expressions seem clearly to indicate the distinction between the
deliverance the Israelites had shown by the Elohim, which
they had expected to minister idolatry, and the proper worship due
to the same Divine Being by whom, under the new name Jehovah,
Moses was instructed to lead the people. But in effecting this transfer
of the conception to its original purity Moses appears to have chosen
a gradual method. offering [illegible] in peculiar connection to offer a sacrifice
[illegible] and things the people had been in the habit of
[illegible]

The Parrot and the Preacher

The following anecdote has been published in
an American schoolbook which is believed to be
substantially correct. A friend in England
who kept a parrot (which is no uncommon thing
with the well to do people there) had taken into
her house a poor girl [illegible] any little knowledge
of letters. This friend from benevolent mo-
tives undertook to teach the girl the rudiments
of the English language, but found she had a dull scholar
for a pupil: to urge the girl on her exercises the
teacher would occasionally say "Speak louder"
do not mutter, mutter, mutter." The parrot,
seemingly as apt to learn as the girl, heard so
frequently these exhortations adopted it as part
of its talk.

One day a minister paying family visits in the
neighborhood had a sitting in that Friend's
family, in their religious communications
he spoke in a low tone of voice, and the
parrot found it an opportunity to exercise his
gift also, and while the Friend was speak-
ing, very unceremoniously cried out "Speak
louder" Mutter, mutter, mutter." How the
company succeeded in preserving a serious
deportment under the circumstances we are
not informed, but the writer whose pen we
[illegible] remembers to have heard that incident related,
[illegible] in a public meeting
very near a minister who spoke in such an
unusually low tone, wanted to tell that he spoke
that not more than one per cent of his words
were distinctly heard by his [illegible] neighbor. This history was of course compelled to
learn from those who did hear for substance
of what they spoke of as an acceptable com-
munication. If ministers who depart in this manner
to the level of common conversation in a parlor, could

for one minute endure what some listeners are compelled to endure sometimes for half an hour — methinks by many he would be conceited not to contribute to "Leavings of Friends".

Editor of the Christian Worker

Respected Friends,

A well worn copy of your valuable paper has come into my hands after postponing its journey to Vermont. I have noticed several articles in the 4th number of your paper that "make it appear that I am to take what is left" seems to have an especial claim on the attention of every one desirous of extending the knowledge of the Gospel. I overheard, from memory the substance of a small conversation lately passed in this neighborhood and I trust to good effect — tho' the speaker is not to the manner born. It is lamentable to reflect on the necessity one who feels himself a friend to Jesus finds himself in to answer for just "Bread to Faith" as that ingredient generally enriches a loaf so it seems, perhaps it forms a part of the Gospel plan that, occasionally the strong and the weak should change places so as to succor each other in turn. In your list of contributors I do not recognize the name of any member of the Society of Friends being a member of that Society myself I confess my regret that no name of our writers has enlisted with you in your commendable work. A few years since the Editor of "Friends Review" indulged me with a little space in its columns, more recently I have met with the "Friend" and I see in some of the "Friends of Brazil" writings. I believe that the religious mission of the present time calls for the exertions of the doctrine "There is neither Jew nor Greek" there is neither Methodist nor Baptist neither Quaker nor Congregationalist for we

is all one if so be we are in Christ Jesus.
I am an old man and not likely to remain
much longer in this state of probation, and it
is consolation to witness in the Christian
at work" and in arousing slumbering
Evangelical Christians to recognize the
importance of Woman in the great work in
which they have engaged. The diminutive
Tabernacle is a noble monument of the liberality
of its Christians. It is in the power of real
Christians to abate its fame, and I trust your
paper will be an instrumental in that
direction. Perhaps you might suppose there are some
expressions in your paper that I am not fully prepared
to endorse, and those I suggest please underscore and send your
paper. I propose sending you a V.D. order shortly, and you
will please send me as many as this will pay for
"good words" and as many by the Quarter as
you can afford. I am scattering these with
expectation of getting a subscription for about
half

Yours &c
Merritt Caldwell

American Advocate Hilton. G. Thomas
D. Hayard D. Hayard E. Hayard J. McClintock Kellogg

Published in Ms. 1870

Editor's Table

The Gymnasium. For Guide's Review.

Every attentive observer knows something of the value put by teachers of schools — high or low — on the proper exercise of the whole body as an official means of keeping the thinking apparatus in order, and to supply the deficiency to which many scholars are subject, artificial means have been resorted to, to put the "boarder" in possession of the same advantages that fall to the lot of the "day-scholar," whose appetite and ability for study have been sharpened by the long walk in the freshness of the morning air, and one of the popular inventions employed for that purpose is the Gymnasium.

But, so accustomed have we been to associate the word with some exercise wholly secular that we may have lost sight of the religious use made of it, and its relatives by the early apostles, especially by Paul: and yet on comparing the exhortations of that enlightened teacher particularly his epistle to Timothy (1–4:7; 2–2:4 and 5) and to the Corinthians (1–9:24,26) we may discover indications of Paul's intention of illustrating the Christian warfare by representing it as being secular, not religious in the sense, to what carnal warfare was in a secular sense. and that this warfare to be successful must be conducted in accordance with the rule laid down for Timothy. "No man that warreth entangleth himself with the things of this life. "And if a man also strive for masteries, yet is he not crowned except he strive lawfully." And Paul's teaching on this subject seems equally clear when addressing the Hebrews he says. (12:11) "No chastening for the present seem to be joyous but grievous: nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

Now, we are told that there are two Greek words in the origi

language of the latter Testament that are suggestive on this point: paidion, and gumnos: paidar, from pais, a child, is rendered chastening in our common version, [illegible] in the same version of 2 Tim 2.21 make clean, and in Eph 6.4 nurture. And gumnazo, translated exercised above, is derived from gumnos, rendered naked fourteen times in our common version. Gumnos is the root of our English word Gymnasium, or rather the latter is the Anglicized Greek word Gumnasion, having changed only three letters in its transformation.

Among the definitions given by our lexicographers to exercised is pained; afflicted, rendered uneasy, and it would not be very surprizing if, where the first sense attached to exercised was affected, it should retain that sense to the preclusion, if not to the exclusion, of all others; but trained, disciplined, made skillful by use, are equally the true significations of the word. And admitting that we can with less difficulty discern the appropriate use of the word gumnazo when the apostle would urge his fellow disciples to strip off all useless forms and ceremonies, as those who contended in the ancient games near Corinth did their superfluous clothing, before they began to "run the race that was set before them".

Taking the word exercised in the sense of trained, as preferred by Dr A Clarke, and some others, and charitying in the sense of inclusion we gather no authority from this passage (Heb 12.11) to sit down and tollerably manage over the appearances, [illegible] amongst religious professors of any denomination, of something we may be inclined to denominate as "creaturely activity", but rather repair in the belief that there is more than one other "devout man that feareth God with all his house xx and prayeth to God always" beside Barbelous, beyond our borders and whose labors of love", if not precisely such as we feel called to exercise ourselves in, may, in the Divine economy, be just as much required as our own to fill up the measure of "work" to be done in the Lord's vineyard. And under this impression we can repair in the precincts of our Sabbath Schools, in which we can H.M.

[illegible] our best powders

[illegible] Rollins

[illegible] Hazard [illegible] Hazard [illegible] Hazard [illegible] Rollins

[illegible] suggestions [illegible] appeals [illegible] calling [illegible] others may be during Sabbaths by text and [illegible] pointed in our [illegible]

Some persons may enquire
~~What benefit has the Church of Christ has~~
1. What benefit has the Society
of Friends been to the Church of Christ?
In its earliest formation it gave the pre-
ference to "the light that maketh all things
manifest" (Eph 5-13) over any other light
B. Apo. p 132
2. It preferred the versions of Wiclif,
Tyndall, Cranmer and Rheims to
that of Geneva. (Bateman) and King James
in translating 2 Tim. 3:15.16.17. - viz "All
Scripture inspired of God is profitable"
3. They ~~did not~~ were opposed to the dis-
tinction between Clergy and Laity. but
left to the free gift of God to choose any
whom He seeth meet thereunto, whether
~~rich~~ or poor, servant or master, young
or old, yea, male or female" B.A. 320
They made a proper distinction between the
ordinances of the Lord and the decrees
or inventions of men. They left no record
of a "Select meeting", nor of nine doctrinal
questions as a test of soundness". Where

and the subject is laid before the monthly meeting which takes the place of the Bishop & sometimes the voice of one member decides whether the individual is or not recorded a Minister. This process is understood by intelligent men out of the Society as equivalent to theirs, and when a man shows his "minute" to the conductor of a RR train, he gets on some roads a reduction of fare - he passing as the Rev. In Manhattan we have had several "donation parties" to collect funds for some Friends preachers. In our meetings at the Ridge we have every Sabbath usually, Bible reading, singing hymns, a sermon from a Minister, prayer and recitation from the laity and occasionally the audience is requested to rise while the Minister vocally pronounces a Benediction the members and non-members sharing in the services

There is neither Jew nor Greek

TO for in by

The books carried by F.K. S.P.

. S. P.

Where in the N.T. do we find any authority for the establishing a "Yearly meeting" of churches within the church? Acts 15 gives the Christians at Antioch no such authority If that the Elders at Jerusalem required of them was contained in 32 words in one verse.

They took a firm stand against Intemperance, extravagance, Slavery and War

R. Barclay p. 238 recognizes the relationship of Jesus and his disciples as set forth by Matt. 12:49; Mark 3:33 "my brethren."

And we cannot overlook the records Jno. 20:17 "go to my brethren, and say to them, I ascend" &c says "I ask they were assembled the Sons of God Rom. 8:14 "For as many as were led by the Spirit of God."

The outward ceremony of ordination or laying on of hands unnecessary," &c or substitute?

Is not the action of the meeting of M.E very similar, if not the same in nature with the ordination of the Anglican church In the E church the Bishop questions the individual on certain points which he apprehends is needful concerning his religious convictions, then exercises his judgement concerning his fitness for the office of a clergyman. The Friends have their select Meeting of several persons appointing one to put the nine doctrinal questions them or her

Published in N.Y. 10th mo

Editors of Methodist Protestant Journal

Gentlemen!

By favor of a late Representative
Mr Kipp I have a copy of your paper of last
many articles in which I have read with
much interest:

First, the republication of the Reform article
on Rev. D. Bollard's for contributions of food
for the suffering French peasantry is opportune and let us hope it will be energetically
responded to by liberal contributions. From
English papers sent to me by English friends
I learn that the immediate wants are not so
much pressing as prompt supplies being sent to
succor the non-combatants in the neighborhood of Sedan. The particulars of some cases of
suffering are truly appalling. One paper very
handsomely opens "the liberality of the entire
United States" towards the sufferers by famine
in Ireland; and having had some personal acquaintance with one or more members of the committee
employed in the distribution of a portion of the
American bounty I have the fullest confidence in the integrity of that committee, also
of the committee appointed by the same religious
body to solicit funds for the French sufferers.
Impressed with the belief that the need of assistance is real and the ability of Americans
to contribute is also real (See President Grants
proclamation) for Thanksgiving) the undersigned
have commenced soliciting contributions for the above
purpose in the hope that while you are collecting dollars for
others may be during the coming winter and continuing

Published in N.Y. 10 mo

Editors Sylvan Freeman and Journal.

Gentlemen!

In your issue of the 20th Representative Mr Skiff I have a copy of your paper of the 12th many articles in which I have read with much interest:

First, the republication of the Tribune's article on Rev. D. Pullars Jos contributions & appeal for the suffering French peasantry &c &c Fortune and let us hope it will be energetically responded to by a liberal contributions. From English papers sent to me by English friends I learn that the immediate & active necessity & prompt efforts being used to succor the now-combatants in the neighborhood of Sedan: the particulars of some cases of suffering are truly appalling. The paper very handsomely opens "the liberality of the United States" towards the sufferers in Ireland; and having had some personal acquaintance with one or more members of the committee employed in the distribution of a portion of the American bounty I have the fullest confidence in the integrity of that committee, also of the committee appointed by the same citizens body to solicit funds for the French sufferers.

Impressed with the belief that the need & assistance is real and the ability & Americans to contribute is also real (see President Grants proclamation) & for Thanksgiving) & in which the news commenced soliciting contributions for the above purpose & manifest the hope that while you are collecting dollars for others others may be during the same day to act unitedly

having a reliable correspondent in London who sent annually sending money to me we have a ready channel through which our contributions will be passed: large sums may be sent by drafts on London obtainable at Banking Houses that have agents in London.

"Above all things, my brethren, swear not" (Jam. 5:12) Any one who has accepted the teaching of the Lord Jesus "swear not at all" (Matt. 5:34) can readily accept the injunction of James as consistent with the teaching of our Lord and is ill prepared to bear witness with approval any commentary that seems or appears to aim at explaining away the very life of that solemn injunction. Last Lord's Bible-class yesterday (9 mo) our lesson (not having Arnold's sermons) was one of Arnold's sermons for Trinity Sunday in the year 1 from James 5:11-12 presented this inconsistent teaching.

The compiler of [illegible] asks "How can you prove that it is lawful to take an oath for the sake of justice?" and refers us to "Christ once answered under oath", referring to Matt. 26:63,64, in which the high priest takes the oath and demands of Jesus an answer to his question — "Art thou the Christ, the Son of God?" And the answer given by our Lord is a simple affirmation without an oath: "Thou hast said". And it is remarkable that Mark in recording this transaction omits the oath (ch 14:61) "And Jesus said I am". (v 62) neither does Luke (22:66) make mention of any oath taken by either Jew or people

Thy statute have been [illegible] pilgrimage." [illegible] Psalms were to me [illegible] my songs in [illegible]

We need not dwell [illegible] The N.V. of this passage [illegible] plates — is considered [illegible] the literal or the [illegible] They hasten refer to [illegible] abhorrence of the [illegible] Foreign which [illegible] law which was [illegible] with which [illegible] is how does the [illegible] press any opinion

Every policeman [illegible] to take a step [illegible] a person in his [illegible] it was a pious [illegible] : — men who [illegible] the same Bible, [illegible] citizens expresses The [illegible] him a stranger, [illegible] of decision: Who [illegible] the Psalmist, under [illegible] have been my song [illegible] to make my calls me [illegible] journey by my floating [illegible] now look back with [illegible] when the Lord had [illegible] by which we might [illegible] failed on our part.

it [illegible] as dark: and [illegible] word. N. Vers [illegible] dark: and they [illegible] great V. [illegible] explaining the [illegible] etion must see [illegible] tation for term [illegible] we regard the [illegible] unfortunate [illegible] one sure will [illegible] explaining it [illegible] lesson has [illegible] suggestions [illegible] Rule Bible [illegible] visited Ps 5:10, [illegible] word, and Pp

[illegible] on the N.V. [illegible] of B. Clarke [illegible] he expect [illegible] the apple [illegible] seeing these [illegible] individual [illegible] 2 Pare pickman

"Talitha cumi" Mark 5:41

The above is said by Dr. Clarke to be a Syriac expression "the pure translation of which the Evangelist has given". See his note. "Damsel, I say unto thee arise".

It will assist us in determining the significations of the whole expression by remembering that it is said by the Lord - the damsel is not dead but sleepeth". Kathudo occurs 21 times in the N.T. in this and all the other instances it is translated sleep only its derivatives. There is also another word (hupnos) translated sleep, but with Kathudo we are now concerned let us bear in mind the connection between Cumi - arise and Kathudo - sleep = the awaking out of sleep. But as the Hebrew language is considered the more ancient, and the word Cumi is found in that Hebrew language it appears quite proper to search for its signification in the Old Original of the O.T. And we find it twice in the Book of Job e.g. "I know that my redeemer liveth and that he shall stand at the latter day upon the earth" (19:25) "Upon whom doth not his light arise" (25:3) In the Ps. it occurs more frequently "Arise O Lord". (3:7) "I will arise" (12:5). In these passages the Gr. anastacis is the equivalent of the word cumi in the Septuagint. Anastasis is found 42 times in the N.T. translated "Do they all consent again" "by any" (Ac 2:24) "that shall arise" (Ac 26:23) "their dead raised to life again" (Heb 11:35). In all the remaining passages it is translated resurrection. Anastasis denotes "to stand on one's feet again" (Lk 2:24) an awaking, a restoration.

Radical Women

For the Association

Lead us not into temptation but deliver us from evil

It is unquestionably the duty of every Christian — man or woman, to regard as impractical the wise teaching of the Lord Jesus contained in that memorable prayer of his including the words "and

Is there any important difference between the Scriptural signification of Servant and minister?

Archbishop French (on Bible Revision) introduces his remarks to "some real and important distinctions" effaced in the Authorized Version which are maintained by early translators, as in the parable of the marriage of the King's son (Matt. 22:1–14).

He says "the doulos who summon the bidden guests" (ver. 3rd), and the diakonoi who in the end expel the unworthy intruder (ver 13) should not have been confounded under the common name of "servants". A real and important distinction between the several actors in the parable is in this way obliterated." It seems as the Archbp. informs us, the doulai (in vers. 3–4), and the diakonoi (ver 13) translated servants alike in the A.V. while in the versions of Wiclif, Tyndale, Cranmer and Geneva the distinction is preserved i.e. doulai is translated servants, and diakonoi ministers. from which one might suppose there is all the difference Archbp. F. deems.

And the reader of Trench's Remains (p. 291), "Have had their attention called to the writings of Paul," as the only one of all the inspired penmen whose record seems to indicate any females engaging in the sacred service of the Gospel." At least one additional case may be cited in which there is an indication of this kind: e.g. by comparing the salutation the apostle uses when applied to the man Epaphras, (Col. 1) and that applied to the woman Phebe (Rom 16:1): — the man being called a minister and the woman a servant. And as the supposition that there is a difference between the two, Paul seems there to favor it in an indirect manner. But by taking a step back to the original we perceive that the distinction is due to the translators, and not to Paul, — the word, diakonos, being applied by the inspired penman to both persons. Again "but he that is greatest among you shall be your servant (diakonos) (Matt 23:11). "But whosoever would be

great among you, let him be your minister (diakonos) Matt. 20:26.
One passage might be quoted of like character, but the two last
allow the actual sufficient to have that the translators of
The Book of Matthew used the two words servant and minister
as the same in meaning. Teacher is a translation of a very different word.
If it were desirable to have the great variety, if not the
strict identity, of the significations of the word more clearly
we might return to the Lexicons, and find the diakonos to be
a compound word — dia, thoroughly, konis, coarse
earth dust — one who is dusty from running; one who
lays in the dust. The poet Homer uses the word
Il. 2, line 150; and Il. 11 line 87 and in some other places where
it is uniformly translated dust. A form of the word occurs
Matt. 10:14 and four other passages, in all of which it
is translated dust.

When Paul used the word fight, (athleo) He. 10:32,
and strive, (athleo) (2 Tim. 2:5) he is undoubtedly referring
to those who were contending in the Olympic games.
The athletes who were to contend, or "run the race
set before them" put off their clothing, then
rubbed with oil or ointment, and sprinkled with
dust; in this state they were diakonos — thoroughly
covered with dust. The Latins translated the word
diakonos by minister, and the English sometimes
transferred it to deacon, and at other times made
choice of the Latin phrase. (2 times put translated preacher
that being the word translating diakonos.

In the early history it seems that the Lord Jesus and
his immediate followers used the word minister as
neither above nor below, but equivalent to a sub-
missive and obedient servant. And if any theologians
writers have strained in later days to distil from it a signifi-
cation above that awarding to one, priveledges they have
denied to another class, it seems to, they must have had a
curse to some "other gospel." But better for every one who
professes to be a follower of him "who made himself of no reputation"
than learn of the teaching of Paul: "There are diversities of gifts but the same
spirit. Let there be no schism in the body, but that the members should have the same
care one for another."

H.M.

Written for the Herald of Peace.

"We desire any may be ready to say that the Herald of Peace is not our own paper, nor the Society's but that it is God's; directed by his wisdom, sustained by his blessing, and accomplishing his work."

Editors of the Herald of Peace, Dear Friends:

When I read the above extract from your Editorial of the 1st inst. I was at first somewhat startled and almost ready to query. How can any fallible man be warranted in taking up a position so much above the ordinary level of us poor fallible mortals? Have the days of Inspiration returned? Do men in this nineteenth century of the Christian Era really hold communion with God? Does the Great I am really condescend to visit and sanctify the inhabitants of this lower world in which the mandate of our Lord's heavenly and progress appears to reign: — abounds almost supremely?

But on reading those lines a second time, another query came to mind: What is religious life without that communion? What is a Christians belief without a belief in such a communion, such as Paul prays for as his benediction on the believers in Corinth: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." But the Editors do not claim that they have already attained to such a position beyond which there can be no advancement; they are expressing a prayer that should be familiar with every reader as well as every writer and especially with every Editor who conducts a religious newspaper and one that takes the elevated ground — "Devoted to the cause of Peace, and general religious improvement." There certainly ought to be nothing uncommon in this practice of prayer among the members of a Church that lay so much stress on the Spiritual nature of acceptable worship.

And how much more "like a city set on a hill," that cannot be hid", would the beloved Society of Friends have been at the present day, if its members had more generally

carried out the injunction of the apostle – "Pray without ceasing". Are there not many readers of the Herald that are compelled to acknowledge with blushing and confusion of face" that they have sorrowfully deficient in this christian duty? But, on the other hand, how comforting is the belief that there are also many others amongst its readers that have the hearer so humble, yet clear – unequivocal testimony of the consolations to be derived from fervently seeking after communion in prayer with Him whose tender mercies are over all his works.

Turning our attention again to the Editors and regarding them as seriously engaged to do their part, and then to ourselves, the Readers, and ask, Are we willing to do our part: – not only of paying each $1.50 for a copy, but also in holding ourselves ready, as each may at times apprehend himself to contribute from the store house of his religious experience or observation something that may help to illustrate the great and important work of conversion, and that growth in grace and saving knowledge of the Lord, with which every living member of the Church of Christ is more or less familiar; and without which religion must be an illusion. Oh, what a "record" some of us would be compelled to exhibit of our doubts and fears and half-hearted belief, of our meanness to make a "clean breast" to ourselves, if not to each other. If we would honestly turn over the leaves of our past life, and make a faithful statement of every sin which we had indulged the enemy to triumph over us from time and of our earnest effort on our part to go to the Lord for protection! – How fearfully long that "confession" would be.

And now, if we are all humbly praying that our Heavenly Father may direct all our ways, the Editors, the Contributors and Readers may be enabled to labor unitedly for the edification of the body. Let us pray, not to labor, not to time, but that the Lord of the harvest may be with us.

H. M.

Apollos at Ephesus and Corinth.

Acts contains the name of Apollos born at Alexandria an eloquent man, and mighty in the Scriptures came to Ephesus. This man was instructed in the way of the Lord; and being fervent in spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John." Acts 18:24.

In this the birthplace and religious character of Apollos is clearly set forth.

In Luke 11:2 is the direct testimony that John the Baptist had disciples. Matthew says (3:1,4) "In those days came John the Baptist, preaching in the wilderness of Judea, and his raiment was camel's hair." Mark introduces him as an austere man both in language and manner of living. Luke (1:80) also says of him "he was in the desert till the day of his shewing unto Israel."

Now it is quite reasonable to suppose that if the leader of a sect spent much of his time in the desert, there also would be found many of his disciples. It is not probable that either the Pharisees or Sadducees made their disciples. He had denounced them as a generation of vipers (Matt 3:7). But there was another group to seek - the Essenes who in their general character, manner of living and in making their home in the desert resembled John the Baptist and his followers.

The Essenes are not mentioned by name in the Scriptures, for some reason consider they were included in the term Pharisees as referred to in Luke 1-80 and some other places. Both the historians Josephus of Jerusalem and Philo of Alexandria give full accounts of them. (Robert Bardey Apologetics p. 45) quotes Philo as a reliable authority on the Essenes under the

And that none of the Essenes would make merchandise of women.

name of Therapeutae - or Healers of those who were spiritually sick made their way with many thousands of other Jews to Alexandria. Alexandria had become an independent city and noted for its learning in the time that Apollos was an inhabitant of it and there were according to Philo, nearly one million of Jews in Egypt at the same time. Two hundred and fifty years before that time the Old Testament Scriptures had been translated into Greek for the use of the schools in Alexandria. The learned men, both Jews and Greeks studied and taught in those schools and attempts were made to unite the Hebrew with the Greek philosophy, and so far succeeded as to recognize in the Logos a Divine nature and personality.

From Apollos, Jew, from the Alex-

Alexandrian schools – might in the Scriptures, commenced speaking and teaching on religious matters we might expect he would find in the Alexandrian schools according to the Hebrew doctrine, including the element of John's Baptism imposed into it by the Therapeutics or Essenes.

The Baptism of John was not of his invention – it was a form to which he personally believed and doubtless formed an essential part of the new religion to those who considered the coming of Christ as the accomplishment of Hebrew expectations and the teachings of Jesus the perfection of Judaism.

Aquilla and Priscilla were quick to perceive something in Apollos' teaching that did not harmonize with their views of the new religion and as faithful servants took him and expounded to him the way of God more perfectly.

Apollos was born at Alexandria and educated where the Greek Philosophy was more studied.

Aquila was born in Pontus (Acts 18:2) a province of Syria on the coast of the Black Sea, very distant from Alexandria, geographically and probably clear of the Greek Philosophy. Some of the Jews of Pontus were at Jerusalem on the day of Pentecost. (Acts 2:9) Thirty years later Peter addressed his first epistle to the "strangers scattered throughout" that region including Pontus, and exhorts the Elders of the flock (5:1,2) indicating the existence of a branch of the Church of Jesus established there.

Aquila had been living in Rome

from which city he was obliged to flee at the command of Claudius. It was at Corinth that Paul found Aquila and Priscilla, and it seems that the preaching of Paul was instrumental in [illegible] completing the [illegible] After Paul had stayed at Corinth a good while he brought Aquila and Priscilla with him to Ephesus. So it appears that the [illegible] of these two devout Jews could be no other than the conversion of Paul.

Paul left Aquila and Priscilla at Ephesus (18:19). and shortly after Apollos arrived there; then Apollos passed on to Corinth and Paul returned from Jerusalem to Ephesus and found that [illegible] the Ephesians had been baptized unto John's baptism. At this time Apollos was at Corinth, and

the result of his preaching there is intimated in Paul's Epistle to the Corinthians (1:12) in which he reproves them for allowing "contentions" to exist among them and choosing different leaders for themselves one of which has chosen Apollos. [illegible]

All of these things indicate a difference in religious sentiment in the minds of the Christians at Corinth, if not at Ephesus: but we are not yet discovered the exact nature of that difference yet some idea may be formed of it by observing the sense assigned to the word Logos: this Greek word occurs 39 times in the synoptic gospels, in every case with the sense of a word spoken, a command, communication, doctrine; in no case is it translated the Word, as John, the Evangelist, does in the 1st 14 verses of

the 1st chap. of his Gospel. The same word occurs 210 times in the remainder of John's Gospel, in the Epistles and Revelations: and of all these the only instances of its being translated Word, giving it a personal signification, are in the writings of John - viz in 1 Ep. 1:1; 5:7; and Rev. 19:13. (the 1 Ep. 5:7 is rejected as an interpolation) Amid many conflicting views of writers it seems most reasonable to believe that John wrote his Gospel & Epistles at Ephesus, and as the Rev. 1:9 speaks of Patmos as the place where the visions occurred it is therefore probable that it and other writings were done there. Now supposing the teachings of Apollos after being so fully examined as to Acts 18:24-28 had run into a theology which John could not countenance he might look for some such expression of his views as we find in his writings. Thus the Gospel Logos seems to have been taken & used by

If we carry this inquiry into the Old Testament we find the Greek word Logos to correspond with the equivalent of the Heb. דבר Deber as in Ps. 147:15. "He sendeth out his word." Again 1 Sam. 3:7, 21 "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." 21 "The Lord revealed himself to Samuel in Shiloh by the word of the Lord". Here the Hebrew idea of the word of God is depicted and it appears to have been accepted by all the evangelists except John. Matthew records the use that Christ puts the word Logos to when after concluding that memorable sermon in 5 & 6 chaps. he says "Whosoever heareth these Logoi sayings of mine" (7:24, 26, 28). Now there is nothing in these passages that conveys the idea of

personality in the Lord Jesus and the word "Logos" which in these and many other passages is translated sayings; and there is great probability that where ever the Gospel was received by a channel North of the Mediterranean sea, or rather free from Alexandrian misinterpretation there the same sense of the word Logos that Jesus & Paul ascribed to it was accepted. And if so accepted at Ephesus we can comprehend the unprejudiced by Aquila and Priscilla at the Alexandrian version of the Gospel introduced by Apollos.

The first time that the expression "The word of the Lord" occurs is Gen 15:1. There appears nothing in the text to warrant our in considering this word a person; the same Heb. word debar is translated word in Psa 2:13. hereto

evidently the word of a man is intended; the same may be said of Judah addressing Joseph Gen 44:18.

John uses the word Logos 40 times in his Gospel 33 times it is translated saying or "word" & 7 months In his Epistle 7 times and once only translated Words. In a few passages in the Old Testament Ps. 33:6, 11; Ps 119:105; 39 Jer. 23:29, there appear some clearness of an attempt to find the word an independent existence; and in some cases the Wisdom of God is spoken of in like manner; but it is Person of God throughout the New Testament that is the chosen appellation applied to Jesus Christ, and in John 1:34; 3:18 and 13 other cases; and as Paul frequently uses the same terms we can perceive the probability of Aquila & Priscilla having accepted it as the Ephesian

John after speaking of the work of Christ in the power of the Holy Ghost and to the ~~Son~~ effect

[illegible] and unprepared to receive what might appear to him an Alexandrian term and of doubtful signification, and better suited to be left in the orthodox language, coming as it did more directly from Jerusalem — Son of God as bringing themselves and all believers into a closer relationship with the one God the Father Almighty

John's Baptism of water. Matt 3:11
Christ's Baptism of Holy Ghost " "
Holy Ghost not in James or Revelations
" " ~~Later~~ sometimes by John
" " 21 in synoptics 42 — Acts 1:5 — Paul 2 Peter
Son of God 2 John 5. 20 5 — 1 Peter
Son " 15 John 5 7 8

Mutter Ecclesiastes Alford 614

Alford 13

Some of the Jews ~~were at~~ Pentecost ~~the day of Pentecost~~ were assembled there on the day of Pentecost (Acts 2) and might have heard Peter "lifting up his voice" and expounding to that mixed multitude the Gospel of Jesus Christ. But they probably ~~not~~ did not hear the sermon of Peter, ~~as~~ they merely ~~heard~~ saw the wonderful effect of the word ~~of God~~ upon the hearers and ~~in~~ in neither of them does he appear to attach any personality to the object of his discourse: in the first instance he says (22) "Ye men of Israel, hear these words: Jesus of Nazareth a man approved of God &c" 2 v 40. And in the many other words "did he testify and exhort" 2 v 40. "Then they that gladly received his word were baptized". In his 1 Epis 1:23 he says "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and

which liveth for ever" v 23 But the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you". In this passage Dr Clarke's notes are appropriate. he says λογος ζωσα θεου = by the doctrine of the living God which remaineth for ever. And quoting Macknight on it he says "But the Gospel, called by the prophet the word of the Lord, shall be preached unto all the world, as to it." in v. 4. And Peter speaking of Christ v. 4 says "And chief Shepherd". And this view of Peter's theology agrees with the testimony of Matthew 16:16 "when we find that in answer to the question Jesus had put to them "Whom say ye that I am?" Simon Peter answered and said "Thou art the Christ, the son of the living God". And Jesus answered and said unto him "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven".

Here we have Peter defining his own position and convictions, his religious faith, and more than that the confirmation of them, as heaven bore by Jesus himself, and yet in neither in Peter's declaration of sentiments nor in the confirmation thereof by Jesus do we find the expressions that agree with that implied by John in the opening verses of his Gospel. The doctrine which Jesus taught and which was required of his disciples to accept was the supremacy of the Father, the Sonship of Christ and the Brotherhood of those disciples, and we can hold no Christian mind to oppose to that doctrine. And

we can have no doubt that this was the doctrine disseminated by Peter in Pontus and expounded by Aquila & Priscilla, and confirmed by Paul when he came to those at Corinth. With this connection on their honest and simple heart we may readily perceive how unprofound arguments to exercise the learned discourses of Apollos, tinctured as they doubtless were with the Platonic and Philonian doctrine of the "Logos" Word.

Here we have the decision of the council at Jerusalem in which Paul and Barnabas were heard (v 12)

17

To return to the Gospel of John: on which Robinson says "In John 1:1,14, the word Logos is used in a manner altogether peculiar, to express that which the writer believed Who divine in the character of Jesus, and united with his human nature. But why the apostle was led to employ for this purpose the word Logos in preference to any other, has never been satisfactorily shown, nor have we the means of determining with certainty." Yet Dr. Robinson in his Gospel he uses the word Logos forty times; in the sense of sayings - seventeen times; of a word of speech. 10 times; as a personified being four times; In the latter sense he commences his Gospel and immediately he begins to use it in the sense of a word spoken by the mouth or pen; only he then takes the word Logos (Whyos) using it 38 times,

17 times as the sense of sonship of any many; Son of man 12 times; Son of God 11 times; the Son 8 times concluding the 20th chapter with the emphatic words. "But these things have been written, that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in his name." Matthew (3:16, 17) records a heavenly attestation of the Divine sonship of Jesus; Mark and Luke (3:22) do the same: in each of these records we find — not the "word" but the Son of God. Is the expression used on that solemn occasion.

As to Paul's position with regard to the Alexandrian version of the Gospel we may gather something from his 1st Epistle to the Corinthians 1:22 where he says. "For the Jews ask a sign, and the Greeks demand a system of philosophy; but we proclaim a Messiah crucified, to the Jews a stumbling-block, and to the Greeks a folly; but to the called themselves, whether they be Jews or Greeks, Christ the power of God, and the wisdom of God." And it will be borne in mind that these expressions of the apostle are addressed to the Corinthians after Apollos had been preaching at Corinth and used in connection with his refutation of the controversies and the persecutions by those under the name of Christians existing in that city.

Under the testimony of so many witnesses, what other conclusion can we come to than this: that to John uses the word Logos in the same sense given to it at Alexandria: just often enough to show

(continued)

of philoso-
Messiah
tumbling-
of Sally
Jesus, & that
Christ
the wisdom
the Lord
expression
essed to
Pallas
Corinth
idents
strenuous
der the
ing in
so many
solution
with that
ages in
Roman
& Rebecca

On intellectual and religious improvement.

In this day, so conspicuous for freedom of thought and the expression of thought – in this day of printing presses and telegraphs, no man of common understanding is at a loss to appreciate the value of intellectual improvement, especially when that is combined with religious improvement. Both mankind and the United States are, in some respects, about even capable of the benefits to be derived from intellectual improvement. North America now dotted over with school-houses and meeting-houses instead of the red-man's wigwam are monuments of the change that has been wrought on this continent which is the result of intellectual & religious improvement, and the capacious [illegible] pockets of such houses [illegible]

nature put upon such improvements by the more
stable people.

If we turn our eyes southward and westward we take
cognizance of Mexico and despise her intel-
ligence with the United States we shall be led to see
the exact difference between the conditions of the two
countries. Mexico had been a colony of Spain
for nearly one hundred years before the Pilgrims
first set foot on the site of the present New York.
The climate of Mexico is said to be much more
mild and the soil equally productive as the
United States, yet after a race of two hundred and
fifty years have the figures foot up?
Mexico shows a population of near eight millions
while the United States has a population nearly four
times as great and wealth even greater
in proportion. And we say Whence this difference?

If we were to make a similar comparison between
Mexico and the Canadas the difference would be
still against Mexico — we might search that
country in vain for any edifice a monument
of successful skill and labor as is represented
in the Victorian bridge. Although the mother
country may have paid the whole expence
of its erection it stands a bright star on
the Anglo-Saxon flag.

The answer to the question whence this dif-
ference between the conditions of these nations
may be found in the answer to the given by
Queen Victoria to an Earl the precocious when that
prince enquired of her the secret of England's
greatness — the Queen answered while holding
in a Bible and saying "my people read this
book."

Bible, some one may say, they have the Bible in more or less as well as in Canada. Yes truly, they have it to a limited extent. Ten thousand of the inhabitants including four thousand monks will suppose we can safely believe, have the Bible but that the people have the privilege of reading it, far from the contrary is denied by Catholic priests in most Catholic countries we have yet to learn. Three hundred years ago the Catholics were able to enforce by the penalty of death in England upon each of the people as read the Bible, even perhaps at one time at Boverley, Leicester, many others in other parts of England simply for having the Bible in their possession. I hope that circumstance will illustrate the ~~intolerant~~ as well as ~~ignorance~~ ignorance of the people, who were deprived of the

of that invaluable treasure. And we are grounded by a circumstance that occurred ~~at Champlain~~ in the State of New York, in 1842 that the Catholic power is still opposed to the people's having the Bible the circumstance I allude to is the burning of Bibles at Champlain by order of Catholic priests we shall say I am not so uncharitable as to suppose that all Catholics are similarly grounded. I am acquainted with some of that persuasion who do read the Bible, and their values as Christians as well as their own comfort is increased by that practice. Some of my hearers could point to other cases that would illustrate the superior advantages enjoyed by minds educated under Bible influence, over those that had been shut out from that privilege, including the mental culture connected therewith.

And this brings me to the point I had in view at the commencement of my remarks. To the consideration of the means placed at the disposal of many persons even in moderate circumstances.

I apprehend there are many in this Church who place Bible reading and the several studies connected with it among the chief means of intellectual and moral advancement, and I count myself among the number who so regard it.

But there appear to me to be only one class of Bible readers that can reasonably expect to reap the full advantage of such reading. Bible readers may be divided into three principal classes. First there are they who read the Bible with the secret if not the avowed design of proving it to be true, magnifying its apparent contradictions, and thus depreciating the whole as a cunningly devised fable. And they have their reward but not a desirable one. There is another class that read the Bible under the full impression that every word within the lids of the Bible was inspired, written by inspired men, and who of them think of the translators regard these as scarcely less inspired than the original writers; this class regard any attempt to bring the intellect to bear upon the Bible as the first step towards infidelity. But there is a third class, and I hope it is growing larger every day, it consists of men and women who read the Bible under the impression that the human understanding, or the intellect is just as truly the gift of God as any other of his gifts, and like other gifts may be used or cultivated for good or evil purposes. They believe that the Bible was originally written by God inspired men of intellect — was transmitted by men of intellect, and intended as a means of instruction to men of intellect, and that it will bear

the province of intellectual grace.

Such is the nature of the human mind that there is constant danger of running into extremes — from the artificial circle of unbelief into the opposite extreme of superstition. The calm and sober and rational temperate zone is hard for tame for the restless spirits. But as the temperate zone of theology has produced the great majority of great men, so does the temperate zone of religion. So do we expect to find in the temperate zone of religious enquiry the greatest amount of religious knowledge. Neither shall we believe that the Scriptures also give countenance to this doctrine. The Apostle Paul says (2 Tim 3:16) "I speak this by permission and not of command" — he did not believe. It was he said of God made known to him what he was, but his own mind prompted him to speak thus.

You will agree with me in speaking of the Bible as the Holy Scriptures — or a Book set apart for the service of God. As prophecy came not in old time by the will of man: but holy men spake moved by the Holy Spirit. So did the same holy men write under the same influence.

But precious as we may esteem the Bible we must remember there was a time when English speaking people were without the Bible, or in that tongue a language they understood. And here the question becomes pertinent: — How came we by this Bible? What was its antecedents? In what religious, social, political condition of England had it its birth? What influences determined its primitive character and form? To what modifying agencies has it been subjected in the progress of its history? These and kindred

questions are now in the present awakened state of public interest on the subject of Bible translations are called up more than ever by intelligent and thoughtful persons who have not the time nor the means for studying out answers for themselves: we are therefore under the necessity of accepting such answers as the modern ones may give us.

We are interested in the history of the United States and of George Washington: we read the history of that distinguished man and witness the results of his labors; can not we read the history of men who have been engaged in religious labors with equal zeal — or rather with greater interest, seeing have much more value religious knowledge and religious principles than those that are merely political

Beside these few enemies to Bible reading by the common people who aimed at the total refusal of the Book from that class there were others of scarcely less importance on account of their better acquaintance with the languages in which the Bible had come down to them. I mean such translators and translations as embraced the opportunities that were continually offering to them to omit certain passages that did not agree with their belief or to introduce their language that suited them better instances will be given. The translators had the same opportunities for giving their own belief in the place of the belief of the Prophet or Evangelist or Apostle whose writings were in process of being translated

When the inhabitants of Britain first became known the Romans from Type they used little perswasion to the natives of the Sandwich Islands. It was fully negated by Romans as was that it is questionable not probable that the Islanders were personally acquainted with the tongue of their Italian rulers. While the Latin language generally spoken in many parts of the continent of Europe, in the island of Britain it could not stand to guard against the old Gallic or the Anglo-Saxons.

At length the darkness begins to break, and dark idolatrous Britain is supplanted by comparatively enlightened England. About the fourth century Christianity was introduced into England by Augustine; the Bible then in general use was the Latin Version and during four hundred years the Christians of England had no Bible in their own language. They were wholly dependant on the Priests for their knowledge of Bible-history or Bible-doctrine until the venerable Bede, near the close of the 7th century translated the gospel of John into Anglo-Saxon.

That was a great day for England and England's Protestantism, but it was a greater day when John Wicliffe exercising the idea of giving his countrymen the whole Bible in the common tongues, and this he accomplished hundred years after Bede that is in

Logos is a Greek word having the significations of Word - in John, applied to Christ - seven times - In Gospel
word or speech - by Paul 96. - times
" or Sayings - by other writers about 200 - "

Foremost among the various & religious improvements must be reckoned sound &

Among the various means of intellectual improvement placed by the Supreme Being at the disposal of the human family, the power of communicating ideas - of conveying them from one individual to another, seems to stand amongst the most important. That "it is not good for man to be alone" is a truth engraven by the Supreme Being upon the tablet of humanity - it is written as indelible character upon the spirit of every member of the human family - the power resulting from communicating ideas seems co-existent with the soul & conducive to happiness. If any one doubts the correctness of this sentiment let him test it by a comparison between the condition of an individual who has free access to his fellows and another cut off from all intercourse.

Admitting then that man is an intellectual being, and that much of his happiness depends upon intellectual intercourse, how important it is that that intercourse be properly regulated, and that the signs used by one to express the idea should be readily comprehended by the one for whom it is intended should receive it. To enable us to communicate our thoughts, two important media are placed at our disposal - the atmosphere we breath around us and the light that makes things visible - the motion of air produces sound, & the motion of light produces vision.

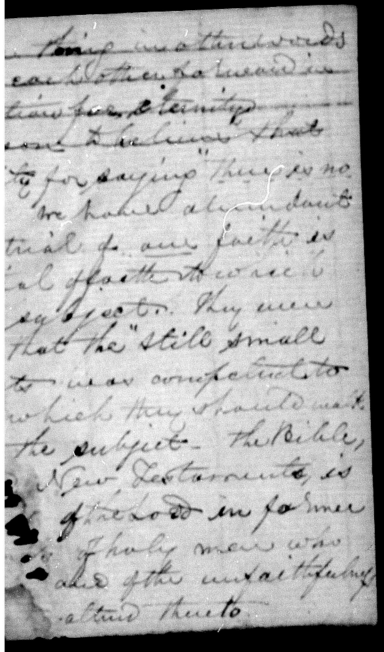
Arrangement and appropriate application of these media is at the foundation of intellectual improvement so certainly as physical effects follow the application of physical causes; so likewise does it require advancement depend upon a right application of the means employed

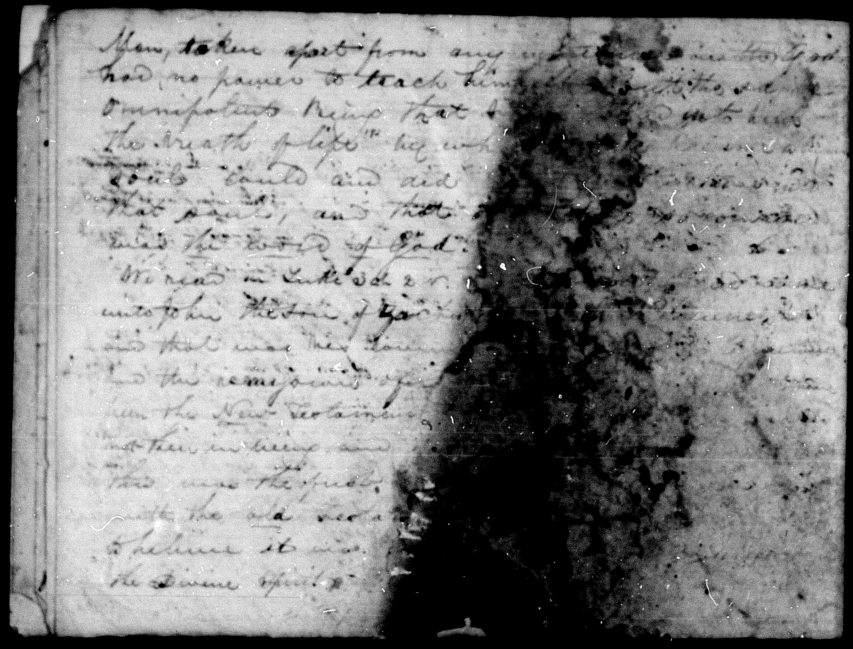
at our disposal.

As in advance in religious knowledge we become deeply impressed with the connection that the means of religious advancement are intermingled with the motives to use them — deepened in the conviction too that to choose the good and reject the evil will require all the wisdom and application that we can command.

The great God who has created us has given us a better for wiser purposes, and for equally wise purposes has made our happiness to depend upon the proper regulation of these appetites. The conflict between these appetites on the one hand and right principles on the other, constitutes the warfare in which every living Christian feels his engaged and feeling the intimate connection which exists and believing that [illegible] ascendancy in a [illegible] manner [illegible]

[illegible] and [illegible] [illegible] [illegible]





Copy of letter to H. N. Taplin. Pre Vic M. F. S. 62

Moncton N.B. July 4th 1880

H. N. Taplin Esqr. Fredericton

Sir— Enclosed please find five dollars ($5.00) in reply to your P. card of 4 × 4 and payment of assessment due Oct 20. 1880. 4-97

My cash-book has a memorandum

1879 Oct 24 P. H. B. Williams Agt 4. 63

for Bill on note, Policy & Survey 4-63

Now, your P. card statement Assessment due Oct 2. 1880 4-97

making nine dollars 00 in 1 years. This seems a large per centage for one year, but presuming you are managing your affairs discretely I remit 5— the surplus 3 cts will pay postage of receipt.

Respectfully yours Mary Miles per H.M.

Dr Wilson Upham

brave "certain lewd fellows of the baser sort" spent much of their time, and this gave the name Agnes to the street.

My interpreter gave me no reason to look for the physician here, so we slowly walked along to the end of the street and pointing to a homely looking building a few yards back from the common thoroughfare, said, you will find the physician that will help you, if you place confidence in him, as there is nothing in his appearance that is in the least attractive.

My interpreter informed me that he had been in poor health and low spirited, had studied law and philosophy but found little help there but had found this Physician a real helper.

He said I asked the name of the Physician was Rephaim. Rephaim I asked— is not this an Hebrew name? Yes— he replied, and he is of Hebrew descent, but is now a thorough Christian, and you need not need be the least afraid to give him a full account of your condition

[1] Acts 17:5 [2] Ps 55:2,3

Notes from Meeting — continued —

Visit this information I went boldly to the door of this capacious but unpretending mansion and found on the door a plate of yellow metal and on it engraved

Ho over, the assurance amen and under it

"Knock and it shall be opened unto you"

Apollos at Ephesus — Logos

A entamper named Apollos, born at Alexandria: an learned eloquent man, came to Ephesus; and he was mighty in the scriptures [& read τὰς γραφὰς] This man had been instructed knowing only the baptism of John — but when Priscilla and Aquila heard him they took him to them, and expounded unto him the way of God more perfectly" (cf. 18-24-26)

After this "Apollos" powerfully confuted the Jews and that publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that while Apollos was at Corinth. Paul — came to Ephesus and found certain disciples

We have no assurance that yet we may infer that Apollos or some other Jew had baptized them in the name of John.

Then that Paul in his Ep. to the Cor. — avoids them (praying) I am of Paul, and I of Apollos and I of Cephas and I of Christ

Is Christ divided?

Upon reading the above it seems that errors into which Apollos had drifted into were fully corrected by A & P.

Why not be persuaded?

by H. M.

"Create in me a clean heart, O God: and renew a right spirit within me." (Ps 51-10)

This quotation from Ps 51-10, is the text chosen by an earnest Christian when he is pleading with his fellow professors inviting them to examine faithfully their position before other believers especially as it regards the injunction of the apostle Paul Eph 4-1-3

The printed Epistle issued by the London yearly Meeting of Friends 1821, endorses the injunction of the apostle, probably in view of the signs of dissension and variance before it had burst into a flame among fellow professors in America.

"One of the blessed effects of aspiring after holiness of life" a member of the Society of Friends in England coming to Pennsylvania about that time says "I was introduced into an unhappy condition."

Fifty years after the separation seeing no disposition to forgive or be reconciled on either between the parties Joseph Bancroft of Wilmington Del. publishes his Persuasive to Unity: several copies of which came into my hands, some I placed in the hands of Ministers of the Gospel requesting them to give the book an impartial inspection and point out any unsound doctrine they might discover in it: from not one of the readers have I received intimation of unsoundness although some passages more difficult to understand

I have found nothing in it that conflicts with the language of the Preface — "In the love &c — I ask Why not?

The 4th vol. in 12th 6 mo 1880 — when I was first directed my attention to the

Bible Study Helps continued -

Upon the Revised Version of the N.T. containing so many corrections of errs translations &c of the A.V. we might hope that the demands of Bible readers would be fully met: but the call for Bible "Helps" still being made leads one to a different conclusion: the ordinary reader of the Bible have found Bible Helps of great value in the Englishman's Hebrew & Chaldaic Concordance of the O.T. and the "Greek Concordance of the N.T. Wilson's In the latter the Gr. word Logos occurs more than 200 times, translated by 25 English words including doctrine, preaching, reason, saying, speech, word, Word used by John 65 times, translated 7 times Word and 62 times - saying, and words

Matthew 52 times - never Word
Mark 24 " "
Luke 32 " "
Acts 64 " "
[illegible] 85
[illegible] 13
[illegible] 5
[illegible]
Compare p 1 - 1 with v 45

Moses in Egypt that Moses had the opportunity of learning "all the Wisdom of the Egyptians" (Acts 7:22) & was at that time, the most intelligent and best instructed people in the universe. It was in the Lord's power that Moses was instructed "God spake all these words [unto Moses] saying I am the Lord thy God Thou shalt have no other Gods before me. Ex 20:2-3 N.K.Com.

How can we illustrate invisible things?

As a question which spontaneously sprung up when an Infant asked "Did you ever see God?

Some years ago when Mrs. Hannah J. Smith her companion Rebecca G. were on a religious visit to their friends and others in the State of Vermont, the evening being near to them it did not seem proper they go to Manchester without some one as conductor and it fell to the writer's lot to occupy that post going from Manchester to Richmond by horse-conveyance and thence by R.R. to Ferrisburgh. Putting up at an hotel, and finding the evening there among an unusual number of visitors, it being the sitting of the Legislature Assembly of Vt, some of the visitors came hastily into the room and Mrs S. having arrived with her, a perilous question ready said to the writer Does Thee love God? - God! said the writer with much warmth Know there is a God. Does thee know there is a God. Did you ever see him? Mrs S asked Did Thee ever have a pain in thy side? Yes' answered warmer - Did Thee see it? Certainly, No. Where then? - I felt it with much emphasis and hardly left the room a thing any but the conversation ended.

Some time after I was making an illustration & the question came to mind How can we illustrate invisible things? Remembering that Jesus on one occasion had been made useful in illustrating spiritual truths, it seemed possible it might be carried out in this. Procuring a piece of board 8 x 6 in surface board with hole near the centre into which glued a pillar 8 inches long, another piece of board 3½ x 3 in in size 2 inches & a half x 1½ from centre to centre, this platform slides on the pillar and beside the magnet, another on the basement and under the magnet a small steel spring glass, place a drawing needle point on the steel, holding parallell with the pillar, by the magnet down to within ½ inch of needle so it will sustain the needle upright in its position the power that moves needle is from above but is invisible

The Hebrew Bible

A writer in J. S. J. acceptably calls our attention to certain passages in the Revised Version of the New Testament which depict erroneous translations found in the A.V. and this reminds one of what is said by Thomas Hodgkin in the London Rd. including his introductory paragraph "It is a somewhat dangerous matter for any one - yet as one of the great mass of English speaking people - the "grand jury" - each of us may simply give his verdict, to be taken for just as much or as little as it is worth."

J.S.J. also repeats the words of the editor of the Christian "We hope that those who are now engaged in the revision of the O.T. will give us the text just as it was written, and without the unwarranted variations introduced or sanctioned by the servants of King James."

The Hebrew text is understood. Doubtless, every Bible reader who desires to understand what he reads would rejoice if the learned men employed in this work could say "We have found that long lost treasure a faithful and true copy of the text just as it was written." But some can entertain, as they express it, will be burdened with doubt concerning the probability of such a discovery. A manuscript may be discovered bearing marks of great antiquity - but who has the rule - the test of authenticity? Are we sure that the canon is faultless? The fact is - as it is - a fine scholarly remains that the best Hebrew scholars are divided concerning the value of the Massoretic points - as used by learned Rabbis of Hebrews in the days or within centuries of the Christian era. If a manuscript is produced bearing marks of great antiquity - yet if the Massoretic points be well disputed by the anti-punctists - at least as an extant document, notwithstanding its other merits; on the other hand if it is without points the learned Rabbis will interpret it according to their rule.

It is generally admitted the Hebrew writings were much changed in the form of many of its letters even before the time of Ezra: during the seventy years of Babylonish captivity. The mass of Jews had lost their knowledge of the Hebrew tongue, when they returned to Jerusalem and were called together to hear the book of the Law of Moses. "Ezra the scribe stood upon a pulpit of wood" to read in the book, in the Law of God distinctly, and gave sense, and caused them to understand the reading." (Nehemiah 8 ch. & 8). The people lost their knowledge of the Hebrew and had adopted the Chaldee language.

But on consulting the Hebrew Bible we find a still more important change in the some parts of the Hebrew language: down to the time of the Babylonish captivity Hebrew writers made use of the plural form of Elohim. translated God in hundreds of passages: Ezra and Daniel the plural Elim is dropt, and the singular Eloah is used translated God in nearly one hundred passages.

Moreover in the N.T. where Jesus the words of the Messiah on the cross. Eli. Eli it is the singular - or the plural termination is omitted.

Dec 27th - A.C. Lucas

Bible Lesson Helps

1 Cor 1-2:1

In the epistles to the Corinthians the apostle Paul we find him saying "Knowledge [gnosis] puffeth up but charity edifieth", "the love of Christ passeth knowledge" [gnosis] (Eph 3:19). To Timothy he says "O Timothy keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of the knowledge (gnosis) which is falsely so called; which some professing have erred concerning the faith". (1 Tim 6:20).

To the Corinthians he says "For Christ sent me not to baptize, but to preach the gospel: not in wisdom [gr sophia] of words [gr sophia logou] less the cross of Christ should be made void" (1:17). "For the word [logos] of the cross is to them that are perishing foolishness: but unto us which are being saved it is the power of God. For it is written 'I will destroy the wisdom [sophian] of the wise [sophon] and the prudence of the prudent will I reject'. And I, brethren, when I came to you came not with excellency of speech [logos] or of wisdom [sophia] ... And my speech [logos] and my preaching were not in persuasive words [logos] of wisdom [sophia] but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom [sophia] of men, but the power of God" (2:4). To me grace was given according to the measure of Christ's gift. Wherefore saith he 'When he ascended up on high he led captivity captive, and gave gifts unto men'. To one is given through the Spirit the word [logos] of wisdom [sophia] and to another the word [logos] of knowledge [gnosis] according to the same Spirit (Acts 10:25) "For the earth is the Lords and the fulness thereof"

Simon the Canaanite and Simon called Zelotes

By comparing the two passages in the New Test. in which these names occur one is apt to be led to infer that two persons are designated: if the common reader should be perplexed, he need not be surprised, as so good a scholar as Dean Trench encountered the same difficulty: as he says "Simon the Canaanite". I have often asked myself in perplexity what our Translators meant by this "Canaanite" and gives an explanation in his book on Bible Revision" published 1858, which does not conflict with Adam Clarke in his note on Matt X-4 ie "This word is not put here to signify a particular people, as it is elsewhere used in the Sacred Writings; but it is formed from the Hebrew קנא Kana, which signifies zealous [translated Num 25:11, 13] literally translated in gr zelotes, or the zelous, probably from his great fervency in preaching the Gospel of his Master." And in his note on Luke 6:15 adds- "It is very probable, that this name was first given to certain persons

Bible Lesson [illegible] In Egypt 3:2 verse ... Alex. (as Alford on Matt 4) ... that [illegible] Alexandria in which Apollos was born, and established schools in which the learned Jews met the learned Greeks and endeavored to establish Gnosticism which a late Professor of Oxford "attributed primarily to the writings of Plato, as studied at Alexandria". In this city Jews were allowed many privileges and vast numbers of them settled there with whom a constant intercourse was maintained by the people of Palestine" [Kitto] Through their channels this Gr [illegible] might have found its way

that something more than a mere profession of religion is required of every true Christian — also that the present movement in favor of Peace and Arbitration gives them a grand opportunity for showing how far their life agrees with their professions — As a proof that many of the people who are not in membership with the friends are willing to listen to our simple pleading — Yearly meeting has appointed for the Spring of 1882 a committee to circulate petitions to Congress in favor of Arbitration within the limits of the U.S. and procured nearly five hundred signatures to the same. To Congress in favor of Arbitration & the Congress were not ministers of the Gospel

If we in the narrow limits of these seven mountain could do this how much more could be done by earnest workers where the population is more dense and the facilities much greater?

Believing also that where true Christian principles are in dominion there is not much ground for Satanic walls to stand on

...ing against ... if are ...
...there in many places are found millions of pebbles ...
going this rounding process: no great effort of the ...
is required to come to this conclusion: occasionally
we find a water-worn boulder consisting of frag-
ments of smaller boulders cemented together by
the material worn off by rolling on the sea-shore
such rocks whether in place, or as boulders are
named "conglomerate" by Lyell and other Geologists.

When we endeavor to trace the history of these
conglomerate boulders we are led back to that
era named in Gen 1:1 [Hebrew] translated "beginning"
that is "the beginning of time". At which time
when "the earth was without form and void" both the
translators employed by King James made use of
the Hebrew word [Hebrew] = substance. It would have
read "In the beginning God created the substance
of the heavens and the substance of the earth"
according to Rheinis translation.

When changes in the earths crust might have been
doubtless any great to prepare it for the habit-
ation of man. These conglomerate boulders
we may regard as witnesses of that great trans-
formation, reminding us of the infinite Power
Wisdom and Goodness of the Divine Being whom
we worship.

Without condemning the scholar who has chosen the
classics for his field of labor, the naturalist may
engage himself while he is endeavoring to penetrate
the mysteries of Nature: to the latter the pebbles
of the road, the stones in the wall be ready for his
classes instructive promising brilliant lessons
to those who are willing to learn, to aid him
in his research many inexpensive publications
are within his reach, probably none more appro-
priate than Town Geology by Charles Kingsley.
The soil of the field has obtained the attention of
of Agricultural publications

From the Report of ... we quote again: "In the northpart
of Monkton several specimens of conglomerate ... obtained, of indescrib-
able but very beautiful varieties of conglomerate, including
calcareous sandrock, a specimen of which lies before me
although the colors are not very bright the red siliceous
sand distributed through the calcareous cement holding
small waterworn boulders of limestone obtained from the foot of a
cliff nearly 1000 feet above sea level.

Below this an ancient seabeach of rounded and con-
glomerate boulders made up in parts of fragments
of other boulders which carry us back to another
period when the earth was under going the wonder-
ful transformation fitting it for the habitation of man
in this cliff boulders are found containing fos-
sil shells which assure us that animals of a
much lower type than man, had homes suited to
their nature on this globe long before man could dwell
upon it

With these testimonies before us we are not sur-
prised on reading Dr Hitchcocks statement in part
supported by the fossil fish from Mt Lebanon
lying on my table. corresponding with Gen 1-20, 21
before me lies a specimen from Mt Lebanon containing parts of a fossil
fish which renders his statement the more emphatic. all according
to Gen 1-20-21

How or by what standard are we to determine the value of preaching?

The article on "Preaching" in the C.W. of the 3rd inst. are may cheerfully accept as worthy of our serious attention and prompts us to search for the true standard by which we may safely determine the value of that gift. The definition given by Rend Hights will Doubtless be accepted as conclusive by many earnestly desire to see the Truth and nothing but the Truth established among men; and yet they are reminded that there is another class of preachers who are almost silently in life and conversation preaching the same precious Truth.

A reader of the C.W. may without great difficulty find men and women who have for many years been earnestly concerned to have their lives agree with their Christian profession they have no "gift" of preparing on paper or memory a sermon that will be admired by a thousand "having itching ears": it has fallen to the lot of some of these almost-silent workers to mourn over the career of a neighbor who is spending his precious time and energies on money-making or pleasurable pursuits bordering on if not clenched strongly with immorality and disregard of religion.

But now a change takes place — earnest men and women visit the neighborhood — some gifted Moody or Moorehouse hold a series of meetings in which the gospel is preached in Spirit and in power — they are made welcome by those almost-silent workers — many who were dead in trespasses and sins are awakened — converted — and accepted as church-members: in a few months some of these come forward with gilt-edged Bibles under their arms and preach freely in attempting to illustrate some passage of Scripture that has been "sealed" for years under the prayerful notice of these mute workers: that is not all — some of these who have been mourning over these once benighted men become the objects of pity of these new converts — men who five years ago, were confessedly regarded as religion as a fable are now put forward as favored Ministers of the Gospel" — this may be the Lords doing it is certainly wonderful in our eyes

Stanley Pumphrey.

He, "being dead yet speaketh" may be truly said of him: — his pamphlet on "Friends Missions" — his private letters to individuals — his sermons and lectures retained in the memory of many — all these — are witnesses: and the question is revived — Are we prepared to carry into practice the sound doctrine and good advice and example he gave? The testimony of "Friends' Review" concerning S. P. will doubtless be accepted by many if not by all who read it especially by those who privately conversed with him viz "he had over borne himself with humility with a love that never failed; with cheerful trust and courage; with sympathy for all, especially for all under the name of Friends"

How easy it is to drift into the belief that we are the light of the world — A city that is set on a hill (which cannot be hid"

5th mo 12

The vision of Homo

My name is Homo. I have lived eighty five years in Hermes: and I have travelled some and met with many people, some of whom appeared to be enjoying their allotment and others earnestly in search of something better.

One day after walking a long way I came to the city of Cebes, and on looking around I saw a board at the corner of the street on it, in large letters was the word ευαγγελιον, while I was musing on what was before me a an intelligent looking man was passing by and I asked of the meaning of the word; Oh he replied I perceive by your language that you are a Greek. Englishe. ευαγγελιον is a greek word, it signifies Broad-way: sure enough I said to myself this is the Broad way.

I then told my interpreter that I was in poor health- was weary and faint from want of food. And asked him where I could find a friend who would have compassion upon me. Yes, he replied if you will walk with me I will introduce you to the very friend you are in search of, his house is at the end of a long street, I fear you are not able to walk so far, but I replied the hope of finding such a friend will make me feel stronger. And we turned the corner, and on looking before me, the street did seem to have no end. The name of the street Agonias, was greek to me, but my interpreter translated it. On each side were booksellers shops well filled with books in many languages: here and there a sign-board of a learned man. as A.M. or LL.D. or D.D. and we came to sumptuous square, on one side was the Agora. the market place. on the other, temples, theaters, courts of justice, here my interpreter informed me, the philosophers met and taught

Bible discrepancies

In the weekly journal of the [illegible] published in [illegible] was [illegible] with [illegible] so well to the writer of [illegible] according to my [illegible] the [illegible] all may be divided into at least three classes as seem to contain every [illegible] in the Bible, [illegible] [illegible] under the [illegible] Covenant of the Lord as under the new dispensation of the Gospel — as equally applicable now to the present generation as they were to the generations of Adam, Noah, Moses. [illegible] class of Bible readers I would kindly also to call down upon the heads of those that depart from these "discrepancies" that are written in the book of Revelation [illegible] the second class read the Bible [illegible] and [illegible] the "discrepancies" [illegible] and [illegible] and [illegible] and now rejecting what they either [illegible] because it [illegible] [illegible] [illegible]

Mailed to KSD-10-mo 23-77

and while some ~~brethren~~ claim professors say that there is no more possibility of bringing those diverging branches together, than uniting oil and water, others are laboring for unity and accordance with the declaration of Jesus

---

Christian Union — For F & P

As two publications each designed to promote such a desirable result, have been ~~scattered~~ gratuitously circulated, the query naturally arises in the Reader's mind Why is it needful that any special effort should be made to bring together into one flock men and women who profess an interest in Christ and desire to see the wider spreading of true Christianity? If the Christianity which they are actuated by is "the truth as it is in Jesus," "pure, undefiled religion" is there the least room to lay the first stone on which the true Christian can commence to build? ~~anything less than~~ one undivided Church? Every order of the New Testament must be acquainted with the ~~ignorance~~ of the Corinthians, also Paul's rebuke "Some who would say I am of Paul: I am of Apollos I am of Cephas" ~~divided~~

~~Remember~~ of the Society of Friends will, of course, ~~mend~~ the deplorable divisions or ~~secessions~~ that have taken place within it, and the efforts made to draw the line between the different branches of the Society with such clearness that there shall be no mistake to be made in finding the true Friends: and the question arises What has caused it? This is in great measure answered by the late beloved R. L. Murray when he says "The aggressiveness of the religious denomination which we ~~professed~~ represent, when Joel's gathered Church destiny ~~has~~ has been unparalled since the pentecostal days; but then the energy of the "Holy Ghost life" was lost, and the period of formalism began, there was inaugurated the decadence in our Church". And this was written not by one ~~pronounced~~ denounced by an acknowledged minister also clerk of the Y. M. of Ky.

And these divisions within our own borders must appear the more remarkable in the eyes of observers from without as we all know with more or less reference to the omission of the Holy Scriptures in their

[illegible] the fact that from the [illegible] of our Society [illegible] bear [illegible] against [illegible] of Christianity and [illegible] wars and fightings"; moreover [illegible] advocated very earnestly the adoption [illegible] instead of war as the better means of [illegible] between nations. And we very nearly [illegible] speaking people have, by their acceptance [illegible] in the Alabama case, done a notable act [illegible] method.

And this leads to the question: If arbitration between nations is worthy of such warm support, why should we, who claim to be the true representatives of Fox and his associates, be the last to adopt arbitration between or settling the difficulties between the several branches of the Society of Friends. We must see that, whatever influence for good that we, as a divided body may exert, that influence would be greatly accelerated if we were a united body.

What, then, keeps us in this divided condition? Let us refer to the declaration of Jesus — "One is your master even Christ and all ye are brethren"; is there anything in that declaration that sanctions Shipness — distrust, bitterness the members of his flock? Does he not teach one "branch" of his "vine" to say to another — stand by thyself come not near me. for I am holier than thou?

The Pool Bethesda

The wonderful cure wrought by the Lord Jesus on the impotent man who had an infirmity thirty and eight years, has given a notoriety to the Pool which is called in the Hebrew tongue Bethesda, whatever cures may have been effected through the instrumentality of the waters at other times, in healing impurities of the body, to decide on the locality of the pool, the nature of the cures and the cause of its being troubled, has exercised the research of many religious minds in ancient as well as in present generations. Our part may legitimately claim our attention without troubling ourselves about the sceptic and scoffer who make no pretense of religion.

It seems to require no greater conciseness upon the subject, that astonishing cures were wrought on people and infirmities through the instrumentality of the waters of Bethesda, than we believe have been produced by the waters of Tunbridge wells in England or Saratoga and Ballston in America. But it is found that many, who are ready to see the wisdom, power and goodness of God when he seems to depart from his own method of dispensing his blessings on the children of men, that are slow to recognize those attributes when displayed in accordance with that method; many who can see no miracle performed when the sun rises in the east and its revolving on its axis enabling day and night the sun with unerring regularity traverses it's appointed place and the East and West in the least in accordance with the divine appointment, but when it appears to vary from this cause the wonder of the phenomenon is raised and here the magnitude of the work [illegible] recognized noticed and a miracle recognized.

"Bethesda", a word in the hebrew tongue

No religious mind will call in question the power of the mighty creator to perform miracles - when they witness a display of that power in the upward creation, miracle, and one of a stupendous kind; but when the mind pauses in the contemplation of the abnormal act when the mind pauses in the contemplation of the abnormal act when the mind pauses in the contemplation of the abnormal act

How oft in cultured men "seeking a sign from heaven" those Pharisees were not satisfied with the display of eternal power and goodness in sending his son into the world, but they require he should the more that he should work some of the works of creation or they could not believe on him

The Pool Bethesda

The wonderful cure wrought by the Lord Jesus on the man who had an infirmity thirty and eight years, has given a notoriety to the Pool which is called in the Hebrew tongue Bethesda, whatever cures may have been effected through the instrumentality of the waters at other times, making pretense to the healing virtue of the Pool, the nature of the malady and the cause of its being troubled, has exercised the research of many learned minds in the past as well as the present generations. This fact may legitimately claim our attention without troubling our selves about the creeds and forms of those who make no pretense of religion.

It seems to require no greater exercise of faith to believe that astonishing cures were wrought on feeble and infirm men through the instrumentality of the waters of Bethesda than we unhesitatingly believe have been produced by the mineral of Tunbridge wells in England or Saratoga in America. But it is found that many, who are ready to see the wisdom, power and goodness of God when he seems to depart from his own method of dispensing his blessings to the children of men, that are slow to recognize these attributes when displayed in accordance with that method; many who can see no miracle performed when this fair earth revolving on its axis producing day and night the sun rises in the east and sets in the west in accordance with the divine appointment; but when it appears to vary from this cause the wonder of the pharisees was excited and how the magnitude of the work was recognized noticed and a miracle recognized.

"Bethesda", a word in the Hebrew tongue

No religious mind will call in question the power of the Almighty creator to perform miracles - they recognize a display of that power in the upholding operation and one of a stupendous kind; while a miracle, in the more minor degree as compared with the abnormal [illegible] Just when the blind poor walked the streets of Jerusalem he must [illegible] How once in countless men "seeking a sign from heaven" those Pharisees were not satisfied with the display of divine power and goodness in sending his son into the world but they required he should enable to undo some of the works of creation or they could not believe in him

FIRST DAY SCHOOL QUERIES.

1. Name of your Preparative Meeting?

ANSWER Pitts

2. What number of First Day Schools and of Bible Classes within the limits of your Preparative Meeting?

ANSWER None

3. What number of Scholars enrolled?

ANSWER

4. What is the average attendance?

ANSWER

5. What number of these are members?

ANSWER

6. What number of Teachers are engaged in your school?

ANSWER

7. How many of the members of your Preparative Meeting teach in the First Day Schools conducted by other societies?

ANSWER

8. Has your School a Library attached to it, and if so, how many volumes?

ANSWER

9. What portion of the year do you maintain your school?

ANSWER

10. Have you noticed any improvement in the moral or spiritual condition of the children under your care?

ANSWER Yes, Decidedly

NOTE.—The foregoing queries are forwarded to your School by _____ a member of the Executive Committee of "The First Day School Association of Friends of New York Yearly Meeting," to whom the replies should be immediately returned.

It is also desired that each School should make a report to the Conference, distinct from the above queries, of such interesting matter connected with its own operations as may prove instructive and encouraging to the members of the Association.

FIRST DAY SCHOOL QUERIES.

e of your Preparative Meeting?

Pepp

number of First Day Schools and of Bible Classes within the limits of your e Meeting?

Non

number of Scholars enrolled?

is the average attendance?

number of these are members?

number of Teachers are engaged in your school?

any of the members of your Preparative Meeting teach in the First Day Schools acted by other societies?

ur School a Library attached to it, and if so, how many volumes?

ortion of the year do you maintain your school?

ou noticed any improvement in the moral or spiritual condition of the children your care?

Yes Ma'am

e foregoing queries are forwarded to your School by

a member of the Executive Committee of "The First Day School f Friends of New York Yearly Meeting," to whom the replies should be imme- ed.

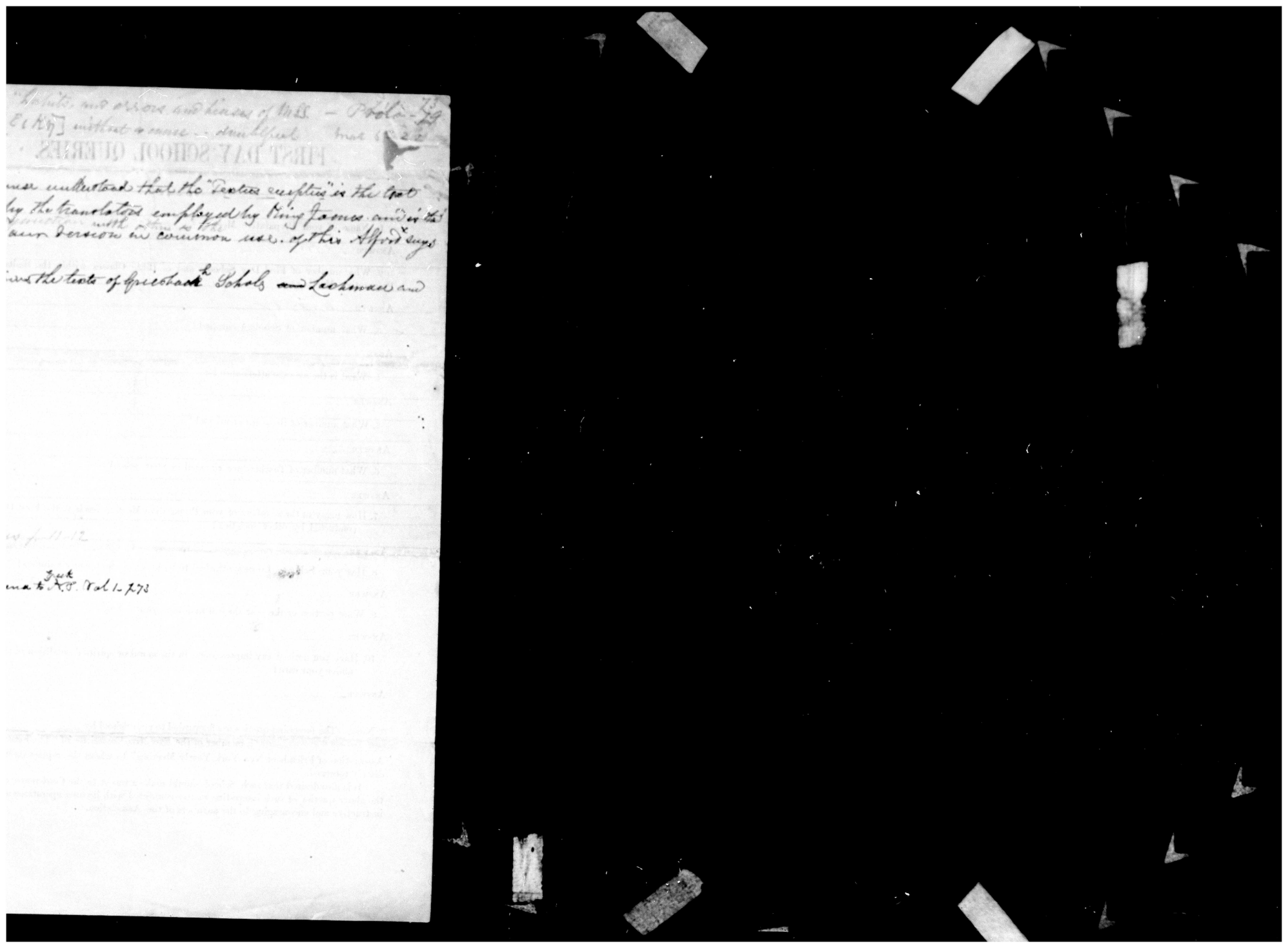
desired that each School should make a report to the Conference, distinct from ries, of such interesting matter connected with its own operations as may prove d encouraging to the members of the Association.

It is of course understood that the "Receptus textus" is the text received by the translators employed by King James and is the basis of our Version in common use. of this Alford says

he also receives the texts of Griesbach Scholz and Lachmann and others

by Tregelles p. 11-12

Prolegomena to N.T. Vol I. 273



"We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of scripture is of any private interpretation" 2Pet 1, 19, 20.

Peter takes up the other companionship unprofitable for the purpose - but some interpretations have confirmed the dragging of the holy scriptures into Chaldees and nerves occasionally makes such a denseness of sentence as very much to impair its clearness, and opens a door for discussion that has not at all times terminated agreeably: perhaps the above passage may be cited as an example.

But after reading with proper attention over the subject, the whole chapter, especially the three preceding, and the two succeeding verses we may be enabled to gather more completely the sentiment conveyed by it. It seems very clear that the apostle was intending to say nothing that should diminish in the least degree the authority, minds of those he was addressing, the divine authority which the Lord Jesus Christ possessed over them; very contrary to that, the apostle was speaking to them of a time which he foresaw would come, perhaps not till after he had "put off" his tabernacle when the day should dawn and the day star should arise in their hearts with the same lustre that it had in his heart; and he assures them (v21) that the prophecy came not in ole time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost" and assures them that those prophecy was made more sure" or confirmed by what he had witnessed in the mount. He invites them to look forward with faith to that more perfect "day" in which they might realize to themselves what that "word of prophecy" led them to hope for and exhorts that while they, still living in the (comparatively) "dark place" of imperfect spiritual vision, he would them to take heed" to the prophesy of Scripture

This seems

It seems equally clear

Other men not alone in placing a high value on the holy Scriptures which were extant at that time:-
The apostle Paul, in his 2d Epistle to Timothy (3:16) reminds him of the value of the holy scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus." Neither are we to understand that Paul was unsettled in his estimate of those writings by what he says to the Corinthians (2 3, 3:6) "and such confidence is of God, who hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life".
Both these apostles speak of a growth in grace and knowledge of the truth as the privilege of the believer. Peter exhorts us to grow in the knowledge of our Lord and Saviour Jesus Christ. Paul in speaking to the Romans (5:6) says but now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter". Again he says (1 Cor 13:11) "when I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." And Peter in concluding his epistle, notwithstanding the high value he had put on the same word of prophecy" exhorted those he addressed to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." To him be glory both now and forever. Amen"

And now if we have a right estimate of the teaching of these apostles we are admonished by them never to attach undue value to the latter as of itself to induce us to rest in a mistical knowledge of the scriptures, as though in them we had the ultimatum of our hopes; nor to suppose ourselves so far advanced in religious life as to forget the old, we received, & how less advanced, since "the day" has really dawned on us, and the "day star" has really risen in our hearts. Whatever intimations we may have received from the written word of the apostles & the heavenly messengers in olden time, we are now favored by the glory and recital of the living word, and still accept of the privilege exhorted to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." To him be glory both now and forever. Amen"

"It is a hard saying who can hear it" Matt 6:60
One of the most difficult lessons the Jews have been required to learn was prophesied of when Paul said to them "We have found him of whom Moses in the law and the prophets did write - Jesus of Nazareth - son of Joseph come and see."
Both the Jews and Samaritans were at this time cherishing a lively expectation of the coming of a Messiah, but they stumbled over the manner of his coming and therefore with the exception of a very few they did not receive him in that capacity. But those that did so receive him in accordance with their Jewish faith, and became his personal companions occasionally betrayed a feeling that was at variance with some of the traditions that had been grafted on to that faith, even after they had openly acknowledged him as their long expected Redeemer. They were trusting that it had been he which should redeem Israel" from Roman or Syrian dominations: Some of them had strong hopes of him more especially the real nature of his kingdom - the union of the divine and human natures in himself her authority over them as their spiritual ruler, and the communion that must subsist between them and him, also between them united and the Father. Hence they said "this is a hard saying who can hear it"?
The disciples of Jesus had acknowledged him as their "a teacher come from God" but the difficulty attendant on that acknowledgement was not comprehended at once nor even by one of the lessons: this of itself came in conflict with their new lessons: it was no easy lesson to learn how Jesus could do all that was requisite for them in their redeemer and at the same time be the savior of the Samaritans and Gentiles. Jesus could break down the middle wall of partition between Jew & Gentile & reconcile both unto God in one body by the cross, but how could he do this? Jesus was not of the inhabitants of Palestine and adjoining countries at the time we have under notice, and in view of the attempts made by the Scribes and Pharisees to make the Jewish church and the philosophers and schools beyond its pale, to satisfy the craving of the mind, and think such as were hungering and thirsting after knowledge that would satisfy their souls - such clung to the interpreters and expounders of "the Law that came by Moses" and mostly with

the instructions the Scribes and Pharisees could give them what must have been their esteem for such a disparagement of both and interpreters were the exponents? Whatever veneration that honest enquirer might have entertained for the theory of Gadahaas of Hillel upon the perusal of Hebrew writings, it may be may not assume some of them, it must be disputable when they inferred that the legitimate fruit of that theory was therein in those Pharisees. That seeker must have felt that however abundant the "bread" intended for the "children", there were no "crumbs that fell from the masters table" for them.

It will be borne in mind that Judea, a Roman province, adjoining Syrea (which included the Roman district of Judea) was assigned to the command of Cestius about fifty years before the coming of Christ. It is not probable that the Romans Pharisees were deeply versed in Hebrew writings so dutifully ignorant of their own, especially such as those of Moses. How little can form some idea of the short, serious Gentile enquirers would have been on comparing the "traditions" interspersed with the Law with such as the following, quoted by Rollin "That we ought above all things be convinced that there is a supreme Being, who presides over all the events of the world, and disposes everything as sovereign lord and absolute: that to him mankind are indebted for all the good they enjoy: that he penetrates into and is conscious of whatever passes in the most secret recesses of our hearts: that he treats the just and the impious according to their respective merits: that the true means of acquiring his favor, and being pleasing in his sight, is not by employing vain rites and ceremonies in the worship that is paid to him, but by practicing him with a heart pure and blameless, and by adorning him with an unfeigned profound veneration." (Rollin)

A opinion as the enquirer also had not found in the principles of divine good entirely suited to the cravings of his nature would hardly be satisfied with the teaching of the Scribes and Pharisees without substantiating the accusation against our Lord brought against those teachers "woe unto you - hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves".

On General Meetings of Friends in America.

When the attention of Friends in this neighborhood (Farmington 2. M. & Ill. Y. M.) was called to the proposition of Farmington 2. M. and endorsed by the New York Yearly Meeting viz. "A concern was felt before this Meeting for a more general diffusion of a knowledge of the principles of the Christian religion as held by the Society of Friends, and a return to the earnestness and zeal of Friends, in the early periods of our history, in gathering souls to Christ and the spreading prevailed, that the appointment of some public general Meetings in different parts of the Yearly meeting, and under the care & direction of Quarterly Meetings within the same limits co-operation of the Yearly meeting, might be useful to contribute to this end. &c" and whereupon a committee appointed to visit Quarterly Meetings (being most the two) members of New York Yearly Meeting, and several who were not) to which committee attended by invitation a full expression of concurrence was made, and were satisfied in some that the Society of Friends should adopt this method of exhibiting its position before the world and especially to a class of Christians. And Friends in Vermont & about 12 seems safe to say are unanimous in favor of such a Meeting being held within the limits perhaps in the summer of 1872. And in the interim we have the opportunity of studying the whole subject more deliberately, having before us several Reports of the Meeting held at Farmington

On General Meetings of Friends in America.

When the attention of Friends in this neighborhood (Scarborough 2. M. of Ill. Y. M.) was called to the proposition of Farmington 2. M. and endorsed by the New York Yearly Meeting viz. "A concern was spread before this Meeting for a more general diffusion of knowledge of the principles of the Christian religion as held by the Society of Friends, and a return to the earnestness and zeal of Friends, in the early periods of our history, in gathering souls to Christ. And the feeling prevailed, that the appointment of some public general Meetings, in different parts of this Yearly meeting, and under the care & direction of Quarterly Meetings within the limits and co-operation of the Yearly Meeting, might be favorable to contribute to this end. xxx" and whereupon a committee appointed to correspond with the several meetings (two) members of New York Yearly Meeting, and several who were not of the committee attended by invitation a full discussion of concurrence was made, and many reminded some that the Society of Friends should adopt this method of opening its doctrines before the world and especially to a people whom Christians. And Friends in Vermont (a small party although we seem safe to say) are, in anticipation of such a Meeting being held within the State (perhaps in the Summer of 1872). And in the interim we have the opportunity to study the whole subject more deliberately, having before us several Reports of the Meeting held at Farmington

my having a seat in that meeting: something in my mind seemed to say No. I feared I should not be able to observe their rules, and the subject was dropped. two years after that N.C.M. renewed the proposal, but I felt still unprepared for the change and the subject was again laid aside by him. Months passed away and another member of that meeting, without consulting me, laid the subject before that meeting, it was not fully approved and consequently was laid aside: a year or more passed and the subject was again revived, all but one approved but that one who had appeared very friendly to the act of meeting would not consent to my enjoying the same privileges with him. I was not consulted, nor was I soliciting "promotion". I had a desire to engage in a little work among the back settlements in this County. I might say I regarded it a religious duty. I informed the Monthly M. of what I had in view but was not allowed to enter upon it as I was not an acknowledged minister. I might go into more particulars, but refrain it is enough to say that during more than thirty years I have been in an undesirable position - anxious to do the little work that I apprehended was required of me and as friends in it by more than one minister & Elder on the one hand and on the other opposed by one who has never given me the least intimation of the reason of his opposition.

How can any one, who has a grain of common sense in his head, feel that the society is in fellowship with his most serious convictions?

he was nominally here I could never get from him a clear explanation of his letter, neither could he ever disprove the charges he had brought against me; and in this unsettled condition he left Vermont with his wife and children. J. T. H. had previously visited this Ann. Mty. and seeing how much room for improvement there was amongst us, I have no doubt he felt it his duty to come and labor amongst us, and we received him in the same spirit; he settled at Lincoln among the mountains (perhaps then more there in 1872). Since his removal, I asked a Friend from there if they did not feel a loss in J. T. H.'s leaving them? I was surprised with his answer — "If Jesse had staid another year our meeting would have gone down"! I mentioned this to a fellow "Minister" of his, his reply was "It does seem remarkable that that meeting has shown more life since his removal" — words to that effect. So far as I know the feelings of Friends were (perhaps with one exception) generally in his favor and at first his labors were acceptable, but latterly — he being the only man "Minister" in that meeting he occupied so much of the time in meeting that others had scanty opportunities to bear their testimonies. And we all know that when a preacher keeps on talking after he has delivered his message he does not add to the edification — possibly his communications were too lengthy.

Soon after my reception into the Society I was impressed with the belief that if I remained faithful to my convictions the Lord would entrust me with a talent that I should occupy in his vineyard. I cannot say that I was faithful in all cases, yet the Lord did entrust me, so some of my most intimate friends seemed to think; among them was the late Nathan C. Haas. In the winter of 1860-61 I went, as companion, with him through the 2. meetings east of the Hudson, in several meetings I felt I ought to cast in my "mite", and my communications appeared to be approved. Some months after our return, N. C. H. asked me if I would consent to his proposing to the meeting of M. & E.

Clement of Rome. (to the Christian Worker.

"I intreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are written in the book of life." (Phil. 4:3)

In the above passage we have the apostle Paul's estimate of the standing of Clement in one of the earliest branches of the Church of Christ: — This is he, whom Paul calls his fellow laborer, whose name is in the book of life. He long survived Paul and Peter, and was no doubt a blessing to the Roman Church, over which he presided nine years. [This was more than 100 years before "the simplicity of the gospel was corrupted, pompous rites and ceremonies were introduced, worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world." Encyc. Rel. Knowledge]. His epistle, to the Corinthians, was read in many primitive churches, and was admired exceedingly by the ancients. It has a simplicity and a plainness, not easily relished by a systematic modern; but there belongs to it, also, a wonderful depth of holiness and wisdom. From the testimony of Clement it appears that St. Paul's two epistles had been abundantly useful; and that he had reason to rejoice in the confidence which he reposed in the sincerity of profession which prevailed in many of them, notwithstanding these evils. The account which he gives of their good situation, may justly be considered as the proper fruit of apostolical admonitions.

"It is pleasing to find that this numerous Church, of whom our Saviour spoke so long ago as declared he had much people in that city, towards the close of the first century, was still alive in the faith, hope, and charity of the Gospel, free in a great measure from the evils, which had cost St. Paul so much care and grief, and preserving the vigor of true Christianity. But history must be faithful; and their decline is described

in Clement's epistle. Pride and a schismatical spirit, which have since troubled so many churches, and which were evils particularly [illegible] reproved this agreeable picture." (Church History, Religious Pract. Country of the Early Galileans.)

"The epistle of Clement contains 28 chapters, a part only of which we shall here notice: Let us, therefore, humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: and let us do as it is written. For thus saith the Holy Spirit: Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth glory in the Lord, to seek him, and do judgement and justice. Above all, remembering the words of the Lord Jesus, which he spake concerning equity and long-suffering, saying: Be ye merciful, and ye shall obtain mercy, forgive, and it shall be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kind to others, so shall ye be kind to you; with what measure ye mete, with the same shall it be measured to you again. By this command, and by these rules, let us establish ourselves, that so we may always walk obediently to his holy words; being humble-minded: for so says the Holy Scripture, To whom shall I look, even upon him who is poor and of a contrite spirit, and that trembles at my word?"

Those could be quoted from this Apocryphal epistle showing how Clement and Paul could work together as fellow-laborers in spreading the gospel in its simplicity among Gentiles and Jews; and the question is suggested What rule was regarded by those men who undertook to draw the line between the canonical and the Apocryphal scriptures? There are [illegible] passages in the apocryphal Old and New Testaments which are objectionable, yet not more so than the conduct of Old daughters (Gen. 19:31-36); nor that of Rahab towards Josh. (Josh. 2:3-7, 6:22). Dated H. M.

the minister who said the expressions were not the one who then claimed the pity.

This unofficial yet select meeting ended in a good degree satisfactorily — the Elder acknowledged & lamented his hardness of heart & his coldness & coldness & expressed contrition for the error & sin committed; while the near-kinsmen of the afflicted minister were grieved for not treating more patiently the feelings & sentiments upon record. The "meeting of wisdom and love" appear to endorse the dealings of the Elder by retaining him in that station and allowing the vote of one to prevent the proceedings of the concerned minister.

They are cautious to guard; what are the results? Within the limits of the Quarterly Meeting in which the things mentioned as occurred took place, two are frantically moving, in which a regular Eldress was [illegible] maintained, within, thirty years ago, only a small number of miserable consistency; where the Quarterly Meeting was held once in the year, and where the business was usually rounded in that hour or three hours time. The Quarterly Meeting is not longer held there and the monthly & Preparative Meetings are laid down and the Yearly Meeting is [illegible] on Seventh day. Restlessness & uneasiness are existing there & is over that little [illegible] [illegible] is that has been [illegible] [illegible] [illegible]

[illegible] grounds of objection raised by that one [illegible] or unspiritual servant to query whether the Society of Friends was really the place for him to work in. He says that the Episcopalians had gained the Society of Friends under the impression I was getting clergy of the "one man system", but find I have deceived intent upon [illegible]

As to your "Conscientious Objection" as a minister of primitive Christianity — What part of primitive Christianity is your select meeting a revival of? Where are your [illegible] Does your [illegible] to Barclay teaching agree with your practice when he says "It shall also be impossible by Ordinance or positive Decree, that whatsoever may do pretending to the Spirit, which is contrary to the Scriptures, as examined and proved by the Rule of the Apostle." How does his 17th agree with your practice? And the 18th says "And seeing which hath been said" is there in that passage anything on which your own constituted Select Meeting? If Jesus adopted no dispensing system for gaining & retaining & subjects and the Christian Church as for as we can judge, whence comes the authority to make the difference that is made between different sects of the Christian Church and that one also? Giving preference to some and withholding them from another.

Now let us turn and read Barclay's remarks on Preaching within the limits of N.Y.Y.M. to which this section of addendum has been prefixed.

E.B.M. Jr.

Stumbling Blocks & Pity the Poor Minister.

Every eighth qualified and rightly ordained Elder governed by that wisdom which comes down from above we are free to acknowledge it a gift and an such we own "the poor minister" who realizes that own insufficiency & is apt to fear and sometimes justifiably more than is perhaps best when the Elder is deficient in right qualifications and endeavors to supply their place by earthly wisdom and "creaturely activity", he is no longer a helper but a "Stumbling block" in the way.

"Pity the poor minister" begins into Romans 14 and ends in 15th.

The account of Barclay's view of Truth by the Elders of Philadelphia Yearly Meeting are enlarged editions of the same work done in a smaller way in country places, the tendencies of such unwarrantable restraint upon the ministry, with [illegible] considered. The Methodist Home Journal has done us a favor in bringing to light the case of E.B. Smiley when observers are able to point to [illegible] illustrations of this kind in our body perhaps the following might not be considered irrelevant.

At the request of a friend a few aged members including pastor minister and Elder met to consider a case similar to that of E.B.S., but on a much smaller scale, without introducing the expression "Pity the poor [illegible] and appeared very appropriate to

cannot fail of regarding the collapse of that
Sect as the
Lord W. Hyannah has done us a favor in holding
up to the looking-glass and showing us what
our appearance is in the eyes of those who
are not members of our Society and are
in a manner strangers, in their sphere, pathe
and by our fellow mortals: if we would more
often remember this we should make a spectacle of us
world.

Lately the peace ministry of Elder Thayer has joined
Philadelphia friends pour confections and
under the confession that in Barcelona
spirit of the words "remain in it" is not
manifested by a certain kind of means as
the eating, and the use of wine as a
beverage" and after yielding to the impression
expedient with the conviction that bringing
wine into the Society — that it would be expedient
from them public testimony to the pleasing
example of the Lord saith — rebellious sinners
and after receiving, hearing unofficial words
of reproof from fellow members,
the Society from a prominent recorded
minister for and to propose his name in
the meeting of Ministers and Elders — after the positive
words made before that "select meeting" to "acknowl
edge the gift" of "unprofitable servant"
after the table had been abstracted and, with
the exception of one, decided to acknowledge
the gift: then the informed that
those letters had come to, without being indorsed

2 Now all the skill that medicine can give—
1 Now all the skill that doctors learned can lend—
3 Now all the prayers that well paid ministers
In measured tones
Can utter, are summoned for the succor
Of the dying Czar — But alas! alas!
Crushed messenger — and while another
Comes — The news along the lightning wires
Do flashed — faces pale —
That dreaded — hoped for, melancholy and last comes
Nicholas — the autocrat of all the Russias —
Is dead!
So popes away the glory of the world!
Philadelphus.

white and colored inhabitants of the southern states are engaged in the cultivation of cotton, the product of which annually — there has been a gradual increase, for a few years past, of the quantity of cotton produced by their instrumentality annually — now to near one hundred thousand bales, each containing in round numbers, upwards of one hundred millions of yards of cotton fabrics fit for domestic use.

Thirdly — A manufactory is now in operation in Penn[sylvania] for the purpose of manufacturing these fabrics.

Fourthly — The united states public have the power and the opportunity to choose between these patronage & the blood holder, buying

On the above Ship

Ode to Nicholas

How frail we mortals! Not alone
Not all the power that rank and wealth
Can give — can stay the march of
Of the prime messenger, when mounted
On his pale horse, he rides amongst
The living!
To his mandate, all must bow —
The rich — the poor — the miser — the spend
To him, are all as one —
See yonder lordling — with his pamphlet
And wrinkled brow contemptuously he looks —
Pampered in the lap of ease — wrapped
In the cloak of affluence, learning and
Who have cost him more than half his life
See under self with down cast eye
The hopeless, lifeless looks, he plods
Through life's short pilgrimage
A purse but perhaps a better name —
Death comes and lays them both in
In his cold arms, and tells us all!
Inexorable messenger!
But Hark! I hear the sound
Of rattling wheels — of booming guns —
Of some strange half human
Half professor — I hear the clash
Of martial music and the clash of steel —
Oh it is the battle field — death always hideous
And now amid the citizens crowded street
Clinched lips are seen, and looks
That tell of more than words dare utter —
From the hellish walls of his own palace
A woman has emerged in hot hot haste
Of [illegible] has been — the autocrat
Lies on the couch of sickness —

right— tells you to knowledge my official
the sole question that I have stipulated for
my claim— make you pay me in cash for
what I have paid for in stock? And stop
there— all the arguments that have been, in
former essays, used with so much force
subsequently must emphasis are equally cogent upon
the Alabama as the present case. Etc. Etc.!
Why make exemption that claim holder you say that
case— you do not claim any right to indem-
nity make our own commercial laws— and oppose
make with policy in our Church and our domestic
and State life, that if claim holders cannot
enter here— actions for any damages, but as long
as you— make Trade [illegible] with us—
Gentlemen" you are the Executors for me!
We do what we can we do—
The Hour— cometh building Master comes too—

Lewis Appleton Esq Secretary London P.S.
Dear Sir.

Your very acceptable communication inviting an invitation to unite with a few last of earnest men who are engaged in the International movement in favor of Arbitration in the place of War has reached me and I have been read with intense interest: for many years I have been engaged in a narrow sphere, in calling the attention of thinking men to the cruelties of War and the practicability of Arbitration; in no case do I remember meeting with any important objection— the desirableness of the Change was freely admitted— its practicability was doubted; since the Alabama trouble was settled by Arbitration those objections have doubtless in a great measure vanished.

In 1850, I had the pleasure of meeting Elihu Burritt by appointment at Manchester where we held a public meeting for representatives to the Peace Bazar-bee Meeting and in which assembly my name was on that occasion [illegible] I rendered several contributions in addition to which I placed in the hands of the Bazaar Managers in the Duke's Station volumes of my nature to a small compass. I had the pleasure of seeing E. B. and Richard Cobden walk arm in arm in the Hall of Commerce in Threadneedle Street: now they are in their graves. Their work has a good beginning, let us hope that there are others who are able and willing to complete it. The present friendly position occupied by England and the United States seems to sum in an impressive manner "Now is the time for the Volunteers in the cause of Peace and good will to man to work in earnest"!

I have never been much of a lecturer but have feared [illegible] of a lecturer if he would care to

The examination in the first part of the month seems as may be needful

Names of persons to whom similar papers may be sent.
Thomas Blake LLD. Wm Hamilton & D. Smith

Peace Movements — Arbitration

Justice says the Hon. W. Jeffris, a distinguished English friend, Minister — America has the honor of inaugurating two of the most valuable institutions that ever blessed mankind — the Peace Society and the Temperance society; and in every American view of them as I do, it would join them immediately".

More than twenty years have passed away since Mr Jeffris said that, and many Americans have followed his advice or acted in conformity with their own convictions. The temperance cause as [illegible] has [illegible] but the Peace cause as to both sustained since the former have known their influence into Peace, the friends of Peace ask for their assistance in searching for some other way of settling differences between nations as peaceably as our Courts of Law settle disputes between individuals, towns, counties or States.

The Legislature of Massachusetts in 1844, in response to a single petitioner, took the noblest stand in favor of Arbitration: the Legislature, with great unanimity passed several resolves in favor of this method, the first is

"That we regard arbitration as a peaceful practicable and desirable substitute for war, in the adjustment of international differences".

The Word of God — What is meant by that expression among the most serious Christian professors of the present day there is a wide difference of opinion concerning the signification of the term "Word of God": some restricting it to the Holy Scriptures — the Old and New Testaments, while the Society of Friends has generally applied it to the sense conveyed in the 1st Chap. of John, a closer examination of it leads us to see that both are measurably right but neither wholly so.

It must be borne in mind that the translators did not translate themselves to some word in the original to which they assigned the signification — Word of God — or Word: two Hebrew words, Dabar, and Emer; and two Greek words Logos and Reema — every repeatedly translated word; and when joined to the original signifying God, or the Lord, then they gave the signification — "the word of the Lord" or of God and not otherwise. The expression occurs four times in the O. T. and forty times in the N. T. The first is in Sam. 9: 27 [illegible] where it evidently signifies counsel or design of God. Prov 30. 5 "every word of God is pure" — Ps. 40. 8 Word of God. Standfor Dabar = Hypromises. In none of these expressions do we discover the intention to give the signification to the written testimony, neither can we draw from them the warrant to say that the written is not as faithful an expression of the inspired word as we could expect from human hands. In Matt 4. 4 we meet with an expression equivalent to this "Word of God" made by the Saviour — "every word that proceedeth out of the mouth of God" — here the meaning is also the design, purpose, will of God although in the parallel passage Luke 4: 4 there is no explicit an omission of the Hebrew signifying word.

The sense that appears to have been attached to the term Word of God wherever it occurs in the O. & N. Ts is simply the intimation by the Father, in some way, of his designs, purposes or requirements.

In the three first Gospels and the Acts the same source is readily traced. In Luke 1:1 "the word" is the word of God: but no personality is attached to the word: it is merely a communication of divine influence, which if received and kept "is an honor and power that [illegible] brings forth good fruit with patience". Just as the Law had come by Moses, so did the Grace and Truth come by Jesus Christ, this was emphatically the teaching of Paul. And yet Paul seems equally concerned against confounding this Grace and Truth with the person of Christ: as he says in his 2 Cor. 5:16, "yea though we have known Christ after the flesh yet now henceforth know we him no more". and this is an endorsement on Paul's part of the teachings of Jesus, John 6:33 "the flesh profiteth nothing" "it is the spirit that quickeneth".

Up to this time the apostles seem to have been careful to distinguish between the message from God and the messenger he had commissioned to bear it: and now a transformation is apparent: In Acts 18:24-28 we read that "a certain Jew named Apollos, born at Alexandria an eloquent man and mighty in the scriptures came to Ephesus. this man was instructed in the way of the Lord; being fervent in spirit he spake and taught diligently the things of the Lord, knowing only the baptism of John. whom when Aquila and Priscilla had heard, they took him unto them and expounded unto him the way of God more perfectly".

In this incident we have the only intimations found in the Bible that the Jews of Alexandria taught a different doctrine to that taught at Jerusalem, unless we regard the statement in Acts 6:9 as of the same class "certain of the synagogue of Alexandrians disputing with Stephen".

Now we find John, 1:1, speaks of the word [Logos] without reserve as though the term was well understood where he wrote his gospel: now we have the testimony of some of the Fathers of the first century that John wrote his Gospel at Ephesus, and by uniting to the many we see that Ephesus is a very distant from "Patmos" where he received the Revelation" city and was the first of the "churches" to which he addressed his Epistles. Admitting these that John was familiar with the language and religious sentiment of the Ephesians, and the Scriptures being silent as to the nature of the difference between the teaching of Apollos and that of Aquilla and Priscilla we must go outside of Scripture for the required information. Appeal first to the schools in Alexandria and to Philo, one of the most voluminous writers of that school who mingled in his teaching Greek Philosophy with Hebrew Law of Moses, grafting on the mosaic stock the Philosophy of Plato: one branch of this tree was the Nicholaitans. (Rev. 2:6, 15)

Alexandria had been a noted city more than 300 years B.C., and Ephesus was probably still more ancient: they were both important cities, and not more distant from each other than either of them from Joppa, and there are other reasons for believing that the intercourse between them was frequent as well as of a friendly character. We may consequently see how easily the philosophy or religion of one should be known in the other.

From Barclay's Ap

Nevertheless among [illegible] contend,

"that although John may have found the word Logos or word ready to his hand, and may have adopted it in his testimony concerning that wisdom and power of God that had existed from all eternity, we are not bound to attribute the significations he attached to the expression to the Alexandrian school, but rather that his aim was to give it a more honorable place in the language of true religion — the means through or by which God had chosen to manifest again his nature, also his purposes concerning the children of men. So, as Schaeffer

...quoted by Alford, observes, that we never read in Scripture that "Christ made the world;" but the Father made the world (Gr. aiōn) by or through the Son, because the Son never works of himself, but always as the revelation of the Father.

It is remarkable that in none of Paul's writings does he apply the word of God to Jesus but uniformly he uses the term as expressing the divine energy eminently displaying itself in the Son and evincing supremacy in the case of every rational offering. Thus he says the Romans (taken in connection with the preceding verses 9:6) not as though the word of God hath taken no effect.

and to the Hebrews 4:12 "The word of God is quick and powerful and sharper than any two edged sword, piercing and dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart" and accompanying the Spirit of Christ as consequent on the word of God he says to the Colossians (3:16) "Let the word of Christ dwell in you richly".

The Gnostics originated in Alexandria - endorsed the teaching of that school giving a personality to the Logos or "Word". Nicholas of Antioch - a Gentile by birth first embraced Judaism & then Christianity he accepted the teaching of Gnostics, added thereto great licence running into gross immorality - His followers were called Nicholaitans (Rev 2:6-15)

We shall look from on the [illegible] of Luke 2:11 Hebrews in the [illegible] Count 30 14 - Rom 10:8 Ephes

When then the apostle Paul spoke of the "word of God" he could not have referred to the whole Bible as we have it - the N.T. (Eph. 6:17) was not then in being in its present form, if indeed in any collected form.

The Ordinances

Readers of the Christian Worker have become familiar with the word "ordinances", some of the writers approve while others disapprove of them, all taking "Scripture graced" for their position; thinking that some of these would be willing to read a few lines from one who finds himself between them that differ this is written.

A Bible-reader by consulting a good concordance will find the word "ordinance" - sing. or pl. occurs many times in the O.T., but these we will not particularize; and eleven times in the N.T. - where it is the translation of five Gr. words. The Evangelist Luke speaking of Zacharias and his wife says "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (1:6). Here we see that in the eyes of Luke the righteousness of the parents of John was not imputed but "walking in the ordinances - (Gr. dikaiōma) of the Lord." While the apostle Paul seems to view ordinances in a different light: saying to the Ephesians - Christ Jesus - having abolished in his flesh the enmity, the law of commandments contained in ordinances - Gr. dogma" (Eph 2:15) And to the Colossians "Blotting out the handwriting of ordinances - (dogma - that was against us." Col 2:14). But by consulting a lexicon we find that there is a wide difference between the signification of the two Greek words concerned - dikaioma being translated righteousness Rom 2:26; 5:16; 8:4; Rev. 19:8. - "Christian virtue acquired through the assistance of the spirit." (Parkhurst) and dogma = "decree from Caesar" Luke 2:1; Acts 16:4; 17:7.

By what follows some may accuse Paul of contradicting himself, but, again consulting the lexicon we find the apostle is clear.

I praise you brethren,

as quoted by Alford, observes, that we never read in Scripture that "Christ made the world"; but the Father made the world (Heb) by or through Heaven, became the Son was the works of himself, but always as the revelation of the Father.

It is remarkable that in none of Paul's writings does he apply the word of God to Jesus but uniformly he uses the term as expressing the divine energy eminently displaying itself in the law and ruling supremacy in the soul of every rational being. Thus he says the Romans (taken in connection with the preceding verses 9:6) not as though the word of God hath taken no effect.

and to the Hebrews 4:12 "The word of God is quick and powerful and sharper than any two edged sword, piercing and dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" and accompanying the spirit of Christ as consequent on the word of God he says to the Colossians (3:16) "Let the word of Christ dwell in you richly".

The Gnostics originated in Alexandria - endorsed the teaching of that school giving a personality to the Logos or "Word". Nicholas of Antioch - a gentile by birth first embraced Judaism & then Christianity he accepted the teaching of Gnostics, added thereto great license running into gross immorality - His followers were called Nicholaitans (Rev 2-6-15)

Read book from on the Epistle of Luke 1:77 Heb 11 in the middle Count 30 14 Rom 10-8 Eph 6:17

When then the apostle Paul spoke of the "word of God" he could not have referred to the whole Bible as we have it (for N.T. Eph 6-17) was not then in being in its present form, if indeed in any collected form.

The Ordinances

Readers of the Christian Worker have become familiar with the word "ordinances", some of the writers approve while others disapprove of them, all taking "Scripture graced" for their position; thinking that some of these would be willing to read a few lines from one who finds himself between them that differ this is written.

A Bible-reader by consulting a good concordance will find the word "ordinance" - sing. or pl. occurs many times in the O.T., but these we will not particularize; and eleven times in the N.T. - where it is the translation of four Gr words. The Evangelist Luke speaking of Zacharias and his wife says they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (1:6). Here we see that in the eyes of Luke the righteousness of the parents of John was not imparted by walking in the ordinances - (Gr. dikaioma) of the Lord. While the apostle Paul seems to view ordinances in a different light: saying to the Ephesians - Christ Jesus - having abolished in his flesh the enmity, the law of commandments contained in ordenances - Gr dogma " (Eph 2-15) And to the Colossians "Blotting out the handwriting of ordinances - (dogma - that was against us." (Col 2-14). But, by consulting a lexicon we find that there is a wide difference between the signification of the two Greek words concerned - dikaioma being translated righteousness Rom 2:26; 5:16; 8:4; Rev. 19-8. - "Christian virtue acquired through the assistance of the spirit." (Parkhurst) and dogma = "decree from Caesar" Luke 2-1; Acts 16-4; 17-7.

By what follows some may accuse Paul of contradicting himself, but, again consulting the Lexicon we find the apostle is clear. - I praise you, brethren, that ye

remembering me in all things, and keep the ordinances as I delivered to you. (1 Cor 11-2). Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances In the first passage ordinances is the translation of paradosis translated tradition in 12 other passages; in the second ordinances is the translation of dogmasi from dogma. Again Peter says Submit yourselves to every ordinance. Krisis, this seems to conflict with the tenor of Heb. 9-10. dikaioma, but the signification of these two words the lexicon shows us is very different.

Various Readings of the Bible. Reconciliation

For Friends Review

An impression appears to prevail among many Bible-readers that the scholars who translated the Heb. & Gr. versions into English had little else to do than find an English word that fairly expressed the idea represented in the Heb. or Gr. word - write that, without troubling themselves about the authenticity of the original manuscript before them; whereas, it is becoming well known by general readers that before those scholars could commence translating, the great work of deciding what to translate, they must dispose of.

And there are doubtless many Bible-readers who make good use of the marginal readings in the O. and N. Testaments, and others who appear to pay but little attention to them and miss the true sense of the passage. Some of these various readings arise from a different translation of an Heb or Gr. word, others from the correction of the original text: for it must be borne in mind that the text, especially of the New Test. has received many corrections since the Bible was in common use by English readers, was published.

The readers of Friends Review must feel indebted to Timothy Harrison for recalling their attention to this subject in his address before the Bible school conference (see Review [illegible] 1878) & out of many illustrations that might be given he brings to our notice a few [illegible] instructive and.

The Englishman's Greek Concordance of the New Test. from which it appears he selected his illustrations, affords many others: e.g. Wesley, hear the word Barnabas, attempt, deal upon by misquotations as though from reconciliation, while [illegible] to their foreigners we perce

…s of the Bible Recon…
…For Friends Readin…
…es to spread among…
…who translated the …
…glish had little else to d…
…word that fairly re-
…sented in the Heb. or Gr.
…thout troubling themselv…
…ity of the original mean…
…Whereas, it is necessary
…eral readers that before
…d commence translating,
…sidering what to translate,

…ose many Bs. & C. readers
…marginal readings in the text
…hers who appear to pay but
…nd miss the true sense of the
…ious readings arise from
…an Heb or Gr. word, others
…e original text: for it must
…the text, especially of the New
…rections since the Bible
…eaders, was published.
…Revisers must feel indebted
…recalling their attention
…dress before the Revised
…ce Version [illegible] out of
…t might be [illegible] the beings
…reading and instructive and
…k Concordance of the New
…ers to selected his illustra-
…os: E.g. Westley hear the word
…e by unpreachers as Example
…Reconciliation, which
…their Gr. origin we perce…

they are derived from the same root:— katallasso,
occurs 6 times in the N.T. which the Lexicons analyse —
kata — intensive and allasso to change, alter —
to reconcile is to change a state of enmity between
persons to one of friendship; it is so translated
"we were reconciled to God by the death of His Son,
much more, being reconciled" — Rom. 5:10; "be re-
conciled" (1 Cor. 7:11) "of God, who hath reconciled us
to himself by Jesus Christ" 2 Cor. 5:18; "reconciling
the world unto himself" (v. 19) "be ye reconciled to God"
(v. 20). katallage occ. 4 times, from katallasso — "the
"the word ministry of reconciliation" 2 Cor. 5:18 "the
word of reconciliation" (v. 19) these examples to
some minds, give reconciliation as the true English
of katallagee; but in Rom. 5:11 this same Gr. word
is translated atonement — the only instance in
the N.T. in which it occurs: in its ancient form
at-one-ment, it represented reconciliation
much better than atonement: why those hyphens
were rejected, making one word of three, others
must explain.

In this passage the marginal reading is recon-
ciliation, as it appears in most reference Bibles,
following the translations of Wiclif, Rheims, Macknight,
Adam Clarke, Alford, Am. Bible Union, Conybeare
and Howson, Noyes, B. Wilson, Valpy and others.
The notes of Macknight and A. Clarke on this
passage may be consulted with interest and profit.

they are derived from the same root:— katallasso, occurs 6 times in the N.T. which the lexicons analyse — kata — intensive and allasso to change, alter — to reconcile is to change a state of enmity between persons to one of friendship; & it is so translated — "we were reconciled to God by the death of his Son, much more, being reconciled" — Rom 5:10; "be reconciled" (1 Cor 7:11) "of God, who hath reconciled us to himself by Jesus Christ" (2 Cor. 5:18); "reconciling the world unto himself" (v 19) "be ye reconciled to God" (v 20). katallagee, 4 times, from katallasso — "the word of ministry of reconciliation" (2 Cor 5:18) "the word of reconciliation" (v 19) these examples, to some minds, give reconciliation as the true English of katallagee; but in Rom 5:11 this same Gr. word is translated atonement — the only instance in the N.T. in which it occurs in its ancient form at-one-ment, it represented reconciliation much better than atonement: why those hyphens were rejected, making one word of three, others must explain.

In this passage the marginal reading is reconciliation, as it appears in most reference Bibles, following the translations of Wicliff, Rheims, Macknight, Adam Clarke, Alford, Am. Bible Union, Conybeare and Howson, Noyes, B. Wilson, Valpy and others.

The notes of Dr Macknight and A. Clarke on this passage may be consulted with interest and profit.

Burlington March 27 '50

Wm. Miles

Dear Sir

Bro Peabody

Bro. Boyle has suggested that possibly you & good your wife, might assist us in Iowa in opposition to raise our Permanent Fund by saying that Manhattan was endowed for us.

Some one Circulars have been sent to the Rev Wm. Kellogg — We have tried to write & send Circulars to every town throughout the State, as yet we have heard nothing from them. Information of such a one as very acceptable contri-

Mountrose 5th mo 9th 1859

To the Members of Ferrisburgh Monthly Meeting of Friends (Written under peculiar mental depression)

Dear Friends.

It is nearly about forty years since I became a member of the Society, under a strong impression which I believed to be of a religious character, and which was also responded by the Monthly Meeting that received me into membership. Under the same impression I was led to believe that if I should become faithful to the manifestations of duty as handed by it intermixed with a word of exhortation from the lowly travelling mortals. Many and great have been my acts of disobedience during that interval and many and great have been the Lord's mercies to me during the same period and notwithstanding my many shortcomings and the deep sense of my unworthiness to be engaged in such solemn work, I have frequently felt my mind impressed with a message to my fellow men. I believed it a measure of gospel love towards them and have occasionally been favored with a word of counsel and encouragement to the brethren and sisters further advanced in religious experience than myself.

My impressments in this line, which I have at times believed were the right line, have not been frequent nor lengthy, but however unprepared I was

Monkton 5th Sep: 1809

[illegible] of Ferrisburgh Monthly [illegible]
[illegible] written under pious mental depression
[illegible] ds.

It is now about forty
[illegible] became a member of the Society
[illegible] in profession which I was led to by
[illegible] gracious and which was also to
[illegible] Monthly Meeting that received me
[illegible]. Under the same impression
[illegible] that if should become faithful
[illegible] ines of duty I should be instructed.
[illegible] hortations from the Lord to my fellow
[illegible] and might have been my acceptance
[illegible] that interval and many and
[illegible] the Lord's mercies to me during the same
[illegible] withstanding my many shortcomings
[illegible] ness of my endeavors to keep to the
[illegible] solemn work. I have frequently
[illegible] exercised with a desire that my fellow
[illegible] in a manner of gospel love might be found
[illegible] occasionally been favored with
[illegible] and encouragement to
[illegible] to further advance in religious
[illegible] myself
[illegible] is in this line, which I have at
[illegible] the right times, have not been
[illegible] ethy, but have been impressed I have

[illegible] Vermont
[illegible] tution of the Society
I send you by this
mail last years Report
with a Circular and Subs
cription list
Respectfully
[illegible] Hicks

Monkton 5 mo 9: 1809

To the members of Ferrisburgh Monthly Meeting of Friends (Written under peculiar spiritual exercises)

Dear Friends,

It is nearly about forty years since I became a member of the Society under a strong impression which I believed to be of a religious character, and which was also rejoiced in by the Monthly Meeting that received me into membership. Under the same impression I was led to believe that if I should become faithful to the manifestations of duty I should be entrusted with a word of exhortation from the Lord to my fellow mortals. Many and great have been my acts of disobedience during that interval and many and great have been the Lord's mercies to me during the same period and notwithstanding my many shortcomings and the deep sense of my unworthiness to be engaged in such solemn work, I have frequently felt my mind impressed with a measure of love for my fellow men I believed in a measure of gospel love toward them and have occasionally been favored with a word of counsel and encouragement to others brethren and sisters further advanced in religious experience than myself.

My engagements in this line, which I have at times believed was the right line, have not been frequent nor lengthy, but however impressed I was

done the work, that I believed was given me to do, and my judgment decided at home, leave in my trust in that power that I desired to trust in. There has been generally in my heart an earnest desire to be engaged in the right work, under the influence of the right spirit and at the right time and manner not for the sake of pleasing men but of pleasing my own conscience.

Within the last fifteen years my mind has been more deeply impressed than formerly, in the solemn scriptural and sublime truth that we are saved, and more particularly within the last twelve months; have I accordingly to my small measure been earnestly concerned to watch the pointings of the Divine finger and to be led by it again and again by the Holy Spirit as a qualification for the work, which I believed could only be done to the edification of the body under such preparation and influence.

Being made deeply sensible of my own unfaithfulness and helplessness, I believe I became humbly thankful for that measure of living grace that the Lord was pleased to extend to me, and believing also that other members of the human family were qualified in like manner to travel with each other in "the unity of the Spirit in the bond of peace", the communion and sympathy of such were sweetly sweet and reposing times and the society of such rightly qualified ones has been often sought as reasonably required, unworthy as I have felt myself for such marks of friendship.

Being desirous of having my sensible dispositions produced by divine grace, my love and honor of such men, next to the love of the truth, I sought earnestly and sincerely, and believing that God had made of one blood all nations of men, and that in whomsoever the sanctification of the heart had been witnessed I was led to anticipate a participation of feeling such as untrammelled by the human rules. Having such a high value upon religious fellowship the methodist class by it, or the experience of it appeared to me probably produced a painful conviction on the mind, and brings me to the inquiry what evidence have my friends given me, that they acknowledge my engagements as being from the right source? Nothing official.

The clerk of this class brought an exceeding great weight upon my mind, and although my earnest prayer is that I may be preserved from a cheerless hanging of falling of hands or disposition to retirability, and put my trust in the unspotted and blessed Jesus for ability to endure all that he may see meet to overtake me. Being willing to use this holy argument I have been reminded that "no chastening for the present seemeth to be joyous but grievous nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

Although he slay me yet will I trust in him."

Though not all my earnest prayer has been that if right not sin under it, yet I conclude this paper of the kind is very much removed. For which however I feel truly thankful

H. M.

To the Editor of the Friend.

What Scripture ground do we find for testimony against the use of the word "Sir" when we wish to address a man in a civil manner?

The above question has often occurred to me and has been revived by reading in the Friend of 11th mo. "an attempted explanation" of the difficulty experienced by R. D. Webb in the 9th mo. Number, and the conclusion came to by H. Giles is nearly the same that I find among my own memorandums and very own. I lay no claim to scholarship, but have worked out my answer by reading the holy Scriptures with the aid of such expositors as "The Englishman's Greek Concordance of the New Testament" Cruden &c.

In that Concordance I find the word "Sir" eighteen times, and that there are two Gr. words in the New Testament so translated — anēr and Kurios: anēr occurs more than two hundred and sixty times translated Sir; fifty times husband; one hundred and fifty times man or men. This word anēr appears to have been used by both Jesus and his immediate disciples; also by his apostles uniformly conveying a sense far beyond just that of courtesy: nothing above that of commendable respect due by man to man.

Kurios occurs about seven hundred times, translated twelve times Sir; thirteen times master; one hundred times Lord in a religious sense (e.g. Matt. 4: 7, 10); also lord in a civil sense (e.g. Matt. 13: 25, 27, 31). On this Dean French remarks "It would have been inadvisable to render κύριος as the compellation of one person by another, always Sir or always Lord. The word has a wider range than either of these titles; it is such the two together which cover an equal extent. Sir in many cases, would not be respectful enough; Lord in some

would be too respectful (John 20:15). Our Revisers have prudently employed both; and in most cases leave the reader a free text in their selection of one or the other ..." (French and Revised Revisers)

If we carry this examination into the O.T. we find a similar variation of the Hebrew: there שֵׁם is equivalent to אָדוֹן translated man Ps. 1:1, and applied to angels Judges 13:6, 8.

In the translation of the Heb. Adonai (אֲדֹנָי) the same thing is more remarkable. The Heb. adoni is equivalent to the for Kerioth. Sarah called her husband [adoni] "my lord" (Gen 18:12); Joseph's brethren paid "obeisance" to Joseph's steward (43:26); and when speaking to Joseph himself Judah said "O my lord" (Gen 44:18). Joseph speaks of himself as "lord of all his [Pharaoh's] house" Gen 45:8; and sends a message to his father — "thus saith thy son Joseph, God hath made me lord of all Egypt" v 9.

Now we readily understand that when Sarah called her husband "my lord", or when Jacob or Joseph used the word Lord they had no intention of expressing the sense of religious worship, like "your servants", given to or received by the persons addressed.

We must not pass by the expression of Job "Neither let me give flattering titles" (32:21, 22); but the same Heb word אכנה translated "flattering title" in Job occurs again in Is. 44:5: the prophet is understood to be speaking of the promises of redemption, of the effusion of the Spirit and success of the Gospel, and among other results are shewn "surnames" [(שֵׁם)] himself by the name of Israel". Here we readily perceive the point with which reference was made to carry out our testimony so as to do away with the use of surnames of persons — for in case of such confusion would follow — but if we would be entirely consistent in our testimony, regardless of civility we must reject the use of surnames as well as Sir

"and Moses was learned in all the wisdom of the Egyptians ..." (Acts 7:22)

That was the testimony of Stephen: modern investigations have led to further development of this truth, and to such an extent that one is led to mark at the purity of portions of Jews teaching — so opposed as it was to the impurity and idolatry indulged in by the Egyptians themselves. The results of [illegible] Egyptology made [illegible]. The research century by [illegible] and [illegible] men who profess to be [illegible] very interesting and [illegible] truly instructive. I wish only to [illegible] to notice certain conspicuous points of [illegible] a view of the subject here. Leaving [illegible] the account, the writings of Sir J. Wilkinson, Hawks and others, our attention is turned to a later work that throws light on this subject and is within the reach of the general reader. The Bible [illegible] speaks [illegible] on this day.

Speaking of One of Hellenistic [illegible] the editor of the Bible Commentary says: "Before [illegible] that city and temple, and [illegible] from the general usage of the ancient Pharaohs [illegible] peculiarly [illegible] and [illegible] sovereign, the name assumed [illegible] on the monuments of that dynasty which agree with the intimations of Genesis pointing on the one hand, that [illegible] Egyptians, and on the other [illegible] mental principles were [illegible] and which belong, as we have [illegible] to the pure moral religion of humanity [illegible] distinctly recognized, although [illegible] blended with speculations and superstitions [illegible]; they were moreover associated with a system which, on many essential points, [illegible] and even [illegible] morality. Hero, another Egyptian, a late French author, says: "The earliest known text of the

Jewish leaders was learned in all the wisdom of the Egyptians &c." (Acts 7.22

That was the testimony of Stephen: modern investigations have led to further development of that view, and to such an extent that one is led to marvel at the [illegible] of portions of the teaching — so opposed as it was to the impurity and idolatry indulged in by the Egyptians themselves. The results of explorations in Egypt & Palestine, made certain the present century by travellers, and explorers and men who possess to be [illegible] are very interesting and some of them, truly instructive. I must only ask for space to notice certain conspicuous points observable in a few of these publications. Leaving comparisons for the present, the writings of Wilkinson, Hawkins and others, our attention is turned to a later work that throws light on this subject and is within the reach of the general reader: "The Bible [or Speaker's] Commentary".

Speaking of On or Heliopolis, Canon Cook, the editor of the Commentary, says — "The priests of that city and temple, judging from the general usage of the ancient Pharaohs, was in all probability a near relative of the sovereign. We have abundant notices on the monuments of that dynasty which agree with the intimations of Genesis; proving, on the one hand, that the forms of worship were purely Egyptian, and, on the other hand, that the fundamental principles which underlie those forms, and which belong, as we have no doubt, to the primeval religion of humanity, were still distinctly recognized, although they were blended with speculative and superstitious errors; they were moreover associated with a system which, on many essential points, inculcated a pure and even delicate morality. Here, quoting Lepsius, a late French author, he says: "The earliest known text of the

any one who examines the British Museum in London may have observed, in a corner of the Egyptian room, in a position convenient for inspection, a piece of black syenite-basalt, something over two feet square, but not by any means attractive in appearance. This is the famous "Rosetta Stone." On it are inscribed numerous characters, which are being closely investigated since found to be bilingual inscription. The 1st part Hieroglyphic; 2nd Enchorial or Demotic; 3rd Greek. (The upper part of the 1st and lower part of the 2nd have been broken off, while the middle one is regarded complete: this, notwithstanding the mutilation, is one of the keys to the records on these monuments, the tablet of Abydos forms another key to the same work: by means of these and ancient MSS. on papyrus and other materials, the ancient languages of Egypt have been extensively studied yielding satisfactory results.

At the birth of Moses Egypt was acknowledged a powerful and ancient nation, and, as we have seen, "the wisdom of the Egyptians" was proverbial in Stephen's time, and the probability is that the Egyptian literature, from which Moses gathered his knowledge of Egyptian learning was written by the same as that brought to light within the present century. Many lately discovered documents doubtless were in being in the time of Moses, and so completely within his reach, and more easily understood by him than by late expositors. And his views brought out by the Bishop of Ely, (Dr. Harold Browne, D.D.) in his Introduction to the Pentateuch does not conflict with these suggestions of mine. He says "It is not necessary to deny that Moses had certain documents or traditions referring to the patriarchal ages, which he incorporated into his history. Indeed it is most likely that such traditions & documents have come down through Shem and

Abraham to Joseph and the Israelites in Egypt: and there can be no reason why an inspired historian should not have worked up such trustworthy materials into the history of the ancestors of his people. — J. Scott Porter

And the occurrences of so many Egyptian words in the Pentateuch also intimates his knowledge of Egyptian literature and freedom in using such words whenever they would enable him to express the sense with which he was inspired. Of these Egyptian words more may be said in another Chapter

Editor of Morning Dew

Some of my family subscribe for the M.D. I have the opportunity of seeing it frequently with an old man up here among the Green Mountains that is considered more intelligent than some of his neighbors and is related down this a rule about the weather that he considers reliable, that is: when there is no dew perceivable in the morning without going out to look for rain, and when the dew is unusually heavy we may expect fair weather. But when there is only a moderate supply from this rule he considers it an indication of foul weather. Now, when I read a piece over a copy of the Morning Dew I agreed with my self - as to that kind of weather may the readers of that paper look for of the Editor continue to furnish, such nice instructive manner as future numbers as he has in the past, & with supplies of wisdom and instruction matter for his readers.

But there is another thought that occurred to me in connection with the morning dew. A few days since on looking upon the dew-laden grass I heard a person remark "Oh what beautiful dew" I learned that the dew had fallen not only on the tender grass and nourishing edibles, but it had fallen also on the noxious weeds, on dead timber and on sticks going to decay. Well, thought I, the dew shows "no respect to persons", it falls only that life may flourish that can appropriate that blessing to its own growth and perfection, the dead timber is insensible of its nourishment and of the decaying sticks it is only hastening the decay.

And now my young readers let us look around us & see if we can discover what class respectively we belong to. For he is addressing you is not very far from "three score years and ten" but I hope I am not entirely dead timber, and incapable of being refreshed by the morning dew; but you & I must compare with the tender grass and fruit bearing trees of the field. On your circumstances mainly depends the decision whether you will become fruit bearing trees or noxious weeds to blench the moral atmosphere of life, or decaying sticks to be trodden under foot of devils. There is no rule without some exceptions to it, but there is one rule that has few exceptions "The boy is the father of the man". If you would enjoy a good share of your earthly days through life or would be well prepared to endure the trials and tempests that may beset your pathway invite you to make early and diligent use of the knowledge that is daily distilling upon you, as the mercies of the morning dew.

Instantaneous of
Conversion Followership.

Those when they heard this they were pricked in their heart and said unto Peter and to the rest of the apostles, Men and Brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. Acts II: 37-42

Examining the simple method carried out by the first converts, as recorded in the holy scriptures, and comparing it with the forms, ceremonies adopted by the modern churches, one may well enquire, Can a polished age claim to have the modern practice an improvement on the apostolic one? It does not appear that the proselytes were required to confess their particular sins to each other or to the apostles, but simply to repent and be baptized in the name of Jesus Christ for the remission of sins, and we may, we believe, safely understand that in that multitude, out of every nation under heaven, there were men of various degrees of intelligence, and even of devotedness, but there appears to have been no ceremonial examination on the part of the apostles as to the fitness of the proselytes for membership in the church of Christ beyond their "Repenting and being baptized in the name of Jesus Christ for the remission of sins." If thereupon they complied they were promised the "gift of the Holy Ghost" and three thousand on the same day joyfully received the word and were baptized, and these continued stedfast

Christian

Moorestown, N.J. 3rd mo 19 – 1886.

Editor of the Friends,

In the 3rd number of the Friend there are some sentiments expressed that I approve, and others into the reverse of which, as that I am sure it will fail of being of that use to its readers that from the appearance, advertised in the paper, I was led to anticipate. I have lately with much of Rachel Wilson Moore's letter and was almost ready to write there in the same strain but thought again I would not be too hasty – read another number or two and then form a judgement.

I was glad then could answer the 1st and 2d queries of Samuel Weeks in the affirmative, and could suffer to pass with intimations & doubts some expressions of G. M. F. for instance when he says "Jesus of Nazareth a man approved of God by signs and miracles which God did by him, and as many as were led by the Spirit, they are the sons of God, heirs of God and joint heirs with Christ &c". It seems to me very extraordinary that a serious man who could deliberately say he believed in the everlasting God, the Creator of all things in Heaven and earth, the Preserver of all that he had made; who is God over all, blessed for ever" could suffer to pass unchallenged the quotations I have made from the Gospels and then say N.O. to all of S. Wetherill query. I apprehend there are many liberal minded Christians who could

God is a Spirit and they that worship him must worship him in spirit and in Truth.

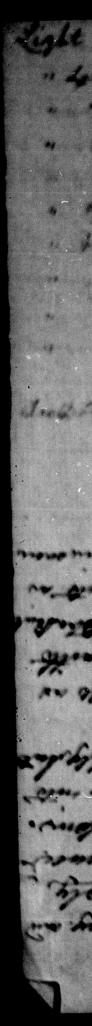
This teaching of Jesus had a peculiar meaning for the Samaritans and a stab deeper one for his disciples. The Samaritans are understood to have been still more devoted to ceremonial devotion than the Jews.

After the taking of Samaria had carried many away the Israelites captive, he sent back many Jews Babylon and other cities of Assyria to become part of the people, who mingling with such Israelites as remained on the territory originally belonging to Joseph: this mixed race were called Samaritans. Every nation of these strangers made gods of their own and put them into the houses of worship. Thus was the Israelitish worship rendered still more corrupt than previously. This must have fact made the teaching of Jesus the more incomprehensible to the Samaritan woman. 2 Kings 17- 28, 29 to the end.

Now, going back to the time of Moses and reading the history of the Jewish and Christian Churches we find many instances of departure from the pure and holy way that the Lord required his people to walk in: when Moses led the Israelites out of Egypt he led them away from the scenes of idol-worship, into the wilderness, where he was taught to instruct the people to worship the one divine but invisible Jehovah, afterwards to be called Jehovah. But while Moses was engaged up on the mountain preparing the two tables of the Law the people became impatient and appeals to Aaron, saying "make us gods which shall go before us". This desire to see, with the natural eye, as an image Him who is invisible appears the general if not universal: to indulge it, to a limited extent, on account of the ignorance of the Israelites might have been one inducement to Moses to

cheerfully undergo the fast those times, & not going, and yet [illegible] refers to the purpose the doctrine seemingly advanced in the v3. that God the Father was worshipped for us in the Jewish institution the gates of Jerusalem. I cannot but believe that Jesus Mr. had raised his hearing into eternal point he must have obtained a different reply than the Editor can endeavor for himself.

I believe that the religious revelation of this as well as former ages requires such an object of its Faith as the Apostle Paul defines "Jesus of Nazareth" the Lord and Christ is that philosophy that points to an incarnate way "the everlasting God" and desires in as near a remote way, that one may call him "our Father."



God is a Spirit and they that worship him must worship him in spirit and in Truth.

This teaching of the Jesus had a peculiar meaning for the Samaritans and a still deeper one for his disciples. The Samaritans are understood to have been still more addicted to the ceremonial devotion than the Jews.

After the King of Assyria had carried many of the Israelites as captives, he sent back many Jews from Babylon and other cities of Assyria to become part of the people, who mingled with such Israelites as remained on the territory originally belonging to Joseph: this mixed race were called Samaritans. Every nation of these strangers made gods of their own and put them into the houses of worship. Thus was the Israelitish worship rendered still more corrupt than previously. This must have made the teaching of Jesus the more incomprehensible to the Samaritan woman. 2 Kings 17: 28, 29.

Now, going back to the time of Moses and reading the history of the Jewish and Christian churches we find many instances of departure from the pure and holy way that the Lord required his people to walk in: when he led the Israelites out of Egypt he led them away from the scenes of idol-worship, into the wilderness, where he was taught to instruct the people to worship the one Divine but invisible Elohim, afterwards to be called Jehovah. But while Moses was engaged up on the mountain preparing the two tables of the law the people became impatient and appeals to Aaron, saying "make us gods which shall go before us."

This desire to see, with the natural eye, Him who is invisible appears the general if not universal: to indulge it, to a limited extent, on account of the ignorance of the Israelites, might have been one inducement to Moses to

construct the ark of the covenant, which, with the mercy-seat became a piece of the tabernacles furniture especially invested with sacredness and mystery. What would not might have been under the circumstances which surrounded Moses and the people: the people might have seen in the religious processions of the Egyptians a very similar object. The ark of the Israelites was in size, form and purpose nearly a perfect reproduction of that of the Egyptians. The cherubim whose wings overshadowed the mercy seat had their representations in Egyptian sculpture as any one on any pretence who has examined their monuments, even the small pair of them deposited in the British Museum in London: the colossal head and breast of one of them must be remembered by any one inspecting those monuments: the ark exquisitely carved and polished, measuring 2½ cubits from forehead to chin. The mode of carrying the ark; the shape and quality of the priests' garments, all speak of the resemblance between the religious customs of the Egyptians and Israelites. If any thing more is wanted to show that the Hebrews in Egypt had served the gods of that country we have it in the Book of Joshua 24:14 "Now therefore fear the Lord, and serve him in sincerity and truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord".

Eight hundred years later Jeremiah is constrained to say 3:16 that the time would come when they should remember the ark of the covenant no more"; six hundred years more passed away and the coming of the Messiah found religion so low a state that the Temple of the most favored nation, built professedly for devotional purposes, instead of being a house of prayer had become a den of thieves".

Amid this deplorable declension Jesus makes the declaration God is a Spirit and must be worshipped must be spiritual.

[illegible] to E. S. and R.

[illegible] often reminded of the necessity of sending a report [illegible] as we do not dare, and I assure you I [illegible] concern to be equally grateful to the writer for [illegible] letter. I [illegible] [illegible] [illegible]

I was much impressed in the extract that I read from the sermon of the Bishop that made up so much of the meeting at Jerusalem, and I have often since reminded of the kind of labor that is open there for some one qualified for it; and there I have turned my eyes with a wistful gaze when I felt as if I would be the instrument in effecting it. I commend it to you and ask for the prayerful consideration. I can tell you that I am not the only one that misses you. Many permanent influences are in store. That is real which is safe to pronounce from one's self-existence. But especially may the delivered from that we now let it be the prayer of their friends.

My prayer for thee and Ruth is that you may be preserved from the sins of omission as well as those of commission; that you may not be unduly discouraged on dark days nor unduly encouraged on bright days, but that you may triumphantly cast your crowns on the sea of glass mingled with fire while looking through this vale of tears and it soon be and shall pay "it is enough" may we all be gathered into that heavenly garner into that heavenly mansion where the weary are at rest.

"A little while" & we are the meek & so shall we.

So peace with many steps through many days
Then to pass for to the fragrant air of glad news
See Isaiah the gentle round the robe of grace.

I expect much encouragement I may say that I think I see a decided improvement in B. & his wife. Since at Darling on Sunday last I & a day & night in succession we also were on Thursday all engaged were invited and were invited. Ruth was not but we had testimony after testimony and all without solicitation. I was afraid I should be called upon but I was not. I thought I would be the first to speak if any one should. Ruth & I spoke in the evening. Upon the whole it was a time of refreshing. I hope to see some fruit to the labor. Thursday we shall be ready for our annual.

[illegible] I wrote to you [illegible] I wrote to you [illegible] I wrote to you [

"The Pentateuch critically examined," by Bishop Colenso not an unsuitable proof that the author is making a "malicious" assault" on the military occupied to prove, and thereby on the Christian religion.

Bishop Colenzo on the Pentateuch.

"Men have formed a theory, and permit themselves to look only through that, they will believe nothing that contradicts that." Colenso in Introduction

Containing the reflect that I do towards the Editors of this paper always feel sorry when I cannot agree with the conclusions of the Principia whatever it be on Antiquarian or other matters; that so long as a subject matter has a variety of aspects, the human mind a variety of faculties, and men possess their faculties in various degrees I suppose that any subject under observation will appear differently to different individuals according to the stand-point from which the observation is taken, and under such circumstances two or more men equally honest in their respective intuitions may arrive at very different conclusions yet there is no real cause for alienation because they have had respect towards the "way-marks" which every religious man is bound to regard. Still less should we be surprised at a difference of opinion between men zealous for the Truth after hearing from the Evangelist that "John answered him saying, Master we saw one casting out devils in Thy name, and he followeth not us, and we forbade him because he followeth not us. But Jesus said, Forbid him not: for there is no man that can do a miracle in my name, that can speak lightly of me. For he that is not against us is on our part." (Mark. 38 to 40) So seems quite evident then that if John's Charity had been equal to his zeal, he would have, on that occasion, escaped his Master's reproof.

On another occasion, when the Samaritans did not receive Jesus, "because his face was as though he would go to Jerusalem. And when his disciples James

and Jesus, seeing this, they said unto him, will thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the son of man is not come to destroy men's lives but to save them. (Luke IX 53-56) It seems to me that Peter found it "the hard work for him, being a Jew, to go to" one of another nation, which probably is to be understood also of a other faith and say to him "God hath shewed me that I should not call any man common or unclean". "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him". And Paul, while he was a Jew was laboring under the same difficulty, but when he became a Christian he found no place for intolerance in his heart, but rather was constrained to acknowledge "And now abideth faith, hope, charity, these three; the greatest of these is charity."

Now, if we should put Bp. Colenso through a trial while we are clothed with that "Charity that believeth all things" even Bp C's own account of himself and his connections, who, as a disciple of Christ, can find no authority to denounce him as an unbeliever "because he followeth not us"? Let us hear him. "He is of age, let him speak for himself" he says, in the preface to his work, "since I have had the charge of the Diocese (mind you, he is, when writing this, was at his post at Natal, South Africa) sometimes, I have been closely occupied in the study of the Zulu tongue, and in translating the Scriptures into it" "while translating the story of the Flood, I have found a simple-minded, intelligent native, — one with the docility of a child, but the reasoning powers of mature age, — look up and ask, 'Is all that true? Do you really believe that all this happened thus, — that all the beasts, and birds, and creeping things upon the earth, large and small, from hot countries and cold, came thus by pairs, and entered into the ark with Noah? and did Noah gather food for them all, for the beasts and birds of prey, as well as the rest?' 'My heart answered in the words of the Prophet, Shall a man speak lies in the name of the Lord?' Exod XIII. 3. I dared not do so". [That is, as Bp. C. did not believe that the Flood covered the whole face of the earth he felt a right and a duty to teach so. while it might be true for all that] And the revival of this question led him to a closer examination of the subject, and to the publication of his book: as he says (p 45) "For myself I have become engaged in this enquiry, from no wish or purpose of my own, but from the plain necessities of my position as a missionary Bishop." "But my labors as a translator of the Bible, and a teacher of intelligent catechumens, have brought me face to face with questions, from which I had rather to shrink, but from which, under the circumstances, I felt it would be a sinful abandonment of duty any longer to turn away. I have, therefore, as in the sight of God Most High, set myself deliberately to find the answer to such questions, with, I trust, an humble a sincere desire to know the Truth, as God wills us to know it, and with a humble dependence on that Divine Teacher, who alone can guide us into that knowledge, and help us to use the light of our minds aright". And although entertaining an apprehension that in some important particulars "the (so-called) Mosaic narrative cannot be regarded as historically true", "yet it is "important to us, as I fully believe it does, revelations of the Divine Will and Character". (p 49)

It seems that Bp C. felt the force of the sentiment so well expressed by Dr Cheever — "When men have framed for themselves a theory, and permit themselves to look only through that, they will believe nothing that contradicts that". But however

tempting to might feel that sentiment. She to be unmindful of conscience to maintaining with him, when he at times was of yielding to its influence; that his conscience unsanctified with him against such a surrender. It was Galileo's complaint that some were more wedded to their own theories that they would not look through his telescope to see if those theories should be overturned. And even in the present century some men will not look with an unprejudiced eye, into our National Charters, lest they should discover to them the overthrow of their favorite sectarian sentiments. [illegible] Something has already been quoted from Dr. Colenso's work that will not be more, to the same effect will be produced, that warrants us in regarding him as fully agreeing with the apostle when the latter says Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. The question that Dr. C. is discussing is, not whether that apostle was inspired with the truth when he made that declaration but whether the five Books of Moses ascribed to Moses are to be received in every particular, including the account of the war with Midian, as related in the 31st ch of Numbers particularly the 17, 18 & 40 vv., as truthful historical or unhistorical. It will be noticed that I have used the word unhistorical unhesitatingly because that is apprehends that word would express more than he felt, is therefore prefers the word unhistorical.

Early History of the Church.

A theme so extensive and of such [illegible] interest can hardly receive justice in a single article or a single [illegible] from one not even that part of it contained in the [illegible] pointed out by "A Friend" in the issue of 10 mo 2d when he enquires "how the religious meetings were conducted by the churches established by the apostles &c." And when we remember how few words are found in the N. T. that may be cast translated into an answer, and when the significance of these appear to place in one class of readers and so obscure to another, a writer may well hesitate while essaying to [illegible] gather up the scattered elements of an answer. From the apostle Paul, who took such a deep and lively interest in the prosperity of the Church of Christ — one of the latest and most copious of the apostolic writers, we might expect a full detail of the "form of godliness" observable in his day, as well as the "power", on which he so forcibly dwells in his Epistles. And when he says to the Hebrews (10. 25) "not forsaking the assembling of ourselves together, as the manner of some is," we may apprehend there was an admirable opportunity for depicting what that "manner" was that he would have them follow; but he is nearly silent on that point, and we are left to conjecture whether it was the Synagogue service endorsed by the Lord Jesus (Luke 4. 15-22) or the Eucharist, the supper instituted by Jesus (Matt 26 — Mark — Luke) or the Agape, or love feasts - "feasts of charity" (Jude 12); or that the Hebrew, the Roman or the Corinthian was left at liberty to adopt any or all of those forms so long as they observed two important injunctions — "exhorting one another" (and whatever was done) "Let all things be done decently and in order." By going back to Luke (4. 16.) for a starting point we find something more definite: "And he [Jesus] came to Nazareth where he had been brought up: and as his custom was, he

went into the synagogue on the Sabbath day, and stood up for to read." Various particulars are mentioned - the entering, the place, the reading, and the manner of performing it. The writer of Acts (21:21) says that Moses for many generations past in all the cities has had those who preach him, being read in the synagogues every Sabbath day. At that time, so much crafted as to have lost its religious and devotional character, and that such of the Jews as were really disposed to really devotional preferred meeting together especially on the Sabbath day in some other place than the Temple, and which gave rise to the synagogue. The only mention made of synagogues in the O. T. is in Ps 74:8, where it is the translation of the Hebrew word moadey. It may be taken in a more general sense, and mean any place where religious assemblies were held, such for instance as the house of the prophet Ezekiel (33:31), and as Revelation 2:9 and 3:9 Job 30. The upheld, gatherings of the Elders of Israel, sitting before the prophet Ezekiel, and hearing his word (Ez 8:1, 14:1, 20:1) implies a practice in some respects similar to those of the synagogue, though not under that name.

The site of the synagogue varied with the population. It stood on the highest ground that could be obtained near the city to which it belonged. And was so constructed that the worshippers as they entered and as they prayed looked towards Jerusalem (Dan 6:10). They were sometimes built by a rich Jew or friendly proselyte (Luke 7:5). When the building was finished it was set apart as the Temple had been, by a special prayer of dedication. The common acts of life, eating, drinking, reckoning up accounts, were forbidden in it. When not needed for devotional purposes it was not to be turned into to for common purposes. A reader stood at the door that the people entering it might rid themselves of anything that was irrelevant to their duties.

The internal arrangement of the synagogues was similar to that of the Tabernacle. The end next to Jerusalem was considered the upper end, here stood the chest (ark) containing the Book of the Law. This part was of course, the place of honour - the protokathedria - "the uppermost seats" which the Pharisees and Luke there so eagerly (Mark 12:6). Before the "ark" was the eight branched lamp, hanging from the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this stood the bimah - pulpit - in which the Reader stood to read the lesson or set down to teach. The congregation were divided by a low partition running between them, the men on one side the women on the other. The alms-box near the door (Mark 12:41). Notice boards on which were written the names of the offenders who had been put out of the synagogue. In small towns there was but one Rabbi, in larger ones a college of Elders, who managed the affairs of the synagogue. The minister (Luke 4:20) to whom Jesus gave "the book", was an inferior officer whose business it was to open the doors &c.

The worship of the synagogue was to a large extent the reproduction of the liturgies of the Temple. Besides the prophets reading the regular lessons from the Prophets, Moses was read in the synagogues every Sabbath day (Acts 15:21) and after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up and beckoning with his hand said, Men of Israel (Acts 13:15,16).

No mention is made (Luke 4:16) of prayer as forming a part of the synagogue service, but from other passages we may infer that it did. Luke (XI,1) furnishes us with an important link in the chain. John had taught his disciples to pray, Jesus did not condemn the practice of teaching prayer but endorsed it by saying "when ye pray say our father" - and by the further testimony of Luke: After the day of Pentecost and when the apostles were still warm in their zeal they continued stedfast in the breaking of bread and in prayers". The apostles observed the customary hour of prayer" (Acts 3:1). Whether the "breaking of bread" was the Eucharistic (Thanksgiving) extended to the Agape or Love feasts (feasts of charity as understood is undetermined: the term may

were met the synagogue on the Sabbath day, and stood up for to read." Various particulars are mentioned in the notices of the place, the day, the service, and the manner of performing it. The writer may safely suppose that although the testimony (21:21) that the Temple service had then at that time so much collapsed as to have lost its religious and devotional character, and that such of the Jews as were really disposed to really devotional prayer met together especially on the Sabbath day in some other place than the Temple, and which gave rise to the synagogue. The only mention made of synagogues in the O. T. is in Ps 74:8, where it is the translation of the Hebrew word moadey. It may be taken in a more general sense, and mean any places where religious assemblies were held, such for instance as the house of the prophet Ezekiel (33:31), and as translated house Job 30. - The repeated gatherings of the Elders of Israel, sitting before the prophet Ezekiel, and hearing his word (Ez 8:1, 14:1, 33:31) suggests a practice in some respects similar to those of the synagogue, though not under that name.

The size of the synagogue varied with the population. It stood on the highest ground that could be obtained near the city to which it belonged. And was so constructed that the worshippers as they entered and as they prayed looked towards Jerusalem (Dan 6:10). They were sometimes built by a rich Jew or friendly proselyte (Luke 7:5). When the building was finished it was set apart as the Temple had been, by a special prayer of dedication. The common acts of life, eating, drinking, reckoning up accounts, were forbidden in it. When not needed for devotional purposes it was not the common into mason common purposes. A reader stood at the door that the people entering it might rid themselves of anything that was unbecoming. The internal arrangement of the synagogue was similar to that of the Tabernacle. The end next to Jerusalem was considered the upper end, here stood the chest (ark) containing the Book of the Law. This seat was of honor, the place of honor - the πρωτοκαθεδρία - "the uppermost seats" in which the Pharisees and Scribes then so eagerly (Matt 23:6). Before the ark was the eight branched lamp, and smaller ones among the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this platform, and which the Reader stood to read the lesson or set down to teach. The congregations were divided by a low partition running between them, the men on one side the women on the other, the aisles-how on the door (Num 16:18). Tablets hung on which were written the names of those offenders who had been put out of the synagogue. In small towns there was but one Rabbi, no longer ones a college of Elders, who managed the affairs of the synagogue. The minister (Luke 4:20) to whom Jesus gave "the book", was an inferior officer whose business it was to open the doors &c.

The warehouse of the synagogue was a large room, the reproduction of the liturgies of the Temple. Besides the regular lessons from the Prophets, "Moses was read in the synagogues every Sabbath day" (Acts 15:21) and after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up and beckoning with his hand said Men of Israel (Acts 13:15,16).

No mention is made (in Luke 4:16) of prayer as forming a part of the synagogue service, but from other passages we may infer that it did. Luke (XI,1) furnishes us with an important link in the chain - John had taught his disciples to pray, Jesus did not condemn the practice of teaching prayer but endorsed it by saying, when ye pray say our Father - and by the further testimony of Luke. After the day of Pentecost and when the apostles were still warm in their zeal they continued stedfast in the breaking of bread and in prayers". The apostles observed the customary hour of prayer" (Acts 3:1). Whether the "breaking of bread" was the Eucharistic (Manuel Greek) or the agape (love feast) feasts of charity is undetermined: the term may

offly broke, as bread was broken in both cases.
It seems the most probable that some of the disciples had already begun to substitute the "feasts of charity" for the Lord's supper. That Paul understood the latter to have been an appointment of the Lord Jesus and forbidden by his fellow believers there can be no reasonable doubt from the language he uses in writing to the Corinthians ( ) as we may see that it is not the practice of eating the supper that he condemns but the abuse of it. By the time people more among the synagogue services had been the Temple service, modified by circumstances, gradually became the synagogue service. — as the Paschal supper was transformed into the Lord's supper. As the Temple had been succeeded by the Synagogue and the synagogue by the Proseucha and this again by the Church ( ) so was the succession each of these places of meeting, in like manner changed to suit the altered circumstances of the worshippers. Of the Proseucha see J.R. —

Is there in either the Old or New Testament a passage that prohibits the use of the word "Sir" when used in communication?

Ed: of the Friend,

The reading of the communication ( ) of late in the Friend ( ) & the number it contains that quote said thou plan of speech pined I called on a merchant who had not been many years in business and who knowing I took an interest in our well doing, took me to his desk and showed me the copies of his letters & his correspondents. To my surprize & notice the word "Sir" commencing many of his letters, and I enquired how he and friends could feel easy to use that word when addressing ( ) in his correspondence? His reply was "it is a Scriptural word, and I think it is more appropriate when speaking to a person" "whose moral or religious character I am ignorant, than using Friend as especially my esteemed Friend".

That was very much my own private sentiment, but I was prompted to examine my Bible more closely to see in what sense it was a "Scriptural word". I turned to the Englishman's Greek Concordance of the New Testament and found the passages in which the word Sir occurs used by heathens by Jews and by the Disciples of Christ and by Jesus himself.

Is there any real difference between
"Thou shalt not kill" Ex 20:13; Matt 5:21. and
"Thou shalt do no murder"? Matt 19:18

It is believed there are many pious Bible readers who would shudder at the thought of apologizing for an act of murder believing it is condemned without the least allowance by both the Old and New Testaments; yet the same men will apologize for the taking human life when that is required by the demands of Government or the Laws of the land. Some of these apologists maintain that the difference in the forms of the above passages indicates a religious or moral difference in the prohibitions utilized. If this should meet the eye of any one entertaining that opinion I would invite him to sit down with me in a serious manner and with the best ability that may be granted to us while we look into "The English Hexapla", published by that widely known and highly respected bookseller & Londons, Samuel Bagster & Sons. In this valuable volume we find first the Greek text employed by the translators appointed by King James and whose version is generally termed by Protestants as the "Authorized" Version of the English New Testament: this Greek text occupies about one fourth of each page; below are six important translations, beginning with Wiclif's, 1382; Tyndale — 1534; Cranmer — 1539; Geneva 1557; Rheims (or Douay) 1582; and the Authorized — 1611. in parallel columns. On comparing the Greek text in the two passages under notice I observe not the slightest difference — Οὐ φονεύσεις is the reading in each:

We turn now to the several translations, and find Wiclif rendering "thou shalt not slay" in the first where it reads "thou shalt not kill". This, it will be remembered, is where Jesus is speaking of the commandments given by Moses and when he urges the same injunctions we had no allowance to use the same formula, so we see that Jesus neither palliates nor softens the prohibitions of Moses. Again in the accounts of Mark and Luke all the above named ancient versions of the rendering is "thou shalt not kill". Also when Romans (13:9) speaks of these commands it reads "thou shalt not kill". (Rom 13:9)

It is understood that when Jesus repeats these commands as given by Moses it is as they were found in Ex 20:13, where we find "Hunter's Introduction to the Study of the Bible, Tables of quotations from the O. T. found in the New" p 1, p 396. the Hebrew לֹא תִרְצָח as the equivalent of or pronounced "thou shalt not kill", without the least qualification. With this unequivocating testimony before us, we may confidently inquire what passage in the N. T. that qualifies in any degree that plain prohibition — "thou shalt not kill"? And as Christians being professing to be governed by the teachings of Christ Jesus we have no liberty to engage in or endorse or encourage others to engage in carnal warfare

We have no liberty to disregard the testimony killing, wounding and committing murder, and professing to be governed

In the Greek version of the N.T. the rendering in each passage under notice is uniformly "thou shalt not murder".

The difficulties that stand in the way
Many who profess the anti-militant Peace cause
of Peace withhold their active co-operation
turned mainly by the array of difficulties, as they
solution entirely insurmountable. Should we
some may suppose that perhaps by doing things are
removed from the [illegible] of careful attention
to the admissions of those who themselves might
lead to a different conclusion in these selections
from the Secular press may throw light on the
subject. A London paper quoting what it would
state to be German authority says "Some ideas of the
difficulties of the Prussians in France may be gain
from a consideration of the following figures; which
according to Von's Gazette, represented the daily requirements of
the German soldiers in France:— 225,000 loaves of bread — or
pressure of at least 2 lbs. each — 135 oxen, 1400 cwt of bacon,
540 cwt of rice, 160,000 quarts of brandy, 140 cwt of coffee, 165,000
cwt of hay and large quantities of oats and straw. The wea-
ther we have been told has been for some time past dreadful
in the around Paris; heavy pelting rains and strong gales
have been almost continuous. The effect of this on the working
parties and strong pickets, on both sides, who are exposed to
without shelter to the inclemency of the weather must soon
show itself in a large per-centage of sickness. In the army be-
fore Metz, 600, 000, and even 1000 men a day were latterly
sent away to Nancy from the crowded hospitals incompl
and considering the circumstances under which the Russians
are now placed, it is easy to conceive similar results
in the besieging army before Paris. Notwithstanding
these "difficulties", the pictures of War presented in this
work: called the prepared pictures of Peace, in this world however
as offered to the [illegible] consistent with true work

"Priesthood and Clergy unknown to Christianity, or
The Church a Community of Believers and Co-equal Brethren.
By Unimaginator." A assumed name of the late Rev. Geo. Bush.
Lippincott. Philadelphia 1857. pp 188.

With the present demand for New Books and the facility with
which the demand is met by publishers one that has been, like the
one under notice before the public few years, is hardly counted
among new books. All readers know what a charm there is in
such things: doubtless it has its use in affording a stimulus to those
in whose minds a publication has such value with the freshness.
Such a result we may expect when reading is undertaken for
mere amusement; but when instruction is the thing sought for, we
can all acknowledge that the antiquity of a book may frequently
add to its value. Do we not often find, in some old author, a
sentiment expressed, even centuries in the past, that aptly with
remarkable fitness to the present time? Although this work under
notice can lay no claim to such antiquity it contains so much sin-
struction, especially to Bible readers who want to know what the
translators found as well as what they thought, and are willing
to accept of such critical assistance as Prof Bush could give to make
some things plain that, at first sight appear and disagreeable
at the present time seems so desirable that, although some extract
from the work appeared in Friends' Review (vol 7 and vol 11) the
attention of the readers of the American Friend is in this way, called
to it. Like many other "theological" works it contains sen-
timents that, to most Friends will be unpalatable; such for instance
as the author's endorsement of Paul's teaching when he regards says "Let
your women keep silence in the churches; for it is not permitted
unto them to speak". "Women were the precluded a class: their
time was drawn — between them, that were deemed in those days to be in a co
pacity to teach all and to console all" and those that were not". (p 50)
But we must let the author speak for himself, as he does in his

introductory "To the Reader" "Priesthood and Clergy we know to be Christianity" does not simply the denial of a divine Priesthood in Christ nor of a Spiritual Priesthood appertaining to all his true people. This we admit of course. Our object is in fact to deny the existence of any Priesthood in a just view of the Christian economy. We go against all Priesthood and Clergy visibly and externally embodied in a distinct class or caste. Our Lord "hath this extent; no more". And under the conviction that "the distinction between Clergy and Laity has a baneful effect upon the interior life of the Church," he frames his argument consistently with that conviction.

The author speaks respectfully of the Quakers, who he considers are entitled to the whole credit of placing the sacerdotal controversy on its true light, and they not only stated the truth, but acted out it, and guarded their opinions with such a jealous discipline, that it became impossible for their successors in their society to misunderstand or misinterpret their meaning: to acknowledge a priest in any way, direct or indirect, is, in fact, to cease to be a Quaker. And herein is their wisdom discerning the highest possible eulogies, for though individuals amongst the Independents have occasionally taught Quaker doctrine concerning the priesthood, yet no society of Christians, excepting the Quakers, has as a society acknowledged and acted upon this great meaning, that our Lord and Saviour Jesus Christ is Head, and that has any pre-eminence, and that the whole body of believers are priests in perfect equality in and through him Head and Lord. One of the early Quakers was, therefore, right when he said, "we are not persons that have shot up out of the old root into another appearance, as one sect hath done out of another, till many have come up one after another, the ground still remaining out of which they all grew: but that any ground hath been shaking, destroyed and is destroying, removed and is removing in us." (p 21) from 22

On reading the above passages and observing the wide difference existing between the author's views, making "the common priesthood of all," and exceding the highest possible eulogies on the Quakers, who do not preclude them, the writer of this noticed

* Life of William Dewsbury. London, 1836. p 5

paid the author a visit in his sanctum; Rev Bevan signified his limited acquaintance with Friends, and on being informed that their disciplined recognized women as well as men as preachers of the Gospel when duly qualified for that service by the great Head of the Church he said — "on further considering the matter I am now of the opinion that there is no difference between men and women in this work — that the women were not precluded from exercising the gift of preaching", or words to that effect. And when reminded of the practice adopted by Friends and their manner of "acknowledging a minister" he replied "all religious bodies are prone to fall away from their original purity."

The above remarks of the author are in keeping with what he says in his book: ten pages of which are devoted to the "Explication of Scriptural Terms relative to Ministry", on which ground the results of a critical examination of the several Greek words used in the New Testament [illegible] affirming what is or what has been used ministry, and what the ministry of the Gospel is: these diakonos, diakonia, diakonos*, and some other terms are good authorities, then says

"In view of the ample array of passages now adduced it is not the conclusion fair and unimpeachable that "minister" never in one single instance in the New Testament, means a clerical functionary, that "ministry" has the meaning of service in every instance where it is expressive of the actions of Christians: and that it frequently refers to the service of the saints to one another. This is our firm and unshaken conviction, and consequently we hold that the entire clerical system which has so long obtained in the Christian church has been, as we have before remarked, the result of a process of technicalizing the import of certain terms which were designed to be taken in their more native, ordinary, or every-day sense. It is easy to see how the operation of certain received principles in our public institutions should have led, by the aid of pliant translations, to the connection for instance of the original word servant with that of minister as implying ecclesiastical

* translates minister in — [illegible] Romans [illegible]

rule, and of the simple word overseer to that of bishop, and so of a multitude of others that have been made the ground work of a pernicious system of hierarchy." (p 16)

again he says "By this examination of Scripture we are now coming to daylight & what much darkness has been allowed to settle, and we are beginning to ascertain that "ministry" is all manner of service in the spiritual government of the church of God; and that "ministers" and "deacons" are simply servants; and that any believing man or woman, who serves the Lord and his people, is a deacon or minister" (pp 72, 73)

Now some readers of this may inquire what need is there of displaying the argument before the readers of a journal designed principally for members of the Society of Friends, whose discipline and practice acknowledges no such separation between their members as between "Clergy and Laity"? To which one might reply, it is well known that the words "clergy and laity" are not to be found in our disciplines, but instances could be pointed out to which the practice has been such that it might appear strong from the following cool fact that that separation actual has sprung from, e.g. all the "elders" and "ministers" same one of the latter in one Mo. Mo. are agreed on as "morally fitting a certain person as a minister" upon one upon the proposition is revoked but an effort is opposed by not one member, while no definite reasons given by any why he objects. Does this look very unlike the work of a clergyman in mind into the people? Does those who are entitled to say both are engaged of those that are without should call for questions the usefulness or strengthening influence of a meeting being developed? What should induce any one who regarded such things to put the same care upon one of another, as a step towards making Gods cause Gods advantage.

Vermont 4:30 June 26 1867

For the Independent

Among other serious thoughts that occupied my mind on waking this morning, the new position of the Independent found a place, and the query arose are there a sufficient number of readers of newspapers to be found who are both religiously inclined and prepared to sustain a religious newspaper that promises to be truly religious and yet to exclude from its pages every thing that is a work of sectarianism and exceptionableness, while it invites writers to furnish "first class religious articles"?

Will the Independent bear an exception to the rule "Begin with charity and end in proscription"? Is the Editor able "to stand" on the elevated platform "he" built from which he says "there are not ten men in this country who know how to write" "first class religious articles"? I ask these questions in no cavilling or sectarian spirit but under the conviction that a religious newspaper such as the Editor promises his should be will be a great blessing to the community. but what an exceedingly narrow path he has chosen to walk in! And if the reading and thinking part of the community are prepared to fellowship adhere to him in that position we have indeed made long step towards that state in which we can not only say but feel that "we are nothing Christ is all"!

As H.W.B has said "The great want of the world is a christian heart". but a christian heart implies one truly under the dominion of the Spirit of Christ and that Spirit abounds in charity and liberality; but what close watchfulness

what excessive care is required while we undertake to draw the line in the true place between that liberty that borders on licentiousness, and ~~between~~ that caution that borders on proscription; between those things that are truly "essentials" and the "non-essentials".

"First rate religious articles" will doubtless be of great service in the reform desired, but who shall write them? He who apprehends himself qualified for such a work may be the least so, and he who feels he is not qualified will hardly make the attempt. So the best that can be done is simply and modestly to make our suggestions according to the best of our ability and leave to the good sense of the Editor and readers to determine their value; and agreeable to the rule I wanted to say that I have been for many years, and am still under the conviction that the subject that has been occasionally discussed in the Independent under "The Social vice", "The Cancer" &c is a sore that needs to be probed still deeper yet. Some other journals have boldly advanced the doctrine that matrimony does not rightfully grant unlimited indulgence of sensual appetites between husband and wife. Every sensible husband or wife knows that there is a limit to that beyond which they can not innocently go: that however they may endeavor to persuade themselves that morality or religion says no such restrictions on their indulgences they have been reminded again and again that nature or rather the Creator has set a guardian angel over that garden of Eden that says "For the purpose of perpetuating the species, this is lawful; but for the sole purpose of gratifying lust it is abominable unlawful.

How many a modest woman has been obliged to yield to the demands of a brutal husband and that too when in that delicate condition that forbids such intercourse — obliged to consent because she is his wife! placing her own health and the life of the embryo child in jeopardy! How many an editorial pen has refused to write — How many a ministers' voice has faltered when religious conviction has demanded an outspoken testimony against legalized as well as illegal lechery, because the brain that should guide the pen and rule the tongue has been unpracticed by needless indulgence, while the conscience utters an intelligible whisper "Let purity begin at home"!

No man of common intelligence and common reflection can fail of perceiving the dreadful havoc that morbid lust is making among the people, and must deplore the attempts made by unprincipled men to cast a "scientific" veil over the habit by pointing to a method of indulging in the spirit of escaping the legitimate consequences — conception or disease —

To D. Hill 12 mo 5-71

Pertinent to public mor[als]

An influential London paper (Thatland[s]
criticism of any article in the Edinb[urgh]
entitled Rt Hon. Minister Gladstone, and
Rarely has England passed through a crisis re-
quiring greater judgement, and delicacy, and firm-
ness on the part of those, who have the conduct of
her affairs than in this war between France and
Germany. Never has it been more difficult for
this nation to sustain the onerous and unthank-
ful character of neutral. Above all things, it might
be supposed that the duty of our Ministers, desiring
to retain what little influence their policy has left
them in European affairs, to do or say nothing which
may irritate either of the belligerents. We should
be particularly cautious, not having taken upon
ourselves the burden of deciding between the combat-
ants, and having failed to keep the peace between
them, in avoiding any authoritative expression
of opinion upon the merits of the quarrel. This we
might suppose to be still more important upon
the present occasion when we have undertaken the
responsible office of peacemaker in the teeth of
almost insurmountable difficulties." Standard. p.

After reading the whole criticism one is led to think
of a certain prophet who at the solicitation of Balak
essayed to curse Israel and [illegible] them
To the writer of the article[illegible] we may hardly give credit
for [illegible] entire sincerity
of sarcastic grace, undoubtedly, a fair representation
of the sentiments of an influential party in England
are we thankful for the publicity he gives to the coun-
ments brought out in the E. Review.

Now taking into consideration the importance of the
"crisis" through which England is passing we see
at once the appropriateness of every deliberate expression
of Godliness that touches the question of peace
grounded on Christian principle. How for the Prime

...nate and House of Representatives
...State of Vermont.

We the undersigned citizens and residents of the Town of Moultonboro being impressed with the belief that the true design of Prison discipline is the reformation rather than the punishment of offenders: — believing also that there is a class of offenders who are too old for admission into the Vermont Reform School but not so hardened in crime as to warrant our courts of justice committing them to the State Prison for an extended term: — We are led to the conclusion that a House of Correction intermediate — between the Reform School and State Prison is needed for the case of these older yet juvenile offenders.

And your Petitioners pray that your honorable body will bestow that attention to the subject that its importance demands and make such provision as in your wisdom the necessity of the case requires

...

Moultonboro Vermont 12 Nov 7. 1862

Brown & Burke.

My dear Friend, I have often promised myself the pleasure of replying in a more particular manner than I have yet done to many of your kind previous & your engagements have limited me from the work, and perhaps I should have delayed it still longer but for the timely visit & appeal that intimated the existence still in the mind of David in relation to the introduction of the American Bible Union. That friend is Rev Henry Dexter of Lynn.

We had an appointed meeting in our Religious house a week ago this evening, since then I suppose he was attacked & Bedford Mass. The text was fully unfolded. The was first lengthily explained in application and after that in ten minutes discourse of usual length. From what I have gathered the meeting was a very solemn one & I have heard no intimation to the contrary. There was something in his testimony about the necessity of the exercise which I felt made me feel always that concerned me at the time, but as I did not opportunely meet him afterwards it was not communicated by him. Knight by their secretary & Rev & Mrs Hayes to a two days meeting, it being so much nearer to us than any other public meeting was to be held the following day. They appeared fatigued somewhat but I could not resist the temptation to show them some my books — the revised version of the Scriptures of the A.B.U. among them. I spoke of my letter to me in relation to the work and that drew from me the remark I have referred to above. I assured him that whatever construction might be put on that sentiment

Montpelier, Vermont 12 Nov. 1862

Brown H. Beede,

Mr. Beede Friend, I have often promised myself the pleasure of replying in a more particular manner than I have yet done to the letters of [illegible] previous to the engagement have limited me from the word and perhaps I should have delayed it still longer but for the timely visit of a friend that intimated the existence still in the mind of doubt in relation to the orthodoxy of the American Bible Union. That friend is Rev. Denison Douglass.

He has an appointed meeting in our Village near a week ago this evening since time I suppose he was detained at Bedford 2 Nov. The day was unpleasant. He was prevented by engagements and after that in the time I did please I could keep them what I have to tell the meeting was done & dispensed of I have heard no intimation of the contrary. There was something in his testimony about the necessity of the energies which he felt made me feel away that impressed me at the time but as I have had opportunity since afterwards to meditate upon the matter I am [illegible] having Triumphed by their exertions & Rejoiced to see dwelling, it being [illegible] another public meeting would be held the following day. I approved of it indeed somewhat but I could not resist the temptation to have them some my books. The words used of the Scriptures of the A.B.U. among them. Do you of the letter me in relation to the work and that drew from me the remark I have referred to above. I assured him that whatever construction might be put on that sentence made

[illegible] ministers has advanced in that declaration may be some measure comprehended by the language [illegible] Edenburgh Review.

A new law of Nations.

It may be said that that declaration of sentiment falls very short of one grounded on Christian principle and yet Christian principle may lay at the foundation of the sentiment while the writer may have had good reason for clothing it in secular language. We can hardly expect the whole English government is about [illegible] It does fall short perhaps but we should [illegible] may still accept it as a testimony in favor of Peace

[illegible] the world [illegible] and [illegible] to [illegible] down a heavy [illegible] will be [illegible] of [illegible] [illegible] [illegible]

of Heb 1:3 verse 2:17 There were other passages that seemed to indicate the farther removal from Unitarianism in the commencement of that work; for instance, Titus 2:13 in the common version it stands "the great God and our Saviour Jesus Christ", in the Revised version it reads "of our great God and Saviour Jesus Christ". Now tho' I cannot pretend to any knowledge of the Greek language worth speaking of, yet I cannot overlook the fact that in the original καὶ forms the connection between the great God and our Saviour, ημων following σωτηρος and not θεου; and this appeared to be sufficient authority for King James. Before the rendering they did, while the R.V.'s are unitarianly done. There is one other passage where the same change is made, which I consider a satisfactory proof that they, the R.V.'s did not deny the Deity of Christ and although I have not consulted with them on the subject I feel assured from the tone of their remarks in the general subject matter of Revision, that it would be startling to them to be charged with any such sentiments as which they would repudiate very decidedly. There was one remark of the Secretary Wyeth in a letter I received sometime which might alarm some men but neither me nor one, and that was "There is a great deal of superstition in the world and we are loathe to give it no offence" There are men so little acquainted with the subject and so unyielding tenacious of their own notions that they would construe such an expression into a declaration of no or a point of Christianity, but as I have said, rather than I would so construe it. Now I must tell you I am among all Friends more considered as unbelieving, or Unitarian but since we became better acquainted with them that accusation is dropped. I am a Unitarian in one sense, in that expression by Wm Yeardley (page 422 - Phila ed) "How the Christ seems to ascend with those loved ones who are taken from us, and from earth to heaven! And desire for a blissful eternity becomes more ardent, because they have already entered upon it; but above all, we desire to be with Him in whom we shall be one, and all will be glory." Also in the sense conveyed in the words of the Lord Jesus (John 17:3) "And this is the eternal life, that they may know thee the only true God, and him whom thou didst send, Jesus Christ." (Revised version, but I do not consider the doctrine advanced in it different to that in King James version) I subscribe also to the doctrine conveyed in the 21, 22 and 23 verses of the same chapter. Please to understand that I did not undertake the Elder in conversing with him, our talk was of an easy kind and without any appearance of eagerness or "concern" I pointed to a passage in another volume in which it reads "There is nothing in scripture which in the least degree supports the notion that our Heavenly Father is naturally implacable, and that his wrath was appeased by the sacrifice of an innocent victim". then from another one "That Christ's body that was crucified was not the Godhead &c &c which I assented and I judged from his manner they expressed his sentiments also. Probably thou had also read the same passages without suspecting there was any thing of an Unitarian tendency in them. The first is from J J Gurney's Portable Evidences, p 119 London 3rd Edition, and the other passage is from the latest London Discipline &c I was glad to find I did not so entirely oppose to Unitarian as to refuse to hear a word in its favor, but on the contrary

learn the titles of a few of my books that I considered
entitled me to the name of not a great scholar, in so doing
to get ideas from the original text without learning alte-
gether on the qualifications of the translators. He also
gave me the name of some Friends in London that are
good scholars and who probably take an interest in
this subject. and requested as we met with any
gentle or unconscious. I esteem him for his devotedness
to the Master's cause and have no doubt of his upright-
ness therein. My dear wife and I were glad of
the opportunity of visiting our there although the visit
happened at a time when our pork-barrel was at a
low ebb. Tamar's health appeared to be about as good
as usual. Rufus has been invited to take a seat
in the "select meeting" as an Elder - to this proposal I believe
the Monthly has acceded. I had no objection to it and
I question if any one else in the Mo. M. had any; but
I much prefer the London discipline that is the
Monthly Mg. in any section not to be a Mr's committee
does the important part of the work and then informs
the M. of M. & S. of its decision. the latter mode appears to
me to be far more like the doings of Primitive Christians
than the former as in one case they, the Elders, are
appointed by the church at large, and in the other by
such a part only that that meeting (of M. & S.) may be
said to be self appointed. I am also of the opinion that
if the members of that meeting are willing to remove a
stumbling block out of the way of some enquirers they
will make a proposition to the Yearly M. to have the English
method of proceeding take the place of the present one.

and such as are not yet ready to believe in the
Divine nature of Jesus, believe that he stands
on the highest pinnacle of perfection as a member
of the human family.

Now if the teaching of such doctrines is that Jesus
could ascend so much above the lowest type
of humanity without attaining to the Divine
nature - does that prove that there is no
Being that we may consider Divine? No.
Not by any means. It only proves that they
are still shutting themselves out of a belief
that satisfies the craving of the human soul
and furnishes a rich banquet to those who
do believe.

Believers accept the doctrine without doubt
or discount the doctrine that there is a
Divine nature as truly as there is a human
nature - also that those two natures were
united in one in Christ Jesus. "I and my
Father are one". And whether we consider
Jesus as a member of the human family yet
having reached the realms of Divinity or the
Divine "I am". having descended to mingle
with human nature we may yet con-
template the two natures in one person.
and arrive at the same conclusion that Paul
had come to. In him (Christ) dwelleth all the fullness of the
Godhead bodily.

Moorestown 9 mo 8 - 1865

Joshua Arris.
Esteemed Friend,

I learn from my son Samuel that it is proposed to hold a pic-nic with the teachers and scholars of the N. Starkshoro S. S schools on the 13 inst and that some one has kindly invited me to attend. Please to say to that kind friends or any one else that I craves that I take a lively interest in those schools that I feel quite disappointed in being prevented as I am by the want of sufficient bodily strength for that purpose.

I had laid out in my mind to visit the schools more than once during the summer but have been prevented, chiefly by a similar cause. But I take this opportunity of assuring every friend of the schools that as I grow older my interest in the Sabbath school enterprize increases, and it has afforded me much comfort, since I have been stretched on the bed of sickness, to hear so satisfactory account of your schools as I have.

And now I want to tell the superintendents

Teachers and Scholars some of the reasons that induce me to love the Sabbath School enterprise. I turn to the 1st chapter of the book of Genesis 27th verse "So God created man in his own image, in the image of God created he him: male and female created he them." And I ask, is it possible of any man to conceive a higher origin of his race, than that given by Moses. It seems to me that after writers of every grade have done their work of revising, curtailing or assailing the Bible these will for ever remain imprinted on the mind of those who more or less retain that "image" a holy conviction of the truth of that declaration and a sense of the most importance of having form a part of the belief of the whole human family.

And although the same Scriptures intimates the impossibility of finding out God by any search we can make, yet we are enjoined to reason from the lesser to the greater and gather some idea of his nature by that process. If ye then being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him?" Now the most skeptical of men will allow that there is a great difference between the best and the worst of men they are acquainted with;

J. G. Dear Friend. I have read with great interest and have perused with no abatement of interest thy "Plea" as republished in "Friends' Review", and notwithstanding the gentle veto put, in the P.S., on "controversy" I am still minded to assume the, stranger as we are personally to each other, that I am very much encouraged and encouraged by the publication of that Plea. In a letter received, a few months since from one my valued relatives in London, Alfred and Anna Brewer of Whitechapple I was apprised of the publication of the "Plea" in the London Friend and of the high esteem they had for the sentiments it contained; since then I have been gratified to find that Samuel Rhoads the Editor of the F.R. has had the courage to republish it in his paper, and I doubt not he has received from some of his correspondents earnest approbation and from others equally earnest condemnation disapprobation.

Having the favor of some personal acquaintance with him and the use, occasionally of a column of his paper I can form some idea of the responsibility he feels himself under in the choice of subjects he introduces into it paper and accordingly attach a corresponding value on every liberal article I find there.

Allow me to say a word more about myself. I was a native of England, joined the Society of Friends in 1816 and was then about 21, (which of course makes me now nearly threescore and ten) it was no light matter to me to become a member of that society: it cost me many conflicts of mind, since then I can look of no unchecked course, I soon about and just as a ship shipwreck I brought my dear wife (a daughter of the Wells of Essex) and children to this country in 1832, which makes 33 years residence of this country and about 18 a member of this society. And now comes the strait that I find myself in: as years increase I am very thankful in being able to say there has been an increase of my love for the truth and the real servants of the truth, and a diminution of the value before set on those "little matters of conformity" and what is the result? I have good reason to believe that I had a right to meet with sympathy, there I find that my love for the kernel is no cause for my lack of love for the shell, and I am [illegible]

Charles Kingsley. His English Gentleman
Lightly with that thing one
[illegible] to condemn her, go and pick us more."
The very wide difference between the formal & legal element of the Roman code and the corresponding element of the Christian code was constantly showing itself in the intercourse between the Lord Jesus and His disciples among whom he moved: that His forgiving spirit when conceived towards the delinquent could never be truthfully [illegible] with the approving spirit which allowed his accusers all implied to make out of the fact of his being a friend of publicans and sinners. One of the Lord's lessons to his disciples was required to learn was involved in perceiving the necessity of condemning that that was wrong whether connected therewith a necessity to punish the wrong doer; and that lesson seems equally hard to learn even by professing Christians in the 19th century. As the surgeon finds it more expeditious mode of disposing of an injured limb than a long solicitation to amputate rather than attempt to cure it; so it is feared that, many who stand as watchmen on the walls of our Zion can see no surer way of "clearing the Truth" than by using the extreme power of "disownment" that the power may retain an offender. Observing people can find no difficulty in uttering to one or more words with which they have been more or less acquainted in which the disownment has produced no amendment; while the impression was equally clear that a little more forbearance exercised by the Trade would have restored the member.
The case of C. Ross not adduced as having any connection with our discipline, may be alluded to as the effect of disownment readily pronounced produce on mind, when applying the results of penal measures of discipline character carried out towards our members.
A valuable volume of great interest has lately been published by a well respectable publishing firm in London, entitled by Mary Carpenter giving the spirit of her studies and practical fields of Reformatory & Preventive discipline. Rebrooke is entitled Another Chapter on Ex from which this calculation has been

the last enemy that shall be destroyed is death."
The apostle, when speaking of the various obstacles which Christ would encounter and overcome, which he must ultimately triumph in the conflict, he says as you, mentions death as the last enemy that should be "destroyed". In other parts of his epistles he makes a distinction between the death of the body and the death of the soul, but as the same word is used in both cases there appears some ambiguity at first sight which is removed by closer inspection of his own definitions. It seems clear that when writing to Timothy he did not regard the approaching termination of his own life as a matter to be dreaded. He did not perceive an enemy in the death that awaited him. But if Christ had established his authority in Paul so thoroughly as to enable him to rejoice in the prospect of death it must have been some other death that had been destroyed in him; the same death perhaps of which he was warned in believing he had overcome when he exclaimed "O wretched man that I am who shall deliver me from the body of this death."

Christ Tobacco and Cancer

What does cant spell? Why almost every pipe and every ounce of tobacco smoked spells the name of a disease dreaded and detested everywhere. But another word is often made of these letters: they are sometimes used in this way Cancer. And I shall show that there is some relationship between the use of tobacco and cancer. Some old smokers are slow to believe it, but as I have had my eye on smokers for several years past I want to talk of what I have seen. Did I tell to a near neighbor of mine who had a sore lip, I said to him Patrick, don't you think so much smoking is the cause of that sore lip? Oh! I don't believe a little tobacco can hurt a man, any way. To my remonstrances he made no reply. Since then he has moved away the last account I had of him was that the sore had increased greatly and with it great dejection of mind. One day when left alone in the house, in a fit of despondency, he took a razor and cut the tumor off. Profuse bleeding followed, of course, which brought him to the verge of the grave. I to another neighbor who also had a sore lip otherwise a temperate man, I put the same question and received a similar reply. Since then that sore has been pronounced a cancer, and to be rid of it he has submitted to surgical treatment under excruciating sufferings; whether the cancer has been thoroughly extirpated or not remains to be seen. No 3. has a sore leg which he calls a fever sore, on being asked if he did not consider the tobacco he used as freely contributed to his sufferings. He admitted the

…tobacco habit? Former and present…
…old? Why almost every cold…
…the name of tobacco…
…cal journey. Sent another…
…bacco letter: they are constitu…
…ancer. And Tobacco that is…
…ship between the use of to…
…me old smokers are slow to…
…ne had my eye on smokers…
…I want to talk of what I have…
…r near neighbor of mine who…
…a thick, don't you think so…
…cause of that sore lip? Ah!…
…e tobacco can hunt a man out…
…nothing cure in vain. Since…
…ay the last account I had of…
…had increased greatly and…
…of mind. One day when left…
…t of disposedness, he took a…
…nor off. Profuse bleeding fol…
…n brought him to the verge of…
…r neighbor is who also had…
…temperate man. I put the…
…eived a similar reply since…
…pronounced a cancer; and…
…mitted to a surgical treatment…
…fering; so I left the cancer…
…ated or not remains to be…
…is frequently fatal…
…which he calls a fever sore…
…consider the tobacco he used…
…is sufferings. He admitted the…

…smoking a cigar, but the habit of…
…smoking is so ingrained to him that he prefers taking…
…a hot roast potato) he can with his pipe under his…
…afflictions, and so he rubs along with little real en…
…joyment of life. No 4 a woman with a cancer…
…covering the whole of one breast. Her husband said…
…he had never supposed the tobacco had anything to do…
…with the cancer. But it brought her to her grave.
No 5 another woman, on being enquired of if she…
…did not observe her tobacco smoking had an injurious…
…effect on her healthy system replied she knew of no…
…such effect resulting from it. She died of cancer…
…on the tongue.
No 6 a man and wife, great smokers, are free…
…from cancer, but childless, although great lovers of children.
No 8 a middle aged man, a great smoker, twice mar…
…ried both times abortive. Died in the prime of life.
These cases have all occurred within a radius of…
…five miles embracing parts of three townships not…
…and not densely peopled. Other cases could be men…
…tioned some of cancer some of low spirits

No 9. A lively robust farmer about…
…one hour to all appearance as most constitutions…
…[illegible] the habit of smoking & chewing. He lived to be…
…about seventy years, but his latter days were days…
…of physical misery.

We have reason to believe that sterility or abortion is frequently…
…produced by some more summary method, equally pernicious…
…some would say more abominable. Let murderous assassins…
…answer for that.

Under these circumstances are we not bound to regard the use…
…of tobacco as not the cure — but the promoter of cancer?

Dear Fr…
…There …
…occurred …
…I wrote …
…and it …
…in close …
…mitted …
Rem…
Sincere…
It …
real …
be with…
pienic …
other …
as bus…
will …
Sin…
Rob…

[illegible] a consolation, but the habit of smoking is so rivetted to him that he prefers taking no hat comforts 3) he can with his pipe under his afflictions, and so he rubs along with little real enjoyment of life. No 4 a woman with a cancer covering the whole of one breast. Her husband said he had never supposed the tobacco had anything to do with the cancer. But it caught her to her grave.

No 5 another woman, on being enquired of if she did not charge her tobacco smoking had an injurious effect on her health, in her reply acknowledged no such effect resulting from it. She died of cancer on the tongue.

No 6 & 7 man and wife, great smokers, no free from cancer, but childless, although great cases of children

No 8 a middle aged man, a great smoker, twice married both wives a short time died in the prime of life.

These cases have all occurred within a radius of nine miles embracing parts of three townships in Vt and not densely peopled. Other cases could be mentioned some of cancer some of low spirits

Benjamin Browne No 9 A lusty robust farmer whose one lung had to all appearance so much constitution appertaining to the habit of smoking & chewing, he lived to be about ninety years, but his latter days were days of physical misery.

We have reason to believe that sterility or abortion is frequently produced by some more summary method equally pernicious some would say more abominable. Let murderers account for their own answer for that.

Whether these circumstances are or are not bound to regard the use of tobacco as not the cause – but the promoter of cancer?

New York June 8. 1865

Dear Friend Henry Miles

Yours of 2nd is just received. I remember that I wrote in some haste and it is quite probable in closing my letter I omitted to enclose the V.

Please now find it herewith. Yours

It would give me real pleasure to be with you at the picnic on 15th but other similar as well as business engagement will prevent.

In haste thy Fd

Robt Lindley Murray

But the just shall live by faith: and if any man draw back, my soul shall have no pleasure in him. Heb 10:38. Rather "Now the just shall live by faith, and if any one draw back my soul shall have no pleasure in him. The Rom and most "If he draw back" the rendering of Adam Clarke

The translators seem in King James version, as did appeared to be on the ground of the doctrine of unconditional perseverance "once in grace always in grace". There is an ellipsis in the Greek original — no word that could properly be translated any man the translators seem to have apprehended themselves at liberty to supply a nominative to the verb hupostellomai (draw back). On which Dr Clarke remarks "The insertion of the words any man, if done to serve the purpose of a particular creed, is a wicked perversion of the Holy Scriptures. They were evidently intended to be in connexion with the relative from the antecedent, in order to save the doctrine of unconditional perseverance, which this text destroys." But Dr Clarke supplies the nominative he supplied for a similar reason that others have supplied any one or any man. But is the usage of our language as associated by the mass of readers, as upon before, [illegible] requires it, although the ellipsis may be allowable in the Greek.

It seems remarkable that Dr Tyrwhitt should take a similar view of this subject; he says: "Here, too, it has been asserted, last of all by Professor Blunt, that the doctrinal tendencies of the translators exercised an unwarrantable influence on the translation. No unprejudiced person, it has been said, can read the verse in the original, and not acknowledge that the person whose drawing back is supposed possible in the second clause of the verse is "the just" of the first clause. So Tyndale translated it." Bent Coverdale & Cranmer. But this verse, as rendered, would have contradicted the doctrine of final perseverance; and therefore, it is said, in the Geneva

version "any" was substituted for "he", and "living" in our version. No objection to the good faith of our translators is often urged than this. (Smith & Bennett) Now it is well understood that Calvin and Beza the his successor, Beza, were the leaders of the theological school that brought out the Geneva version; and as that version had been published fifty years before the King James are can readily see some of the peculiarities that offered for adopting so much of the Calvinistic Geneva Bible as would suit the Episcopalian professors of the translators appointed by King James

It is highly probable (says A. Bl.) that Habak 2:4, is often subsequent has been quoted here, in vs 37,38 with some verbal change" and transpositions. Kai which is translated but in the common version, and and in the revised version is said by others to be used here not as a conjunction, but as a sign of quotation

It is contended by some that critics that the words should follow in the same order as the words in the original and that the pointing should be changed. thus "The just by faith, shall live" & on comparing the passage referred to in Habakkuk with that in Paul's Epistle to the Hebrews, also with his Epistle to the Romans (1:17) we may readily understand the apostle as pleasing in a new light the doctrine advanced by the Hebrew prophet. Putting these three passages into their proper weight we arrive at the conclusion that a more approximation & a correct translation would be: "The just by faith shall live" "Now the just by faith, shall live; and if he draw back my soul shall have no pleasure in him, and will not be for us if we are included in the number of which the apostle also speaks — "But we are not of those who draw back to perdition, but of those who believe to the saving of the soul."

and his disciples asked him, saying, Why then say the scribes that Elias (or Elijah) must come? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, Elijah is come already, and they knew him not. &c.

Then the disciples understood that he spake unto them of John the Baptist. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? &c. And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that prophet? And he answered, No. John 1:19-21

Perhaps there are no discrepancies in the Scriptures that appear more like absolute contradictions than what appears in the two testimonies concerning John, which are brought into comparison in the above passages. And there appears no way of giving a satisfactory explanation to such readers as confine upon the literal signification only, of scripture language. But yet it is admitted that there is a figurative, also a spiritual as well as a literal sense occasionally attached to the same word, the difficulty is very much removed. Illustrations of this might be given many will suffice. Heb 12:29 Deut. 6:24. "For the Lord thy God is a consuming fire." It is hardly supposed that any one who insists upon the literal sense of that passage as a reader of mind. However, that these lines are penned with the hope they will reach the eye of those who do accept many expressions in the scriptures in a spiritual sense which at first sight appear to have a literal signification only, as well as those that are plainly spiritual.

The Jews also who went to enquire of John in their writings of Moses and traditions found many things to lead them to suspect that in John the Baptist they had the veritable reappearance of Elijah in person. in 2 Kings 1:8 they might read that "Elijah the Tishbite was an hairy man, and girt with a leathern girdle about his loins

and according to the testimony of Matthew (3:4) "John had his raiment of camel's hair and a leathern girdle about his loins". In other respects John resembled Elisha "they were both zealous, fond of solitude, anxious and exposed enemies to meet, which they freely rebuked in the presence of Kings and persecutors"

The Jews were expecting Elijah in some way "before the coming of the great and dreadful day of the Lord" (Mal 4:5) and the message that John was the herald of was - "Repent for the kingdom of heaven is at hand" (Matt 3:2) ~~was expected~~ That day

With such concurring testimony before them they must have been ill prepared to receive the unqualified denial of John - "I am not Elijah!"

But John was engaged in a work which the ~~ancients~~ Jews were not fully prepared to comprehend, and he appears ~~confined himself~~ studiously confined himself to preparing the way for another who should increase while he would "decrease". They were prepared to receive John as the veritable reappearance of Elijah, and doubtless could he have prolonged ~~himself~~ such, they were prepared to ~~have~~ join with distinctions but acting in conformity with the ~~first~~ ~~afterward~~ portion of the saying ~~I am not Elijah~~ ~~but only a voice~~ it is the Spirit that quickeneth the flesh profiteth nothing they knew him not, and have done unto him whatsoever they listed. But the Lord Jesus, in conformity with his own teaching "it is the Spirit that quickeneth the flesh profiteth nothing" and ~~in the spirit of Elijah~~ and recognized in that voice the spirit of Elijah and therefore ~~upon~~ in his parables that Elijah had come already

The error of the ~~subject~~ appears to become conspicuous from the answer given by Jesus to the Sadducees. "Ye do err not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" - Clearly as the Kingdom of heaven is not in meat and drink, nor in ~~any~~ corporal enjoyment but a spiritual condition, and its inhabitants spirits, so the resurrection was to be a spiritual change,

The resurrection being spiritual the preliminary preparation for that change of nature must be spiritual also. La Paul understood it so he would hardly have said "he that is in Christ is a new creature" (2 Cor 5:17). "The old man" being "crucified with him" and the new man "risen in Christ" (Col 3:1) are ~~considered~~ understood to be, not of literal but spiritual significations. Such as believe in the "real presence in the consecrated wafer", will reverence belief in a corporeal crucifixion that Paul is speaking of - also a literal resurrection "in Christ". But such as accept of the spiritual sense conveyed in the teachings of Paul as a spiritual sense - the resurrection, "death" and crucifixion will be well prepared to accept of the answer of Jesus as being applicable to the manner in which the questioners put to him, and of the Christian or spiritual sense conveyed in the declaration "Jesus answered ~~to~~ Elijah is come already". To such as accept of these as being mainly a correct illustration of the matter the apparent contradictions in the passages first quoted, will appear no longer real, but imaginary.

Copy of instructions to Joshua Green
Copy of a note from by Mr Justice Thompson.

Mr Thompson has a copy of the receipt he sent Thomas
by Mr Justice Thompson, who has not hitherto demanded
any obligation to pay any charges that might be incurred in
London in connection with the Legacy he had received from the
Estate of the late Mr Hammond, as residuary legatee of
Charles George Rogers, the Legacy from E. Sayre to Mr Thompson
Mr Justice Thompson being a native of America who had been
naturalized here, claiming any benefit from the will of Mr
by virtue of Thomas of Mr Thompson who was a British subject, not having
been naturalized here but who had died intestate still a
British subject. There were many complications with regard
A Bequest he had received to Mr Thompson with Rogers Sayre

Mon Mr & Mrs Walker

William Brown, [illegible] Friend.

By a committee appointed at a meeting held on the 3rd inst. to consider the Representative Meeting for which it is understood that an application is intended by Friends in this vicinity, it appears that an effort will be made at the next meeting of the Legislature, to repeal the law in regard to Friends and exemption from military duty. It is not the intention of Friends to move in the matter unless some movement is first made by others. The Legislature will probably meet about the middle of next month, this gives us time to prepare to meet the case, which we hope to be able to do in such manner as to obtain such information and advice, as the

[illegible] Bells

Bells of the High Priest were made in some way from very early times. The largest mention that is made of them in the Old Testament is in Exod. 28: 33, 34. "A golden bell and a pomegranate, a golden bell and a pomegranate." The bell was intended first as an ornament, but it might have had some hidden meaning as well. At first sight does many afterwards be brought to light. It is apprehended by some commentators and antiquarians that the bells on the garments of the high priest were to give notice of his entering into the temple for officials purposes, as nothing appears in the passage quoted to contradict such a conclusion we may accept it as the other use they were designed for. The "symbols & brass" mentioned in Chron 15: 19 might have been bells of a peculiar shape, and used as instruments of music. Isaac Taylor (Ancient Christianity) tells us that we learn they were used in the trappings of horses and the inscription on them was to be "Holiness unto the Lord." The heathen also adopted the use of bells in their religious ceremonies as may be traced to heathen origin. [illegible] Rabbi Tanhum. But it is of their frequent use in modern times, that we thought are pertinent. Who is not indebted to the [illegible] Watch tinkered [illegible] bells to keep [illegible] Lively [illegible] a day dozed [illegible] clock tells us of the departure

Resumption of the Society of Friends

In the Independent of August 29th there appeared an article under the above caption, the writer Robert Whitfield, naming the preacher "Rev." etc. which to his mind implies that he understands it to be a minister or some other denominational. In closing his article he quotes Charles Lamb's "Essays of Elia" and adds his own commendation - "We say, Study the writings of John Woolman by heart, and love him dearly

slave, in their eventful times, and when Peace comes, ~~and the Negro can, at last, cancel his account~~ the Negro is compelled to contribute to support War - and such of them as have been conscientious, opposed to Slavery as well as war, to suffer a war they do not the Abolition of Slavery for the object often giving the counsel they gave in tranquil times repudiated, and the opposite counsel prevail. The compelled "danger" in "hamlet and stone" - it may be needful but it argues hardly just.

All the Friends could do was to have their "reasons for the hope that was in them", "foolish" and "meek" as their counsel might seem in tranquil times, there is some comfort in finding the best tier-bulwarks of times that [illegible] and "is our favor as well as the New Testament."

An Anglo-American's view of American difficulties.

One of the most difficult tasks that befalls a settler in his newly adopted country, is to reconcile his old ideas with his new position; and Englishmen are perhaps the slowest to color in that school. Accordingly upon any subject of importance, it is under the description that seems to the Lord or all the Anglo Saxon race the difficulty is "realized" of finding a true ground to stand upon, and to prejudiced eyes to see truth, a determination that [illegible] to be seen on both sides to obtain a correct picture and character. Twenty five years in America and several years a citizen of the United States has not removed the conviction that to obtain a correct view of the party colored shield we must consent to look on both sides of it.

From private letters and English newspapers I am persuaded that the influential portion of the English people, I mean, of course, the educated middle class, are disposed to keep as clear as possible from the present struggle because they cannot see that it is the intention of either North or South to restore to four millions of Americans, who have African blood in their veins, the rights which are said to pertain to all alike. Much has been published in American papers in favor of such restoration

Should Sabbaths & books and Bible lessons be considered
Means of Religious improvement,

A young serious mind on being awakened to a sense of his helpless condition in view of the great work of regeneration, that he now perceives must be worked out in his own heart or he can taste of that fulness of bliss that he so pants after. Every such an one in view of the vast difference existing between the unregenerate and the redeemed — between his present condition and that that he can only see thro' a glass darkly — between the dark side that he knows here, and the heavenly light he so much desires is prompted a pleading and ask to cry out how can I obtain so great a blessing?

On a little further reflection he is led to see that the great work he so much desires should be perfected in his heart is a gradual work, and although fully persuaded he is, of his own strength, entirely without ability to accomplish the change he so much desires, he is also impressed with the conviction that an obligation rests upon him to cooperate with that invisible helper that he feels to be standing ready to give him the needed instructions, and the succour and that this co-operation is the work he cannot leave undone without jeopardizing his souls eternal welfare.

Under these convictions he looks around him for such advice and assistance as he hopes to find among other members of the human family, and on comparing his own convictions with the [illegible] reputed the most religious and thoughtful, he perceives them to be a great similarity in their experiences and this is confirmed by a perusal of this [illegible] impressions experiences — he has now found one of the many means of religious improvement placed within his reach [illegible] over

on a subject of great importance and deep interest
to us no control and further he has only a general
conception. But the resemblance between the convictions
of each and the mode by which they have been brought
about so much to confirm the anxious enquirer
that the "still small voice" that has reached his inward
ear is the voice of a "shepherd" calling him out of the wil-
derness into his fold of rest and peace. In moments of

The attention of our enquirer is now turned to sacred
religious books of a serious character especially the
lives of men who have lived and died with the repu-
tation of being religious men; some of these who lived
many generations ago have left a record of their experi-
ence the early part of which so nearly resembles his own
that he could almost use the same words to describe it
The connection now deepens that the same good, invi-
sible shepherd that has been calling him to repentance
and into a new life has in ages past been calling others
and as further reading leads him to the belief that such as
have given heed to this call and have faithfully labored
to act in consistency with its convictions have been
rewarded for their faithfulness even in this life including
a hope concerning the life to come.

And now, in moments of retirement, there are brought
to his remembrance many precepts given him by an
ancient parent, the value of which at the time he was
indifferent about, but are now [illegible] with an earnest,
believing [illegible] the old family Bible, refuses [illegible]
these precepts recorded in that book and which seems
to him more venerable, that many parts of it that were
written hundreds of years ago, so fully
so exactly [illegible] impressions that, without any abstruse
reasoning, he has fallen in with another
and a valuable means of religious improvement.

The value he puts upon these helps keeps pace with the
interest he feels in his own case before, and now comes
a new trial of his faith, — so intimately interested is he in
the messages that reach him through these means, that

he is in danger of forgetting those who sent the message his attitude & the means at his disposal may yet lead some to forget the end to which they point. But if he reads attentively and keeps his mind open to the voice of the true "Shepherd of souls" these means of improvement take their true place in his heart, and the confirmation he receives from the other, he cannot among the "reasons for the hope that is within"; and while, on the one hand, he is confirmed in the belief that the plan of salvation of which the Scriptures treat is no "cunningly devised fable," on the other he is also confirmed in the belief that the Scriptures cannot make him wise unto salvation "without faith" in Him who alone can give authority to them.

In receiving portions of the Scriptures as they become accessible to him he is still reminded that in the original tongues in which they were written they would be to him, as are to English readers, little else than a "dead letter" sealed book, but the seal that has been upon them for ages he is able to break and has a familiar language and other helps at hand which will enable him to read and understand the wonderful revelations contained therein. Although they who may be commended to search & commended all means of religious improvement may be grouped as a class, yet that class may be subdivided according to the attainment of the several members and as what may appear clear and intelligible to one member may require explanation if not a new interpretation to another, we are led to see that the means of this taller subdivision may point to the "gift" possessed by some one, and if this gift is humbly, prayerfully and intelligently used we have a teacher of a Bible class that we may reasonably hope will be to his class another means of religious

Bible Translations and Translators.

Gleanings from many fields in Egypt & Assyria have already been mentioned as the translation into Greek of the Jewish Books of Moses, called the Septuagint, because performed by seventy learned men (250 years before Christ). But long before that time, that is soon after the return of the Jews from their long captivity in Babylon, where they had acquired the language of their conquerors

The earliest intimation we have of any portion of the Scriptures is in Neh VIII: 1-8. The Jews in their long captivity in Babylon had preferred the Hebrew language to fall into disuse, and had in place acquired the Chaldee - the language of their conquerors, and so complete had been the change that when (536 years before Christ) they brought the Law before the congregation "both of men and women", it seems that simple reading in the book in the Law of God distinctly was not sufficient for the hearers. "And Jeshua ×× and the Levites, gave them understanding in the Law", this was of course a paraphrase but it would appear to be the most correct and literal translation which could be given at the present day of the Hebrew words used on the occasion. No doubt the Levites explained passages which were most approved by the people. The captivities were memorable events in the history of the Jews and caused them to make very diligent search after the Scriptures which had not intervening any part of the Jewish nation so jealous on account of its religion as the Jews were of the Law of God could be induced

"And I will give her her vineyards from thence, and the valley of Achor for a door of hope." Hosea 2. 15.

It is not one of the least remarkable characteristics of the Holy Scriptures that a passage can so readily be found in them suited to almost every phase of human life and so full of instruction as many of them seem to be that the unsophisticated man though feels" may be dazzled by his perusal. The remarkable manner in which prophecies in early days were in after ages so exactly fulfilled, have been justly pointed out as proofs of their high origin. And whether one is considered either in his individual or in a social capacity there is a fitness in adapting seems to fit close pace with his circumstances.

As the above thoughts have no doubt presented themselves to many readers and perhaps been cherished by them, undoubtedly the particular passage which has been chosen for the heading of this Parliamentary plea must be usually associated with a blast of "Steam whistle". Even if that be so it will bear another & higher use.

Behold him for the labourer that hath reaped down your fields which, which is of you hath gone up into the ears

Bells—

From the ting-a-ling-ling to the tell that brings the master to the table to the "Rise from prayer" there are many gradations. The smallest bell the under-master remembers to have seen is one of those carried round to the neck of the poorest unplaced boy men in the Guardians of rates, from the tea-bell that keeps them waiting at table the attentive master at Eaton; from the noisome rigid school bells, from the tinkling trio in the hands of school teachers calling her class to recite, up to the grave bell that swings in the tower of the Academy or College.

Who has not heard with some anticipations the sound of the "dinner bell"

The Great religious controversy in England.

Because one is interested in reading the account of a tornado it does not always follow that he rejoices in the destruction it has occasioned; neither should some who mourn over the destruction of a favorite theory of his by that storm be warranted in all it he could not sympathize with him as opposed all true philosophers. The tempest that sometimes occasions some local inconveniences does a great amount of good in "clearing the air" of noisome and malaria. And the rule that seems applicable to material things may be not inapplicable to intellectual matters.

No great revolutions in public sentiment were ever brought about without a certain amount of the Ephesians; but revolutions in the progress are almost always compensated for the loss of their esteemed Goddess by the advantages of emancipation to the thousands who had been blindly led down before her.

To say that the controversy, very much among the Episcopalians of England, has engendered no unenviable feelings would be claiming for it a character hardly to belong to any religious disagreements, and to say that religion does not not harm in any way will not be materially benefited by the revolutions seems equally wide of the mark.

When the humble family is passing through its Sabbath school a certain class of teachers are needed they are indispensable if the child is to receive the redeemers pleasing in a profitable manner, but the teacher who has been entirely in his place in the school room, might not be equally out of his place in the pulpit. Neither the minds of the pupils is such that a child has reached maturity. It is not wholly dissimilar in religious teachings: the parent may very unwisely leave something to nature, hoping the pound clause of a religious character in his child, but if the parent is opposed to the liberty of conscience he will shrink from imposing dissatisfaction as to have that character shall be developed.

Those who have families with the history of early Friends must have noticed the hard struggle they were engaged in to extricate themselves from priestly domination, public sentiment almost

to a certain extent, yielded the point and stopped and no more was then heard of the skepticism of those who were simply waiting for the latest inconsistency. What they and his associates were to their generation, preceding generations and succeeding similar circumstances, many become, and that too without rightfully exposing themselves to the charge of skepticism. It would be difficult for any of the enemies of truth than did Galileo; but, powerful & crowned and in peculiar authority as his opponents might have been, a better acquaintance made by succeeding generations of the laws of nature led to the entire acquittal of Galileo and the disconfiture of his opponents. One other illustration of a similar character would be given, but I think alone would be sufficient to show the utter vanity of denouncing as erroneous any proposition.

Bible Translation

When the Queen of England was inquired of by an astrologer where the secret of England's greatness lie Queen handed him a Bible saying my people read this Book. If a similar question should be put to any intelligent protestant in relation to the wide difference between the wealth and resources of the United States and of the Republic of Mexico a similar answer might be given. In the United States the Protestant Bible is read - it is studied by the people with the least restrictions. The intellectual status of the U.S. is indicated on our school atlases by the open Bible signifying enlightened civilization with her superior soil, climate and mineral resources, stands only in the secondary condition of civilized, and is indicated on the map by the multiplication and the Cross.

Now it would not be safe to attribute the difference in the conditions of the two nations simply to the existence of Protestant institutions in one and Roman establishments in the other if we did not know that Romanism has uniformly been in opposition to the reading of the Bible by the common people, while Protestantism has relied on the Bible in the hand of the people as one of its principal supports. A similar comparison between England and Ireland and Switzerland and Austria might be made with corresponding results

The Education of the World.

Then after care of casual in this case and common modesty is invited to take a part in the education of the world he is apt to start with surprise at the proposition, and yet the same reason might arise at the office of teacher in an ordinary school without invitation - never having aspired that a common school had any relation to so important work of educating the world. Whose mature reflection would lead one to see that the two were intimately related.

A merchant, a lawyer, a teacher in a Bible class or Sunday School, gives his eyes wider and endeavors to see [illegible] grasp the whole field — the great importance of education in its highest sense, that a teacher can unconsciously exert an influence in his sphere is mightily contributing to the regeneration of the world; made a teacher knows made the Bible his study will have seen the necessity of carefully adjusting old truth to new discovered, transient forms with ever lasting truths, regarding open book and types as exponents of thought and not as bars of thought; as simple but earnest attempts to embody truth, not as truth measured and gauged forth.

If he has studied his Bible with an unbiassed mind he will have come now after the adjusting old truth to new discovered, joined as important part of the work of Old Testament and New Testament together. For two and a half millions of Israelites let in process out of Egypt had included the idea of [illegible] who proclaimed their emancipation and had come at this crisis the Egyptian religion with its many solemn lessons as to [illegible] animals to things; but more taught them to [illegible] generation for the glorious nature but to worship and serve the true God. and to worship

In the matter of offerings Moses appears to have followed the similar rule - allowed the Israelites to continue the practice, but aimed at its removal for a definite purpose. In the 2nd of the very first chapter of Leviticus in which laws relating to offerings is laid down, it is the subjunctive mood that is employed - "If any man bring an offering unto the Lord"

Moses, we may lawfully infer, had a double object in view in leading the Israelites out of Egypt - the emancipation from the tyranny of Pharaoh and liberation from bondage to idolatry

At Pipe Creek M. H. held at Westfield on the 3rd inst. in addition to the usual causes of business reported to be required to bring up the subject of Friends from Ohio Yearly Meeting, and the application being several times made for meetings of men and women to be held as one. The circumstances so unusual in this section of the country occasioned a lively discussion as to the proper way of disposing of it: the greater part of the applicants being either connected by ties of marriage with Friends and generally well known to them and having been visited by many who made profession, have been appointed on a committee to see that the usual course had been pursued - the meeting decided to recommend them without delay, and committees were appointed to inform the applicants of that decision.

Now as some readers of the C. F. may be unprepared for this course of proceeding, as it may appear to them, disregardful of good order, such may be willing to know that Monthly Meetings are considered by many Friends as possessing a certain amount of discretionary or judicial power which gives them the right of judging of the circumstances that may make certain portions of discipline appropriate or not, and then as in this case to act in accordance with their best judgment relying for that on the enlightening influence of the Spirit. In the case of the three thousand more added to the Church on the day of Pentecost, it is also safe to say that the responsibility of the religious body gathered was not forgotten; and among those new members were many of the apostles doctrine and fellowship, and under a sense of religious obligation could to a certain extent, receive persons into the body of an organized society that body [illegible] responsibility of [illegible] reject them

[illegible] in view of this fact some may be anxious to know who or what has been the cause of this parting for meeting the society of Friends: and for wise purposes this may be hidden least some should be tempted to ascribe the glory that belongs to the great head of the church that has been from time to time and many labourers, and some of them living almost entirely to whom a portion of this work has been assigned for the holy purpose of enabling us to see that we are not as other distinctions, creeds, peculiarities and ceremonies of men. And if we could read clearly the history of every society should we find many, perhaps all, which have originated in a desire to bring back to the standard which had been forgotten or lost. Had this been the case of the society of Friends there would have been little room for wonder at the manner of the rise and progress of the society so often lamented amongst us. We be traced to the trusting "the letter that killeth"

Post-Meridian Session

The Friends of Peace especially as it regards our treatment of the Indians will rejoice to find a very able article in the N. York Tribune a newspaper which has an intelligent man who is evidently [illegible] not the religious character in the community in which he resides as the political. The article is upon the [illegible] remarks on the above question including the views which Billy Hoffman of Minnesota, has published concerning the proper way of treating the Indians.

Yearly Meeting

Query 1. Are there no members that must be included in a portion of [illegible] "indirect" bearing them (by votes) and to that extent partakers? The monthly Meetings nothing of the [illegible] and ceremonies "peculiarities" [illegible] be evidently felt what [illegible] strangers to [illegible]

I could give a copy of the letter in giving a detail of our proceedings but that would be altogether useless. I have stated the most important fact in my first letter to you and you being near by can supply yourselves with further information if desired. There was one other part that I might have mentioned before but have not and that is that in addition to the 500 dollars money I loaned to Thompson on his notes, I advanced him 50 dollars more. I suppose he will not insist upon having any more indulgence than what he has but be an agent with me when we refer the matter I request that I may be allowed in your minds or at your disposal 575 dollars being the amount stated on the face of the two obligations with interest. I notice no limitation to any particular locality from which we might choose our referees and as it would be proper that they should be either known or well known to each of us I propose to choose from them that are I suppose equally known to us both. I propose the following gentlemen namely Wm D— A. H— R. H— J. S. B— Col. W— and R. E. and I am willing to leave the question either to the whole or any three that they make choice of and that their decision shall be binding on us both. And inasmuch as it is important that we should as near as may be stand upon an equal footing in the premises and as the moneys now are out of my hands, I request it may be put also out of their hands and into the hands of a third party that we can rely on will act according to the directions of the referees when they give their award. I should be willing to leave it in the hands of the referees but as they are not yet chosen I should prefer having it placed in the hands of Wm Williams Page and his associate executors, taking their receipt therefor and their obligation to pay it according to the directions of the referees. As soon as that is done I will forward the names of the six persons as proposed for you to choose three. The following certificate signed by each will give the two executors the requisite authority to act in the matter.

I hereby certify that I have left in the hands of William Page and Albert Gallatin 575 dollars in trust, to the disposal of us Indians whenever money to this amount is claimed by M. and H. Thompson and as their respective claims are left for adjudication to referees of our choosing it is my pleasure that Wm. & A. J. [illegible] should pay the same to whomsoever they may direct and this is their authority for so doing

The Society of Friends in Addition and Christendom &c.

Since all body of christian professors in addition &c. passing under the name of Friends or Quakers has already been specially noticed in the first number of the Quarterly Magazine, their number being also so small when the Report was published no account for them being passed by without any notice in that publication. And now (1884) they number much less than they did then there might seem to be no more need of speaking of them than formerly; but as the religious principles professed by this body are essentially Christian in character, and consequently of vital importance in any community which makes a profession of christianity, some further account of the society may be allowable in this magazine.

This not to be supposed that a theological essay would be in place in this magazine; yet when attempting to give a concise account of a class of religious professors it seems difficult to avoid saying a word or two relative to the impression that distinguishes them from other professors under the christian name. But to get a better view of the Friends it will be needful to carry the reader back some years for the proper standpoint.

George Fox, William Penn, Robert Barclay and many others who took their stand in the seventeenth century upon what they believed to be chiefly a christian ground, wrote largely in defence of their views which were collectively hastily accepted as the distinguishing Quakerism by the world. All having the same object in view, namely, simplicity of testimony, these writers of the same association defended their position with the pen, but more briefly and with somewhat cooler zeal. In the present century the writings of Joseph Gurney have been well received by many thoughtful people both within and without the pale of the society, which have like all other significant writings, tended to increase the attachment of its friends and to increase also the dislike of its opponents. Other writers of less calibre who have since that time done by no means

at a similar object with the same object in view. The writings of Gurney have in many respects eclipsed those of Penn and Barclay and having all received a more finished education than the mass of their associates they were better prepared to defend their respective positions by reference to the Holy Scriptures in their original tongues independent of all translators who opposed the aim at defending some specialities in conflict with the unity of the Church of Christ. George Fox in his vehement preaching Penn, Barclay and Gurney maintaining that Quakerism was nothing more or less than "Primitive christianity revived". Barclay in his "Apology for the True Christianity" and Gurney in his "Observations on the distinguishing views and practices of the Society of Friends", aiming at the defence of no ism or speciality outside of christianity the same objects at which sectarians directed their weapons with all the bitterness of their nature.

Sensible and well read men are not surprised that the liberal views maintained by those apologists should create uneasiness in others who could see nothing in Quakerism but an ultra Christian or super christian sect; neither are they surprised that some opponents of such liberality should be found among men who had been habituated to the practices and retained a nominal membership in the Society of Friends. The great offence those apologists gave out of the society was in claiming that Quakerism was not the law christianity and to have within the society that it was not shame to be above it. christianity. To those whose intellectual reason was enabled them to look beyond the denominational which they felt most at home, and could recognize in any little body two or three that had met together in the name of John the Church of Christ as such, the pleadings of those apologists would be acceptable and cheering; but to those who could see religion only when dressed in their habiliments and could recognize nothing as the gospel but such discourses of the ministers they had licenced or acknowledged would creep into their own narrow cells feebly complaining of "unsoundness", "innovation" "heresy".

To impartially view the opponents of Gurney and
elected by J.J. Gurney, at the Yearly Meeting held in London in 1850 a spontaneous took
place between, that denounced the writings and preaching
of Gurney as unsound and unlike the teachings of
primitive Friends, taking one position and commencing
a new organization, and they that were willing to
allow Gurney and his writings a full and fair opportunity to explain themselves without prejudice for or
against him or them, examined into the proceedings
minutes &c of organization, having most of the meeting
Records and Records of the Society under their control
In several other parts of the U.S. where the Friends had
made a settlement a similar secession has occurred
the old organization being in fellowship with the old
and only organization the Yearly Meeting of London and
with the other Yearly meetings in the United
and consistent the associates of John Wilbur, the chief
opponent of Gurney, undertaking to build up a new
organization on a very narrow basis. If the little
twig from a small branch can plant itself firmly
in good ground and grow upwards yielding fruit
an hundred fold - so let it be. Splendid on the right
principle as the gates of Hades will never prevail
against it.

A writer to chronicle the rise and doings of the Society
of Friends in the 18th would hardly be doing justice to the
subject unless some notice of the spontaneous
and great revolt in the Society and having a
more tangible basis for dissenting, and yet many
well disposed to parties are more of the mind that
if the Reformers had had chiefly equal to their
zeal the Reformation would have taken place any
more than in England where members of the Society
widely different views and opinions at issue in this
reformation have learnt how to tolerate & put the other

[illegible] D.B.

do in the Religious Conference the disputants fall appealed
to the Holy Scriptures for proofs of the correctness of their po-
sitions and in the case under notice both referred to detailed
detached portions of the writings of Geo. Fox and his asso-
ciates for the same purpose. One party putting a literal
construction on what the other received literally and
vice versa. I quite think have been willing to admit that
the recent schism has indeed many ostensible evil
had been many ostensible evil causes, some perhaps
mixed, viz that some of the passages of Scriptures on
which they were widely divided in sentiment were either
incorrectly translated or provided the interpolations
of the 3 witnesses and ceremony might have spared and these
partisan presented.

such agents as would wish to ascertain more fully concerning the Friends employed to the writings of them as christians

The Portraiture of Quakerism by Thomas Clarkson
that writer being intimately acquainted with
many influential Friends who cooperated with
him in his anti-slavery labors, and himself not
technically a member of the Society was well
qualified to draw an impartial portraiture
of the faith and practice of that body; and perhaps
see what can be accomplished by an earnest but
feeble man abounding in faith and charity
who was a member of the Society and much
above the ordinary level, they would be well
informed and perhaps edified by reading the memoir
of the life of Stephen Grellet.

P.S. Incidentally in this history of England was
undertaken also a portraiture of Quakerism,
which has probably been extensively read and
in many cases left an unfavorable impression
in relation to the people. By the way I must
admit that some of his criticisms are correct and
must also admit that the spirit in which they were
written does them of the writer they might otherwise
propose have in fact misrepresented more than qualified
castrum the accident at Lord

Why may I not use Tobacco? 11mo 24

(Says Albert to his grandpapa) 11mo 21-7=

Soon after I took my seat in our meeting yesterday our Minister — — arose and who passed by me ~~from over~~, such a strong odor of tobacco smoke saluted my nostrils that I felt sorry ~~to~~ that he should be such a plain testimony against his consistency. I have often heard him speak on the necessity of the "self-denial of self" but it appears that self has not been sufficiently subdued in him; for it is of an unbecoming size — about ~~size~~ Why may not I do the same? Our dear scholar — Tom Hogood, smokes too, he is only fourteen years old, he says it made him sick, ~~sick~~ at first, but now he has got over that and likes it, and says it is so manly.

~~And~~ Grandpa replies — I have ~~to~~ two ~~boys~~ on these ~~smoked~~ for a number of years and I have known a number of them to die of cancer on the lip, tongue or ~~else~~ where. J. C. had a sore lip, he was advised to give up his tobacco, but ~~he paid no attention to it~~ he paid not the advice with indifference; after a while he found it necessary to submit to a painful surgical operation to remove what had now become a cancer. He was again advised to refrain from the use of tobacco and during a few weeks he abstained, but by ~~the~~ force of habit & resolution he gratifies his old habit — his depraved appetite conquered his good intentions, the cancer reappeared and conquered his mortality; and after giving him a thousand times more disagreable trouble than the foul stench of the pipe, he died.

If this kind of contribution should find room in the "Safeguard" I may give several other illustrations, with a little of my own experience.

Greylocks.

Town Geology.

To buy one who delights in getting in the hands of our young folk a book both interesting to read and instructive in its smaller most readable to the Rev. Charles Kingsley F.L.S., F.G.S. Canon of Chester. England for publishing a book such as the above heading and that meets these requisitions so pleasantly and fully.

Most may say if readers, if they are invited to take up a book on geology turn it aside as too dry to be interesting or too abstruse to be understood. Some of the heavy quartos may be so, that does to young students, not so with the Duodecimo under review. An essay on this science from the pen of Kingsley does occasionally appear abstruse but it is easy to call for an additional effort from the reader to master the problem — thus training the mind to research — tracing out the history of the "soil of the field"; "the pebbles on the beach"; the "stones in the wall" & each of which is treated of in plain English language — just the right words rarely recurring.

It is true that the attack & examples illustrating the theory, are taken mostly from English Geology, but not wholly so. Africa, America and Asia affording examples.

Some readers will take issue from this subject in the young mans tongue "How can I study Geology to advantage while the earth is covered with snow?" It is true that the as Winter is the most suitable but the students in Middletown need not go out from school on that plea. The cabinet in the Colleg building in Wesleyan contains specimens of minerals & fossils in ample sufficient and copious completeness to illustrate all the theories without compelling the mind with too much explanation

Young persons pay I would like to know more about the earth. Read on and know not what to see in it. Let him procure Mr Kingsley's book and some stones mineralogy pocket book and for implements, a hammer weighing 2 lbs, a magnet, a bottle of Nitric acid and a pocket reading glass, the whole of which for less than one dollar and he has an outfit. Now take a stool & pencil sharp by the sand side or margin of the brook gather up a pint of fragments of rock or gravel, and although of various colors & size, may be mostly of one kind — the difference will appear by testing. Put all that is crystal glass in one pile; they are probably quartz in various forms. Next break into pieces portions of limestone with white and drop on two of acid will produce effervescence if it contains carbonate of lime, put all such into another pile

Sunday Mission work in Vermont. For Fifty Years 1873

The invitation to contribute to a Reader in Sunday School work in Vermont has come to me, as to many others, and I cordially accept it. My reason for doing so is that I am one of the few residents of this State for although our "Record" in that line is neither long nor remarkable, yet we have had a Sunday School lesson already, three or more in number, that may be, to some extent, at least, considered Missionary-schools; and we have supposed that if our doings in that way of providing for the spiritual wants of our children, which has sometimes been a burden in the mind, which has sometimes been a perplexity is desirable I will speak now only of the "Green Mountain Valley" School which commenced here in Brandon and principally by Naomi C. Farrington and other Friends of Stockbridge and neighborhood. By this School N.C.F. informs me that the "Gore District" in which the school is held reports 50 children and enough to raise a School Money" provided it stand and all in favorable circumstances and [illegible] for preaching religion in the Whole District. At the 1st School that I was present there were present 30 persons; 2nd 43 and at the 3d 49. The books were distributed and the children took away [illegible] I spent living and the School would raise $4 to assist in the School, the other making five: this the School has accepted and collected partly from the children in 5 & 10 cts in that and adjoining districts to give dollars, holding the Friends "good" and which he intends to abide by. Hoes will assist in Sab. Sunday & N.G. inviting him to address the what ever Friends they can contribute and purpose a Library for the School and leaving the Sab. Redeem in pledge by furnishing a Childs paper and Tract, or distributing

Now this may seem to be small business for us Blue engaged in, but we must consider that if the one engaging the spirit is a small degree & hand & heart to lead the neglected into the same path, there will be some place in which our influence will meet their necessities: and there can be no doubt that the Union & religious School is one of those opportunities, and that according to our faith it will be improved as the teacher and learners.

Yes: these Union Scripture Schools offer excellent opportunities for us to show how to what extent we [illegible] of the principles of all believers in the Master whom we serve. There is nothing in the "Old Ryeside" (perhaps before noticed in the Review) a penny weekly for old and young. It now reaches at 60, Market St. Philadelphia. Vol. appears as the mantle of support to all who should put into the hands of our young people a cheap monthly paper [illegible] Purity and Peace and yet in language comprehensible by young readers. The paper, illustrations and general execution are good and would adorn what one would expect in a monthly at 50 cts a year. And [illegible] 15 first numbers received I have seen nothing [illegible] me to refer to what soliciters against, than the Editor Brandon Rec'd Vol. is attached. I should judge him to be orthodox and devoted, [illegible] the following quotations from it will be read with interest by those who have experienced the [illegible] influences of Spirits Revivals dogmas Confessions Testimonies and [illegible] in the Church and Family

Frances

The Advocate of Peace, for August, contains an interesting and valuable account of the progress already made in the minds of eminent statesmen and honorable men in Europe in favor of the International Arbitration Question. It is "joyful to the friends of peace" the Editor says. The result is cause for encouragement. Americans paint exultingly and justly to their Republican form of Government as an example worthy of imitation by every other nation: We say to Europe — instead of each individual State being an independent Kingdom or Kingdom — each with its standing army, let us have one code of principles to settle disputes between, not two, but many nations — countries or States. Every intelligent man understands this; and every patriot rejoices over the designs of the friends of peace to extend this nation's method of adjusting disputes so as to become international i.e. to make nations stand in the same relation to each other as our United States. And this, no new proposal with them, is at random: the Nation of our Republic" p 222 Pamphlet Vol

And now arises the question: Are Americans so indifferent to the workings of Peace principles as to need prompting to gather up the work which they have begun? The work they have begun: "America", says the Peace Advocate, "cannot recuse herself from the plain duty that the Peace Movement is an established reality in some foreign lands and has planted itself in New Zealand, the second contradicts that last statement by saying that it has a powerful and influential Peace Society in N. Y. to the encouragement in bringing the friends of Peace together and forming the American Peace Society

The annual Peace Societies in Europe and America are unpaid in their work as an answer in part to Franklin's question; the Geneva Arbitration is a proof that grave questions between powerful nations can be settled without the sword: the printing press is the great hammer of public sentiment applied to the nail that shall fasten this method of settling differences in one place: the Peace Societies are earnestly at work to form an International Code — they say they are much in need of pecuniary assistance. The "Peace Dawn" of Manchester has something in this way — if the enlightened Dawns including the Letters of Vergennes 1788 could come in the Volume for inspection. Committee to Rev. D. P. Dr. Sec. Com.

The Young-men's Christian Association of Boston in Ogontz having formed an organization for the study of Mr. E. Association which was going since and at work upon the simple of its organization but all that I could learn about it was, that some of the members of the association had [illegible] and the meetings, without a leader, were left to think for themselves upon religious matters. They might be [illegible] Now I want that my step-children should be [illegible] enterprising City will take some step to make a pure observance in relation to this matter. I intend to be cautious and by no means censorious. I had a little secular business to do which took me into [illegible] Stores — in all I met with gentlemanly attention, and the principals and subordinates appeared to be working in a friendly and free harmony. In paying out the two dollars I left there I was [illegible] by young men that I supposed were handling [illegible] which was not their own, and the confidence their employers placed in them was [illegible] on the league of uprightness prevailing in the

minds of these young men. And I guard with
anxiety. What element is there in the wide world
that of allowed unfettered action on the human
mind produces such abundant fruits of up-
rightness - integrity - purity and harmony
in a community as simple but vital christi-
anity? And what better means are there of
keeping alive in the minds of our young men
the religious teachings they receive from the
desk or pulpit in behalf of vital Christianity
than a young mens christian association?
In the bearings of these associations questions
may be asked for meetings and answered by
this or that member of place in other patterns
and any member as he gains strength himself
would be able to assist his [illegible] member

Looking still further at what immense
importance a proper attention to the dying hours
that awaits us all. And I can safely say
I know of no [illegible] Journals or Letters
that promises higher remuneration to
that direction than vital Christianity
as far as possible from the influence of
sectarism? Believing that a young mens
christian association may be sustained
by the Ministers of various religious
without interfering in non-essential
points provided they are united in
essentials to the temporal and spiritual
interest of all concerned, allow me to sug-
gest that some attempt be made by the
friends to effect a reorganization of

Mr. A. J. Williams. And I am asked in this connection
by the success met with by Mr. John L. A. Bragg of Rob
Henry N.Y. who informs me he has been instru-
mental in forming all M. E. Christian Union Camp
now 32 members and that they find good opportu-
nities for labor as well as many among the poor
men and their families that lay around them
at that place.

Under these impressions allow me to invite the
influential Citizens of Wargemes to consider
whether it would not be profitable to all concerned
to re-organize the Y.M.C.A. of their city which
is respectfully submitted by — H. M.

Are long sittings in our meetings desirable?

There are probably, excesses in which we set-
tings of pain or prison yawns and unavoidable in
protracted meetings under a meeting - a recess
of half an hour might break the continuity
and the subject under notice. Attendance in
consequence suffer loss, and men and women
in the prime of life may have no reserve of energy
to call back on so that they can endure -
can be worked up measurably by the convicts. but
it is equally probable that the young and aged
portions may be pulled down in a greater degree
At the Forest high S.M. the long measure was thoroughly tested: about ⅔ of the 3 or 4 who attended
might have crushed the sky house after half
an hour's drive, while the remainder were scarcely
able to pour hours distant An aged couple
took their breakfast as usual about six, came
home at nine so as to be at meeting before the
hour (eleven) The young and gospel hours
in the Fields from beyond our limits were fully
comfortable and edifying, met at 2½ P.M. at breakfast & having
eat 3 hours the badly needed sanctimonies and
there is no excuse and we enter on the

difficulty or disadvantage: the clerk's name so much that those who hearing was impaired lost the "run" of the business and of cause could form no opinion on the questions under discussion; and looking around on those engaged the fatigue flag — the flush on some of their countenances, said plainly, but plainly we are drawing heavily on the "reserve fund" of strength: at the rise after 3 hours, many had left the house, evidently from fatigue and the meeting concluded in an orderly manner.

The M. H. at N. Forrest Lodge is like many other country places designed to be merely a central part of a settlement of Friends and not necessarily mean the residence of any number under such circumstances the recess would be minus the refreshments, an important item as lunches and feast baskets depend on food for support.

The remedy for this inconvenience is rather an easy if we could only think so — there is a cottage near the M. H. occupied by elderly people, let us rent a room or two and have our refreshments as this taking a few "pick-nick" articles from our own stores and the money might be applied as a trifling expense

Perhaps also a M. House at N. Forrest or such like will be needful when meeting might close and after a season of refreshment long needed discussed by many associations and that attended the business-meeting on the 9th — The men and women to paint sitting. Seneca Hazard and Sarah Ann were relieved to attend their Yearly and many of its subordinate meetings. At 9 on the 13th 1st. and other mornings the Committee meetings commenced and on some days followed each other in succession and meetings for worship. The company and [illegible] to those of Bristol, Street, Clarks, Shirley, Wells, Frankford, Shirley, Wells, Frankford, Shirley, Wells, Frankford

Religion.

To a new convert to Christianity who had heard religion spoken of so frequently and depended so exclusively on those who had been instrumental in his conversion — to such a one it will appear very strange that this word so familiar with us is seldom found in the Holy Scriptures: not once in the O.T. — not once in the Gospels and only four times — five times Religion used twice religious in the remaining books. It must seem strange indeed that Jesus Christ the head of his church appears not once to have used that word.

Nevertheless, that same Jesus has not left his disciples ignorant of the work he came to do and used equally expressive and important terms to establish in the hearts of the people the reign or Kingdom of God.

Doctor — Reverend

[illegible] inconsistent in attaching [illegible] to [illegible]
[illegible] using the title Reverend

In the literature patronized by Friends a reader often finds the name of a Friend with the prefix Mr. in capital letters and occasionally when it appears to introduce [illegible] not Friends the prefix Rev. or all three [illegible] to signify the certainty, the doubt or the [illegible] of the writer of the [illegible] the term is [illegible] up an explanation is called for often the [illegible] must inconsistency the reply is It is customary to affix the title Doctor to a person who is qualified to practice medicine, and we see no reason in using it; but Rev. is a title affixed to men who are considered qualified to preach the Gospel by study and training, and we have a testimony against using "flattering titles".

Now, such an explanation may satisfy an inquirer who regards the book of discipline as finality, while upon one outside of such influence will be apt to comprehend it might. It is well known that persons are so enamored with the term Doctor that if a person obtains a diploma and engages in the practice of medicine, his given name almost drops out of use and Doctor takes its place: so that the person at the head of a table instead of asking James or John if he will take anything more it "Doctor take another cup of tea." and so on

No one who has received medical aid from a Physician would attempt to belittle his services or withhold the credit due him for the success he may have met with as a practitioner but we share our opinion of his services without falling into the fashionable mode of [illegible] Quacks for to [illegible] in an attempt to [illegible] it [illegible] [illegible] [illegible]

Acropoles.

Most persons that are familiar with the habits of honey bees are acquainted with a resinous substance used by them that forms a waterproof cement with which they protect their hives against the assaults of rain and wind; also against robbers or marauders. In some cases they even build barracades at the entrance, and occasionally build barracades that give robbers, of their own species, much trouble to pass by. To this fact etymologists trace the origin of the Greek words ἄκρος - top - and πόλις a city.

It is not unreasonable to suppose that the human family when in danger of attack to protect themselves against the aggressions of their enemies, took lessons of instruction in building their "fenced cities" from the devices of honey bees. That the Israelites, in the time of Moses & Joshua had become acquainted with the bee and some of its habits we have evidence in Deut 1:44, Ps 118:12 and [illegible]:8, and it is not unreasonable to suppose that they and other nations, when essaying to protect themselves against the aggressions of their enemies would take lessons of instruction in building their "fenced cities" from the devices of honey bees.

The fortifications of the "fenced cities" of Palestine consisted of one or more walls, with towers at intervals. Both "walls" and "towers", such as the best of the people, even the Psalmist uses the figure in his devotional writings: "Thou hast been a shelter for me, and a strong tower from the enemy" (Ps 61:3) (see also Ps 59:9 he says "God is my defence".

The Psalmist when he wrote those passages, although he had upheld David's sinful course and had found forgiveness and through the kindness of his merciful God as a man and led to put his trust in one higher than himself, as he expresses himself. "O, Lord God thou art my trust".

And that slight experience of poor Paul, notwithstanding the advancement he had made in holiness was sanctified to acknowledge "we had the sentence of death in ourselves, that we should not trust in ourselves but in God that raises the dead". again he says "we both labor and suffer reproach, because we trust in the living God who is the savior of all men, specially of those that believe".

Now we have seen that the instinct of the Bee and the religion of some men and the religion of others all point in the same direction - that is in manifesting a desire & effort of something above or beyond themselves to protect from enemies either temporal

PETITION

To Secure to alleged Fugitives the Right of Trial by Jury.

To the Congress of the United States:

The undersigned, citizens and electors of the State of residing in , in the county of , respectfully request that provision be made by law, that whenever a person shall be arrested as a fugitive slave in any State other than that in which he is alleged to be held to service, he shall not be delivered to the claimant or his agent except on the finding of a Jury that he is the slave of the claimant.

NAMES.	NAMES.

PETITION

For the Repeal of all Laws, enacted or adopted by Congress, for the support of Slavery in the District of Columbia.

To the Congress of the United States:

The undersigned, citizens and electors of the State of residing in , in the county of , respectfully pray for the repeal of all laws and parts of laws adopted or enacted by Congress, by which Slavery or the Slave-trade is authorized or sanctioned in the City of Washington or the District of Columbia; and that, in the event of their non-repeal, the seat of the National Government may be removed to some more suitable location.

NAMES.	NAMES.

PETITION

Against the Admission of more Slave States into the Union.

To the Congress of the United States:

The undersigned, citizens and electors of the State of residing in , in the county of , respectfully pray that no State be hereafter admitted into the Union, unless the Constitution of such State shall expressly prohibit the existence of Slavery within its limits.

NAMES.	NAMES.

PETITION

For the Establishment and Protection of Freedom in the Territories of the United States.

To the Congress of the United States:

The undersigned, citizens and electors of the State of residing in , in the county of , respectfully pray that Slavery and the Slave-trade may be expressly prohibited by act of Congress in all the Territories of the United States.

NAMES.	NAMES.

Moulton, Dec. 1 mo 21 1878

Samuel Hill, Dear friend,

In the "Christian Worker" of 12 mo 27th I
find several articles of more than ordinary interest
on one or more I would like to say a word: the
favorable notice of "the Greek and English Concordance
by C. F. Hudson", noticed also in Timothy Harrison's
Address, is a very acceptable sign of progress in Bible-
study which I have long desired to see cherished
among Friends: indeed I have been surprized even
pained by the disregard manifested by a great
proportion of Friends who recommended the study of
the Bible. I also learn from Thomas Kimber for that
he had distributed several copies of the same work.
Many will say "This Greek and English concordance
will be of no use to me as I cannot read Greek". The
untutored Freedman might as well say "That
Primer will be of no use to me as I cannot read at all:
this concordance, and two others that I would speak of
are great aids in Bible-study to those who
wish to know what was originally written as well

"The Apostle Paul at his conversion, was he baptized by Water or the Spirit?

Having been invited to give my answer to that question, I do it, as far as I able in one sense, readily, and in another sense reluctantly; reluctantly, because I believe there are many good Christians who say by Water; others by the Spirit and to avoid an unprofitable discussion let us be careful.

In an attempt to answer the question, we are, of course, sent to the Holy Scriptures, and here we meet the first difficulty: the Scriptures being written partly in Hebrew, Chaldee and a dialect of Greek — in translating them into English a wide door is opened for various significations of many words

Baptism, although a Jewish ceremony, is not used by this word in the Old Testament — it is used only in the New Test. The first appearance of the word, is in Matthew 3. 6. where it reads: "and the people were baptised by him in Jordan, confessing their sins": on this D. R. Clarke remarks

this was, evidently before the baptism of Jesus. v 13. and agrees with the practice mentioned 2 K. 5. 14. in which the Heb. word טבל occurs, also in 18 other

Mt Pleasant Co. Iowa 9th mo 8th 1877

Respected Friend,

Excuse the grammatiness of this communication, and especially what may appear egotistic. I have been a reader of the F. E. for a few years, and can cheerfully acknowledge my indebtedness to many articles published in it, including the one in the last number headed "Basis and Superstructure", having thy name attached to it as the author. There was one expression on the 1st page that attracted my attention especially and prompted those remarks. It reads Quakerism is going out into intellectual dispersion."

Let me say I have been a member of the society of Friends for fifty years, having joined it by conviction when a young man (and now 72) but I cannot call to mind the time when I was so much inclined to idolize the society as to have my eyes blinded to its defects, neither have I been prepared when observing those defects, been prepared to renounce my connection with it in hopes of finding a more congenial home in some other branch of the church of Christ. I use the words "branch of the church of Christ" in preference to that of "a peculiar people", because I believe the "peculiar people" is the whole church which is his body (Col 1-24) and not any one division of it). I am no scholar myself yet I can interest in the criticisms which scholars sometimes indulge in, especially when they attempt to assail the Quakers and close their remarks by a sentiment of the expression of a sentiment approximating if not in the very words which George Fox and his associates made themselves conspicuous by using and that

the most earnest in other branches use — "the letter killeth" in dogma, in form, in institution the letter killeth. But the Spirit, the breath divine in our souls, the deep and living sense of religion in our hearts, underlying and quickening everything else, — this alone can make us men; this alone can make us Christians. I have quoted the whole passage because it expresses so concisely and fully one of the cardinal, if not the chief and central ideas of primitive and modern Quakerism. It is presumed that no branch of the church of Christ is free from traditional members, but we err seriously when we take them as a fair sample of the bulk. There may be more or less chaff but charity prompts us to feel assured that the wheat has not wholly disappeared, and that we shall find some of the precious seed if we can distinguish between it and its envelope.

It is presumed also that there are some, perhaps many under the name of Quaker that would gladly partake of "the outward and visible sign" if they could feel assured that it truly represented an "inward and spiritual grace" but between the two they feel much difficulty about the too commonly mournful, constrained, and superstitious observance of the ceremony, and hence they "lay it aside" more because it has been lamed from its true place than from a lack of love of what it would commemorate. Such of them as really know what it is that "breath divine in their souls", (and I trust there is not a few such) know that that influence must be the "first stir" — the cable that holds them to "the rock", while their frail bark is tossed about in "this drift period in history."

William Penn, and other renowned apologists for Quakerism, claimed for it no more than a revival of Christianity in its simplest form, and I have reason to believe that the most influential apologists of that faith of the present day make no higher claim. True may be, and I trust there is, a growing inclination to cultivate an "intellectual" investigation of many questions that were at one time considered closed; and that investigation is not entered into under the presumption that those questions have been decided erroneously, but that the student might be able to give a reason for the hope that is in him. It may be that we are going into this intellectual work in a manner that may seem very clumsy to wise & learned scholars, but the liberal man will make due allowance for that seeing that Colleges amongst us are only of late establishment. The College has doubtless been a part of the means employed in this intellectual work,

"And he would fain have filled his belly with the husks that the swine did eat." Luke 15. 16. King James's version.

"And he longed to fill his stomach with the pods which the swine ate." Revised version.

The change made by the American Bible Revision, in the above, appears an improvement, especially as the substitution of "pods" for "husks" in the modern rendering is made to accord with the popular notion, here prevalent, from which we gather that the "pods" were the fruit of the carob tree, or Ceratonia siliqua of botanists. This tree is common in the East, and in the south of Europe. — et seq. Rob.

The Underworld

And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell. Matt. 11. 23.

And thou, Capernaum! shalt thou be exalted to heaven? Thou shalt go down to the underworld. Rev. The substitution of the interrogative for an apostrophe in the former case, as well as in some other cases, which may be noticed at another time, is introduced an improvement; but the change in substituting the underworld for hell, will probably strike most readers as more remarkable, and will require some explanation. The Revisers nevertheless appear to have the opinion of the majority of Christendom with them, and will require who, to the contrary, is disposed to think that such a change is allowable, much more that it requires a more thorough explanation than it would be convenient to give in the columns of the Review. Nevertheless, a few leading points may be noticed.

The appearance of the four words in the

scriptures that are translated hell in the our common version ~~Hades and Gehenna~~ in the Greek. Sheol, and ~~Tartarus~~. ~~The~~ The word hell in the old Testament. The word hell is mostly the translation of the Hebrew word Sheol, which in the Septuagint is rendered Hades (or our common version) seven eleven times in the N.T. and is translated ten times hell and once Grave

After this long digression we return to Moses and to the solemn instructions he receives in relation to the various subjects and we find (Lev 6:3) the name which no consecrations can will attempt to pronounce given to the Supreme Being. We are indebted to the translators of the common version of the Holy Scriptures for following the Hebrew custom of substituting the word Lord instead of the Hebrew word Jehovah; and bearing in mind this change in the "holy name" we turn to the Book of Leviticus and find that the inspired writer rarely departs from that rule: in the first verse and in a multitude of others the softened but equally expressive name "the Lord" is used: only rarely in the whole of this book does he employ the word "Elohim".

There is another word which Moses uses when first speaking of each particular sacrifice: upon the small but important, monosyllable If: "If any man of you bring an offering unto the Lord" (1:2) "If his offering be a burnt sacrifice ... he shall offer it of his own voluntary will ..." (1:3) "If his offering be of the flocks" (3:6) "And when any will offer ..." (2:1). Each of these as well as some other passages seem to indicate a conditional direction rather than an unconditional command which opens the way for the positive declaration afterwards (7:22-23) already referred to: and under these limited terms directions are given for the manner in which the annual offerings and sacrifices should be made.

Read and learn what the Lord requires and will accept as offerings. NB. The dispensation of May 1st and 2 will be found in the American Friend.

either version, we may gather ~~from the text~~ the assurance that God is more pleased with true and sincere piety and the kind offices of humanity, than with the mere observance of ceremonies.

In the condition the Israelites were in after leaving Egypt, where they must have had frequent opportunities of witnessing different forms of idolatry, some of which consisted in sacrifices very similar to those tolerated in the Mosaic ritual; This ritual was a means of gradually weaning them from a dependance upon the grosser practices of the ceremonies and pointing them to a nigher object. And that the Israelites did fall into idolatrous practices we have abundant proof. And this known we are better prepared to comprehend the need of the decalogue, especially of the first and second commandments.

Summary. There was a gradual

"Hopkins" "Wilkinson" "Thurston" "Jackson"

For the Christian Worker

Sacrifices and Offerings. No. 3. The dispensation of Mercy.

"Go ye and learn what that meaneth, I will have mercy and not sacrifice." (Matt 9:13)

I came not to call the righteous but sinners to repentance" (ib.)

By consulting the context we perceive that this declaration of the Lord Jesus was made in reply to the complaint of some Pharisees who we understand were exceeding even in the observance of the letter of the Law. We have seen in what unqualified terms the Psalmist speaks of these things: "Sacrifice and offering thou didst not desire xx burnt offering and sin offering hast thou not required"; they were as nothing compared with that state of obedience to the unwritten Law in which he could say "I delight to do thy will, O my God: yea thy law is within my heart." And Jesus, instead of approving of those Pharisaical sentiments invites his hearers to ponder more deliberately the words given by Hosea "I will have mercy and not sacrifice."

It will be observed that our Lord does not impress this lesson on the company surrounding him as "a new commandment" as was given them by Jesus, especially the Scribes and Pharisees were wonted only to see referred to the writings of Moses and the Prophets for declarations the same in substance to the unqualified disapproval by the Lord of the sacrificial mode of manifesting their allegiance to him, such as Jesus, in this case, calls their attention to.

It is understood that some commentators suggest "I will have mercy rather than sacrifice" as the more correct rendering, & beside others with better authority maintain that the Heb. Lo (which is the word used by Hosea) is correctly translated by not: as it is on its direct appearance in the Bible (in Gen 3:3) But you

* No 1 and 2 were published in the American Friend, Richmond Ind.

The announcement that the "Friend" will contain "a series of articles on Bible criticism" from "a Christian able scholar of Cambridge, Mass." I hope my Lord will draw an interest to this paper, but allow me to say I am much interest as I take in "Bible criticism" including even "Bible revision." I fully agree with Dean Punch that there is "going a door" which, if not thickly guarded by true Christian principle, may admit more evils than are expelled, and although he expresses his doubts "The Greek and the English which should enable us to bring a Revision of the Bible to a successful issue might, it is to be feared be wanting alike, yet on the whole the inclines to urge having the work begun.

For the American Friend

"And he smote the men of Beth-Shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand three score and ten men" - 1 Sam. 6:19.

Many attempts have been made by commentators to explain the apparent discordance between the enormous number of men said to have been slain, and the capacity of a small town whose inhabitants had gone "into the field of Joshua, the Bethshemite," reaping their wheat harvest.

Dr. Adam Clarke, who has written so much in defence of the authenticity and authority of the Scriptures, seems as if he would avoid saying any thing calculated to impair their value, says "from the manner in which the text stands" &c. To quote the whole of what Dr. Clarke has said on the subject would make this article too long for insertion in the Friend, whilst the explanation given by Dr. Angus, lately published by the Religious Tract Society of London is much more concise and arrives at nearly the same conclusion, it is given: speaking of the passage in which there are said to have fallen of the Ephraimites 42.000 in connection with 1 Sam. 6:19. Dr. A says both passages are corrected by a mode of notation still common among the Arabians. They say, in the year 12 and 370. for 382. as is not unusual for a country folk to say five and twenty for 25 Jeroboam literally, we have for the first passage "the Lord smote seventy men, fifties and a thousand" or 1170 and for the second the fall of the Ephraimites 50 and 2000" or 2050. (Taylor in Calmet)

Dr Angus rebukes the explanation in this way: "It deserves to be noticed that numerical statements in oriental languages are peculiarly liable to error in transcription. Athbash for example H = 1, X = 100 ב = 2, ד = 30, ו stands for 700 (for 706) and the two letters being so adventitiously united, for the other two ס (for ס) pronounced to some apparent contradiction as in 2 Sam. 8:4, and 1 Chron. 18:4. Many similar illustrations might be given of the manner in which some errors that have crept in may be corrected; but if a thousand more could be produced that were incontestable by such a process all that the skeptic could gain by it would be no more than believers are willing to grant in advance — viz that although all scripture given by inspiration of God is profitable for doctrine &c yet we know that it has come down to us through human hands. There can be no real cause of disturbance in the sight of some discrepancies in the letter so long as we have faith in the living Truth that underlies it.

Dec 10 to Jan 8 Loads - 2 Jan 15, 1906

Without controversy, great is the mystery of godliness: God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1 Tim 3:16)

That highly favored apostle Paul when addressing his "own son in the faith" may well be applied today all that he could or felt inclined to say in explanation of "the mystery which hath been hid from ages and from generations" & which is Christ in you, the hope of glory; and yet scripture as Paul's exposition might be to Timothy, and as Paul was believers there came a time, in the history of the church, when the explanations of that apostle were insufficient to satisfy an abnormal inquisitiveness which led to the most serious controversies, and no small dissensions, imprisonments and spilling of blood between men professedly of the same faith.

There came a time, agreeable to the prediction of the apostle when the "form of sound words" would be troublesome to a certain class of professors. This sprung up, so early as the 4th century, who rejected the simple but comprehensive declaration. There is "one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time". Men who, like the "foolish Galatians" who having begun in the Spirit" aimed at being "made perfect by the flesh" such erred, stumbled over the confession of the apostle — "the man Christ Jesus". and ignoring the doctrine of their common Lord — "that which is born of flesh is flesh" and that "is born of the Spirit is spirit". and the testimony of Luke (24: 39) "a spirit hath not flesh and bones as ye see me have". These controversies became divided into two principal bands. that who followed the teaching of ... that there was nothing Divine in our Lord: and those who embraced the teaching of Eutyches. that there was nothing human in him.

Much more to the same effect may be found in Mosheim's work, but enough has been selected to show how easy it is to be drawn into a controversy upon that which cannot be understood & profited by. The apostle Paul is capable of being enlarged by the writings of the present day. We may write and speak [illegible] who deny the [illegible]

my stamp, that [illegible] who also believe with the apostle that "in all things it behoved him [Christ] to be made like unto his brethren" will not pronounce the present when the gospel is applied.

The Friend.

Edwin A Stedwell,

Esteemed Friend, I have read the prospectus of the Friend in the Ad. Standard, and although I have acted as local agent for the Friends' Review since its commencement, and now unfriendly to have much the present Editor, to whom I am personally attached, who has occasionally indulged me with a little space in his paper, I am willing to believe that there is room for such a periodical as the Friend proposes to be, and if it is conducted strictly in accordance with the course marked out in the prospectus I shall read it with much pleasure and I have no doubt with profit. But allow me to say that I believe it is a very narrow path that has been marked out, for [illegible] not too narrow for a spirit of "true" Christian spirit" provided the editor have in view the religious improvement of his readers. But it so often happens that in these times, when, with the mass of readers, a paper is not [illegible] "it" is considered not very attractive, and the temptation is made to make it so at the risk of the principle of Christian spirit. I shall be glad to see that I am not very wrong in condemning the Friend was an exception to the common rule. I hope I am not making too free, considering we are strangers personally but having long thought such a paper was wanted I am anxious to see it prosper. There are many things that may be discussed in a journal that is entirely independent that would be excluded from a sectarian paper. If the inclosed essay is worth printing, please, after reading it with the Editorial pen, [illegible] insert it: I have also in one dollar for one years subscription to the paper, directed to me. &c.

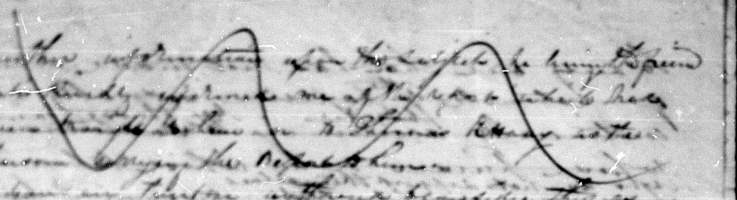
I have lately taken some pains to procure a copy of the work of Richard Baxter also a copy of D. L. Guyse's Paraphrase & have requested me when they [illegible] to hand and forward

I have just seen any difference between the reconciliation spoken of in Heb 2. 17. and Atonement in Rom 5. 11 & Christ Atonement in Heb 2. signifies reconciliation & reconciliation

The word Atonement is frequently found in the Old Testament and is the translation of the Hebrew word כפר Kipper its signification is to cover - to protect a culprit from punishment - Ex 30. 16, 16 Lev 4. 20. Heb 1 Sam 12. 3. In the Septuagint equivalent is hilasterion, translated mercy-seat Heb 9. 5. These significations seem to refer to a change of purpose in the person towards whom the word reconciliation and the translation of the Greek word katallage, that and the word is derived from occurs but three times in the N.T. mean perfect as translated reconcile or reconciliation, and clearly refers to a change of mind in the sinner. one of is translated atonement, but whether in the sense of reconciliation in at one-ment - the New Testament signification, whether are not fully agreed. It seems the safest for Christians to accept atonement as meaning reconciliation

There is a significant [illegible] thought and [illegible] passages that seems more easily comprehended by the reader than is expressed by the word atonement without conflicting with its true sense. It is in Heb. where the English word is [illegible] by the Saviour (Rotherham) where he says. It behooved [illegible] forgiving, and obliterating - because in putting away sin was obliterated or covered by passing the sentence done by the judge for the benefit of the offender - when the offender becomes conscious of his transgression and exhibits the sacrifice of a broken and contrite heart is reconciled properly a merciful judge to any other relation - for the relation between the sinner and Judge not only making him more placable but by making the sinner repentant

to any one that has not made some thing
[illegible] estimate of the expence actually and
continually accruing [illegible] of
whose Funds or by whose labor they
who do not support themselves
are supported. The sum I have
proposed to be employed for each family
and annum
I request, I persuade may seem unreasonable
to some, but when this is taken into the account
that the [illegible] proposed is not to be taken
[illegible] means for [illegible] comfortable [illegible] for the [illegible]
and Danish & the expence of the undertaking
must rather the calling out of the maps of the
peasants for [illegible] only, those that
are able and willing to work for their bread
[illegible] the proportion of the latter to
being supposed to be not more than one third
of the number of [illegible] if the sum
proposed for each family appears large the number
of families accepting the proposed terms
will probably be much less & the number
of those asking charity. There will
be left to be taken care of in some other
way probably two thirds of those that
[illegible] having been living upon the [illegible]
of the poor taxable of those who are able
to give little only distinguish between
those really [illegible] having a claim
upon their charity and those that have some
they would give what they do give with far
more satisfaction and thankfulness, as they knew
the [illegible] worthy and the worthless are also
made up to [illegible] and all is taken out of the
same dish, and it would not be tempting [illegible]



for after that, in the wisdom of God, the world by wisdom knew not God "It pleased God by the foolishness of preaching to save them that believed" (vers 21)
It pleased God by the foolishness of the preaching (Rhimes)
The difference between the two versions of the above passage may not strike one as important at first reading, and yet it has attracted the attention of A.V. and other commentators. The "Gentile" world did not say that all preaching was foolishness — they called the preaching or publishing their own wisdom Sophia (from which we have our word philosophy) but it was "the preaching (word, Rhimes) (logos) of the cross" they regarded as "foolishness"; and it was to this latter kind of preaching which the apostle is understood to have referred. The difference in the rendering between the two versions depends on the use made of the Greek word, τοῦ; in ver 18 they translate it with the article — "of the" — in ver 21 the article is omitted.

The Agapæ: "Feasts of Charity"

The Greek word agapæ, occurs many times in the New Testament and is generally translated charity or love, in the sense of pure unselfish love only it is sometimes used to denote "feasts of charity" which it is generally supposed to have been. Tertullian and some other writers of the second and third centuries refer to the same observance, but do not call it by the name agapæ. Jude 12 and 2 Peter 2:13 are supposed by some to refer to these feasts, but the Revised Version renders the word in both passages "deceits".

Pliny, in a letter to Trajan, written about A.D. 112, speaks of the Christians meeting on a particular day before sunrise to sing hymns to Christ, and to bind themselves by an oath not to commit any crime, but to be faithful to their promises, and not to refuse a deposit when demanded. After this ceremony they were accustomed to separate, and then to reassemble in order to eat promiscuously some simple and innocent food. And in further investigation Pliny says "I discovered only a bad kind of superstition, carried to excess". And yet "the affair seems worthy of your reflection, from the multitude of those involved in the danger. For great numbers of all ages, sexes and conditions, are liable to be accused. This contagious evil has not only infected the cities, but has reached the villages and country. It is certain that the temples, which were almost entirely abandoned, are now frequented, and that the long neglected sacrifices are renewed".

Pliny wrote in the 2nd Century, but his hopes of entirely suppressing the "bad superstition" were not fully realized even in the 3rd century. Tertullian, writing in the third century from the Roman province of Africa, his apology for Christianity in which he says "We are dead to all ideas of worldly honor and dignities; nothing is more foreign to us than political concerns. The whole world is our republic. We are a body united in a bond of religion, discipline and hope. We meet in our assemblies for prayer. We are compelled to use importunity in our prayers to God; this importunity is very pleasing to him. We pray for the safety of our emperors, that they may have a successor worthy of them, that they may have a secure empire, that no disturbance may happen to them, and that they may govern well. We pray for all men, for all the powers of the earth, for the welfare of the empire, and for the delay of the end of the world. We assemble to read the Holy Scriptures, if any circumstances require us to take counsel for the present times, or to establish certain truths. We nourish our faith by the word of God, we animate our confidence, we strengthen our hope, we fortify our discipline by frequently inculcating precepts, exhortations, and corrections. In the assemblies we also pronounce judgments, with all the gravity that a great regard to the divine presence can inspire. It is a very important cause when any one is excluded from our communion. We assemble to eat together in order to show by the name of the meal the object of our love. We think that nothing which is good can be unbecoming to persons who are called to the school of goodness. Before we take our places at table we are first invited to prayer to God. We eat as much as hunger requires us to do, and drink only as much as is consistent with sobriety. We recline at table as persons who remember that they are to pass the night in watchfulness before God. Our conversation is such as becomes those who know that they are overheard by God. After washing our hands and bringing in lights, each one is invited to sing a hymn to God, either from the Holy Scriptures or of his own composition, according to his ability. Our meal is such as becomes pious persons who have supped. We take no more than is useful to those who remember that the night is to be passed in prayer

competency, and of excommunication, when it is needful. There is a difference among the members, no respect of persons, no partiality for affluence, but equal [illegible] and pays some-
[illegible] to the academy once a month, or when he pleases, and according to his ability & inclination, upon this is our constitution. There fifty members, deposit plenty. Seven ministers and twenty-eight support orphans and decrepit persons and [illegible] many thousand pounds. Our christian books in [illegible] are in the body, retained & [illegible] by one seal, and being thus incorporated by law, we can never dispute what we call & [illegible] our own members. And it may [illegible] wonder that such charitable brethren may all things in common, & unto have such request [illegible] for this that you traduce us, and [illegible] [illegible] suffer not only as neither just scandalous. The nature of this suffering you may understand by its name, for it is the spirit working [illegible] in you on at the charge of an entertainment [illegible] to the laws of the magistrate. Therefore we [illegible] with such excellent designs [illegible] you [illegible] & the rest of your disciples in matters of [illegible] as [illegible] & nothing earthly, nothing superstitious has any access here. Our souls ascends in prayer to God before we sit down to meat. We eat only to what suffices [illegible] and drink no more than is strictly becoming [illegible] and regular persons. When supper is ended, any [illegible] is invited forth to sing praises to God, as we have [illegible] to conclude all meals prayer and repast with the [illegible] of temperance and modesty with which sure can [illegible] who have not absolutely been drinking as in [illegible] religious. After Tertullian's time back [illegible] of morals and discipline crept into the Church and the [illegible] thereof became notorious, and in August 397 [illegible] Council of Carthage expressly they should not [illegible] in churches. Nevertheless by the abuse which [illegible] crept in, [illegible] [illegible] [illegible]

to the Laity of your members as the "Clergy" of other societies stand with their Laity": you give to your Ministers priviledges which you denyed withhold from the mass of your members: you make a record of the edification you have experienced by the religious services of one of your ministers who you say is acknowledged and deny make no record of the services of the unacknowledged: although your better judgement tells you that sanctifies the edification has been chiefly by the preaching of the latter; and that it has been by the assistance of the same Holy Spirit that both of them have laboured: Can you place this matter in such a light that I can be convinced that your practices in this matter agree with your professions.

Within the limits of other Yearly Meetings great scarcity of ministerial gifts in our Society has followed the holding this by Y. Mngs, we might reasonably expect the same result to follow here as many, and considering the great advance of late years in the general intelligence of the people we may expect that an applicant for membership amongst us would be admitted into our printed rules with the confident expectation of finding our principles fully declared therein and if occasion we should be prepared to explain "as a reason for the" our attachment to them: and under this impression we may expect an applicant for membership to say. "I approve of your declarations in your Y. Mngs We look on them [the Scriptures] as the only infallible rule of faith & practice & we condemn as a delusion

The 1st paragraph on p. 21 appears to agree with the N. Testament instructions that all might walk by the same rule, and mind the same thing, answerable to that precept of our Lord, "One is your master, even Christ, and all ye are brethren": And this agrees also with the language of Rev 1:6. "He hath made us Kings and priests unto God and his father": and with this the language of your apologist Barclay agrees when he repudiates a distinction between "Clergy and Laity": you seem, indeed to have fortified your position in this matter with much care: but when I read on p. 22 that "a Friend who may sometimes appear in the ministry, although not acknowledged" "if a minute is given him to accompany an acknowledged minister "nothing should be said mentioned relative to his ministry;" and was informed that you make no record of the acceptance of the religious services of a minister who is not acknowledged although his religious labors may have much edified I confess that here there appears a striking disagreement if not positive contradiction between those passages.

And we could not be reasonably surprized if an inquirer were to reason in that manner: especially if we knew that he were acquainted with the discipline & some other Y. Mngs: for instance; The London Y. Mng 1861 says The mosaic institutions, and all the rituals of a ceremonial law are terminated. The sacrificial priesthood has ceased, being superseded by Christ, who has ascended into heaven, and now sitteth at the right hand of the Father. No outward provision similar to that

or Theraglen was established Teaching"
Rose after consulting the earliest Epistles of that
Ch. thus we find it says "It cannot be said that any
portion of discipline formed a part of the original
compact of the Society. There was not indeed, human
appearance, any thing systematic in its formation.
It was an association of friends who were earnestly
seeking year for year after the saving knowledge
of Divine Truth." Intro to Rules of Soc. 1834 p xvii And
going back to earlier records we find the anti-
clerical doctrine directly or indirectly inculcated,
as we find Barclay saying "That which we oppose is the
distinction of laity and clergy, which in the scrip-
tures is not to be found." (p 325. N.E. 836) Barclay wrote
in 1675. and it was not till 1783 — 108 years after that the Y. Mtg.
take cognizance in its epistle, of persons appearing
as a minister" as requiring especial care. the occasion
when such a person was one points "of doctrine" was
to be done under the direction of the Mo. Mtg. four years
after — viz 1729. Thus Y. Mtg. gives sanction for the appointment
of Elders and that by the Quarterly Mtg. entirely inde-
pendent of any "meeting of ministering friends, the
friends so appointed are to be admitted as members
of such meetings of ministers and to act therein for
the good purposes aforesaid." In 1794. some change
was made in the appt of Elders — i.e. the Mo. Mtg. still
retaining its right to originate such an appt is
directed to confer with the Q. Mtg for general fitness
and the whole business — proposal — decision and
appointment is conducted without asking for the
sanction of the meeting of Ms and Elders.

one he was familiar with his desire to know
what they taught, instead of being diminished would
with more probability be intensified. and if a enquiry
enquiries of them are not many to be found who can read
him in his language the teachings can be in that
more fervent ancient one?

In answer to that demand men present themselves
who profess to have a sufficient knowledge of both lan-
guages to give the best translation. they apply them-
selves to the work and a translation is the result of their
labors highly approved by one class of scholars while
another class complain of the work. The effect of this
disagreement between those is felt by those who lay no
claim to scholarship and a sort of unrest is their minds
is the consequence.
and would please a much better remedy for an imperfect know-
There can be no doubt that a critical knowledge
of the Greek Testament is all important to Bible
readers, but who among the tens of thousands of such Bible
readers, who are past meridian of life, upon whom most
much of the unavoidable, secular cares of life, can
devote that unbroken attention to the study requisite to
make them masters of the language so as to read the
N. Testament "in the light of the original"? A very small
per centage indeed: while the huge majority must be
content to remain where they now are — dependent
not on the ability and honesty of translators.

It is true, we have many excellent aids to the study of the
Greek Testament. Various Editions Receiving text interlinear with an
English translation; Bagster's Hexapla with the Polyglotten
Greek and English Lexicons to the New
Testament such as those of Robinson and Rossi's Pachtimus to;
but more compact an elucidating still the Englishmans Greek
Concordance of the New Testament. These are all valuable

to such readers as have already acquired a little knowledge of the language; without that the books would be of little service. With all these aids the general reader must fall back on the scholar, or rather scholars, who are qualified both by skill and integrity for the sense of the original as near as the idiom of the two languages will admit, a reliable translation.

There is another difficulty to be met with and not confined to the unlearned in deciding on the genuineness of the text. Commentators generally agree that, as Horne says, "the autographs, or manuscripts of the New Testament, which were written either by the apostles themselves or by their amanuenses under their immediate inspection have long since perished, and we have no information what ever concerning their history." Accordingly the very best materials which the compilers of the N.T. could make use of were copies presumed to be correct of their originals. "It is certainly remarkable" says Dr Tregelles in his Account of the Printed Text, "that in the various readings at the close of second century, which often turn upon disputed readings of Scripture, no appeal was made to the Apostolic originals." The oldest manuscripts now considered authentic are supposed as the productions of the fourth century. On comparing these with those of later date, supposed to be authentic, the "various readings" are in some cases two in three each other to be the result of accident.

To collect a sufficient number of the most ancient MSS. to compare one with another — to decide upon a text that shall be absolutely faultless is more than can reasonably be expected — the nearest approximation to that standard is all the most sanguine can ask for — but to obtain that will involve a great amount of mental labor: while the only alternative is to accept of the "received text" or any other elaborated

"Importance of the Study of the Greek Scriptures"

It seems that no one can read the articles on this interesting subject, which has appeared in some late numbers of the Review, without perceiving the responsibilities that rest on such as are competent to give us a more correct translation, than we at present possess. It has been well known for many years that there has been a half expressed conviction of numerous Bible-readers that were poorly acquainted with the original Greek, that either an entire new translation, or such a thorough revision as should almost amount to that; was greatly needed by English readers; but their request has been often treated as Dean Alford is said to have treated it: placing the candlestick so high that no reasonable being can expect to see them, can performed with no sense or modesty man could venture to compare to them: "Ten hundreds here and thousands there"

"A little knowledge is a dangerous thing
Drink deep, or taste not the Pierian spring"

There is some truth in the above maxim, but there have been many without any reputation of attaining to that perfect knowledge, have nevertheless reached such a respectable attainment as to be useful members of the community; while others, deterred by the fear of becoming mere smatterers in knowledge have become mere worldlings.

Work in preparation for Quaker Scholars: Are Quaker Scholars preparing for the Work?

This question is asked in no taunting or scornful spirit, but the writer trusts in a hopeful and expectant one. The reverse of that.

The number of books in the English language that are year after year brought out that have a bearing more or less remote on this question of Bible interpretation as a reader attentive reader must have noticed as one of the "signs of the times". From the time of Robert Barclay until now we may reasonably suppose the limit he has known and in the words Apol. Art has taken root, in some cases a deep one, that English readers do not get our popular authorized version the same power conveyed by the inspired writers. This impression has been entertained outside of our society to such an extent, it is well known, as to induce men, qualified it has been believed by zeal in the work and scholarship equivalent to it, to engage in new translations, but none of these appear to satisfy the demand. This sentiment has also found expression, more or less clear in periodicals under the control of Friends which in some late numbers of the Review have seemed to me to most to suppose than I can approve of these insinuate in the article by my friend Dillingham.

It is quite reasonable to suppose that when a serious and thoughtful mind yields to the conviction that holy men of God spake in old time as they were moved by the Holy Ghost all Scripture given by inspiration of God is profitable for doctrine for reproof, for correction for instruction in righteousness" that an earnest desire should be felt by them to know what those holy men spoke or wrote while under that Divine influence, and if told that what they said or wrote was in a language widely different from the

There were Giants in the earth in those days Gen. 6:4

Much pains has been taken by some writers to show that the above passage is altogether mystical and that the stature given very much above the ordinary size in those early days is not sustained by reliable testimony overlooking the fact that in these latter days individuals men have lived very much above the common dimensions and if modern testimony is worth anything in the latter case it seems that ancient testimony should not be rejected in the former or the other hand, such intelligent & keen wit as insist on restricting the significations of the words (or rather words for there are no less than seven) that have been rendered giants in the common version to men of extraordinary bulk seems to us in that direction while those who will take the pains to compare scripture with scripture may arrive at more satisfactory conclusions

The Hebrew word, translated "giants" in the above passage is nephalim from naphal, "he fell". Those who had apostatized or fallen from the true religion. The Septuagint translate the original by the Greek gigantes, which literally signifies earth born, and which we, following them, term giants, without having any reference to the meaning of the word, which we personally conceive to mean persons of enormous stature.

In Numbers 13:33. the same word occurs with the same translation "We saw the giants" 1 Sam 16:14 Here gabbar is the Hebrew

in New Testament phraseology

What was the difference between
the Greeks and the Grecians?

In Acts 6:1 we are told that
"there arose a murmuring of the
Grecians against the Hebrews
because their widows were
neglected"; we also find that the
Grecians were chastised by
Paul (9:29) the word also occurs
in several other passages.

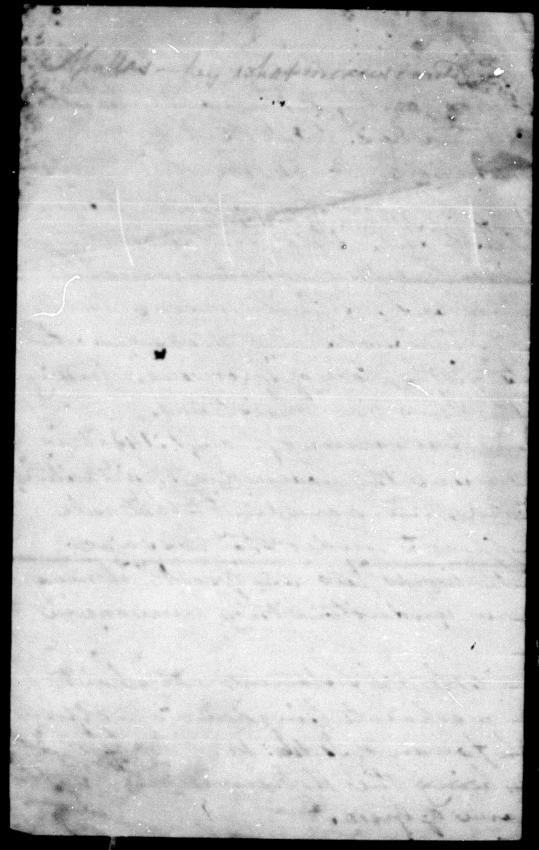
The Grecians were the Greek-speaking
Jews — those who were of Jewish
descent but born and
of Palestine and whose chief
language was Aramaic. The
"Hebrews" were the Hebrew Jews —
those that were born in Palestine
who spoke Hebrew
and read the Scriptures in
Hebrew. The murmuring
was between those of these two
branches of the Hebrew Jews
because the Grecian widows
were neglected. The "Hebrews" were related to

regarded the "Grecians" or Hellenistic Jews as less honorable than themselves, although they were avowedly of the same Christian religion. Paul calls himself "an Hebrew of the Hebrews" (Phil 3:5)

The Greeks were neither Romans nor Alexandrian Jews nor Christians (until converted) they were the heathen - the "Gentiles" or "Greeks" of the Jews and Christians. The Jews, in the time of Christ, called all other nations Greeks or Gentiles; as the Greeks called all others "Barbarians". The American Bible Union in their revision of the New Testament also some other versions substitute "Hellenists" in the place of "Grecians", running "Greeks" for those who were neither Jews nor Christians.

When Paul speaks of Greek and Barbarians" (Rom 1:14) it is understood that by "Greeks" he meant the learned of that nation, and by "Barbarians" the unlearned; and according to this rule both Tyndale and Cranmer appear to render the passage. And doubtless when Paul used the words "Jew" and "Greek" it was in the widest sense he could have understood they were one in Christ Jesus.

If we were to pursue the inquiry into the Old Testament we should find "Grecia" (Dan. 8:21; 10:20; 11:2) a separate kingdom and of good "Javan. Hellenic" of Daniel & the Septuagint (Zech. 9:13). "Greek" in the translation and favorite with the Hebrew word Anglicized "Hellenist from Hellas - the Hebrew name for Greece.



and experiment I did not know I was in search of
that spot of ground which is the place of peculiar
meeting, that delightful place in the society
where all these things are to be had in the
thorough knowledge and divine communion. My parents
were members of the Church of England, my
mother was truly a pious woman and her
religious care and instruction were instru-
mental in preceding me to an early conver-
tion, and a memorandum that I made in 1813
on my being placed in a family of Friends
reminds me of my religious concerns at
that early day: I had been baptized or "Christ-
ened" in my infancy, "confirmed" by the Bishop
of London when about 17, and the precepts
of William Foster and such like Friends
deepened the convictions already made on my
mind, and without doubting that these
were fair illustrations of Quakerism, I appre-
hended it my duty to seek a membership in
the same Church; I applied, a committee was
appointed, they solicited me and reported favorably

World's end, 4th mo 8th 1870.

My dear friend
Joel Bean,

Hearing from my son Henry and other sources that changes in religious matters are taking place in Iowa as in other States, and those in which Friends are concerned, I came, & claim special attention, in regard to this, I shall remember reading an article from thy pen, in the Review, on this subject occurring to my mind, the remark made by Henry Binns & Isaac and W. Robinson more at Montreal preparing for their departure from this country, I with my wife were on a visit among our old friends in Yorkshire. I went 50 miles to N. L. I met there, I enquired of him what impression was made on his mind concerning the state of the Society in that country. His reply was — "Friends need a good shaking". I came he meant in a friendly way. And this corresponded with the remarks of J. Williams after his return from Europe, as we were waiting for the

insisted on their authenticity. Many good christian scholars including Henry Alford D.D. reject those words as spurious — interpolations made after the 10th century and yet the orthodox Friends continue to quote them in support of the Trinitarian doctrine. And the reward that I got for my attempt proving the exposition of educated Christians before others makes its appearance in a letter from Steel works Pennsa, charging the committee that visited me in 1868 as incompetent, one from Rhinebeck Dutchess County N.Y. and an open postal to Lord Forrestinghe R.M. and an open postal to John a "Minister" of Brooklyn directed to a "Minister" here, requesting him to stop my writing for the press. I called on the latter to see the sentence passed upon me, he could not indulge me — he had put it so legally into — the stove. Those my accusers have a great deal to say in the gallery about "Love" and illustrate it by such secret accusations — not one of them has visited me with a view of correcting me if what they regard as an error; and I know that I am not the only one under the ban.

and I was received into membership of Congford Mo. Mtg. & Dr Mtg. of London & Middlesex supposing of course that membership in a Church so intimately fellowshipped with its members: after experience – part of which I have already related – assured me that I had made a great mistake in that supposition.

Ten years after my reception into the Society which from its Discipline I was warranted in regarding as a model of harmony and brotherly love, came the unwelcome news from America that the Society of Friends there was having symptoms of disagreement concerning some test of Scripture then followed the unwelcome "separation" of 1827 the parent of others that followed: one remarkable feature appears conspicuous in all these unwelcome and subdivisions. I am rightly informed viz: that not a single fee entitled to the dignities – although they appealed to the Scriptures in support of their peculiar views – could gather from the Holy writers the sentiment which the inspired writers had written or pressed the working of the exhibitants of a large portion of the 7th chap. of 1st Cor. Existing [illegible] the Apostle's [illegible] words in interpolations while the Apostle

on our way to the Opening of Yearly Mtg. "I found some chaff among the wheat" then thinking a wrong construction may be put by me he added "my dear friend do not suppose that I wish to cast unkind reflections on English Friends." There was no need of that addition – persons of common sense will involuntarily form some opinion of the company he labors in.

Those remarks were not surprising to me as I had for years been under the impression that Friends drifted into a lifeless state settled on their lees" This was the burden of Abigail Hoag's testimony; and her husband – N. C. Hoag – would occasionally ask me if I was asleep, this I found among promptings from others that I should exercise the gift with which the Lord had entrusted me & this harmonized with an impression made on my mind soon after I had been received into membership in the Society of Friends in 1816 when in my 20th year viz that if I remained faithful to the Lord and my convictions He would give me work to do in His vineyard. Although very defi-

...turn [illegible] Mg.
...the "Wheat". then
...ng be put by me -
...ffore that I will
...ish Friends."
...tion person of
...form some
...ors in
...ing time as I had
...ion that Fds.
...on their lees"
...Hoag's testimony;
...uld occasionally
...vered among
...I should ever
...had in trust some
...impression made
...I seem received
...of Friends in 1816
...remind us that
...would give me
...laughs very defin-

...rient in faithfulness, the Lord did in truth call me
a gift in the ministry, and although I disappeared like only a small talent I was as much
bound to exercise it as if it had been "ten".
And when on a journey in company with
N.C. Hoag on a visit to the Mns. and to the Hudson
in 1838, my mouth was opened in several of the
meetings, and in some remarkably appropriately
considering the short notice with which the time
the bringing my name before the Mg & M. & C.
I expressed my doubts of the propriety of
that I feared I would not observe the
rules, and it was objected to two years after it
was received him, and we was still doubting
my fitness for that change he finally laid it
aside. A few years after some one entitled
concealing may have the matter before the Mg & C.
there was not a full approval it was left for a
time and reminded some of the opponents
to change their minds that one was im-
movable. It was dismissed again. Another
year or two passed and the subject was again
reminded, and the same opponent was at his
post giving a very cheap reason for not giving
his consent. And an Elder informed me that
considering my age that was not probably [illegible]
reminded

Bishop and the Ethiopian

"Understoodest thou what thou readest?" (Acts 8:30)

It is worthy of our special attention that Paul, although a spiritually minded apostle, could say to the Corinthians "In the congregation I would rather speak five words with my understanding, that I may instruct others, than ten thousand words in an unknown tongue" (1 Cor. 14:19)

Adopting the rule proposed by a gifted writer, making "the Bible the interpreter of the Bible," and turning to the concordance we find the word understanding on a similar word occurring not less than 200 times in the Old or New Testaments: as early as in the book of Gen. Joseph (41:15) In the books of Psalms, and Proverbs frequent use is made of it and in hymony with the words of David "Sing ye praises with understanding." (margin sing praises every one that hath understanding.) also with those of Solomon: "Then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (2:5,6). The message given to Isaiah is also full of meaning "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not" (6:9) So the N.T. Matthew, Mark, Luke, John nearly all the N.T. writers make use of this word: especially does Paul indicate his appreciation of this gift as he says to Timothy (2 Tim. 2:7). And if we would truly understand what we read we must be consult not only other passages in the text but the context and marginal readings. Some earnest speakers in all quoting alluding to the agony of our Lord Luke 22:43,44 omit "as it were" before "great drops of blood." (The true force of these words may be learned by consulting Alford, Fischendorf, Clarke, K. Wilson & other commentators.)

Another favorite text, with some speakers, is Jam. 4:6,9-22 they dwelling on the last seven words. "Without a reason this epistle was addressed to especially to Christians instead of Jews.

Now, some writer may be inclined to say, well, there is nothing new in this essay – we have heard the doctrines defined again and again: to that the writer would say that no new discovery is claimed – nothing more than a calm, unsectarian view of the Christian work now in progress that has been sanctioned in Christendom within the last thirty years and regarded to day as the true evangelical way of spreading the gospel: To the workers who hear the hundreds of thousands of attentive hearers together – do they appeal to the good sense understanding of their hearers? or are they aiming chiefly at tender sensibilities and exciting themselves that their labor has not been in vain if they have drawn tears from some eyes or groans from some utterances?

Any observer, who has thoughtfully and prayerfully watched on the present movement, can select individuals who are ready to attend such meetings as "excitement meetings" as are justified by groans and tears, and after these extra meetings are closed fall back into their old easy chairs "neither hot nor cold", until another Evangelist comes to stir up the slumbering embers: e.g. Mr B. a man in the prime of life was attempting to serve his master – the Lord and the world soon after an unusual effort had been made in his neighborhood to "revive the work" he received a visit from Br. who found him in a tender condition and willing to make an effort towards ending a disagreement between him and a neighbor which was injuring the reputation of both: on this presumption he resorted the information to Br. F. who was well acquainted with both, saying Mr B. is really a converted man: Br F replied he has been converted many times: I hope he may be converted this time." But said to say the real growth in grace and understanding of Christ is slow.

Friends Dear Brethren Missions.

It is understood that our members are informed of the existence of this mission in which Canada and England & Sweden have been engaged since it was established in 1871. At that time the mission obtained considerable attention for a while, since then, other subjects have occupied our thoughts and this mission almost forgotten. Under these circumstances it seems desirable to turn our attention once more towards it with the serious inquiry – What can we do towards supporting it?

We are assured by those best acquainted with the Mission that it was established for the sole object of spreading the gospel in Spanish America, and more particularly in Mexico: the Missionaries have, as might have been expected, met with difficulties and obstacles – not so much from Roman Catholicism as from the prevalence of vice. Many of the people read the Bible who seem to give their full mental assent to the doctrines there taught, but the love of sin overcoming grace or the practice of some other debasing vice chokes the word and renders it unfruitful. The progress and permanence of Protestantism in Mexico will largely depend upon its success in combatting these ruling evils. Many persons who claim to be Protestants are received into membership in any of the churches. In other parts of Mexico the Missionaries meet with the serious obstacle of fanaticism of the people. And yet with all these obstacles to contend with, they are able to say when [illegible] years ago in this city it was difficult to gather nine persons together for prayer: at this time the two Protestant Missions unite in the city of Mexico number nearly one hundred members.

The war occasioned by the changes in the Government was another great obstacle to their work. But now they say the sunbeams of peace resounds over the land, and Mission work is in some measure made more tolerable, yet Mission work is a life struggle against the strongholds of darkness.

Oreb ערב

This Hebrew word, transferred into English in Jdg 7:25, occurs more than 100 times in the O.T. in its Hebrew spelling with either its prefix or suffix but mostly with both: its English sound appears to have been given to it as nearly free from masoretic pointing as possible. The first occurrence of the word is in Gen 1:5, translated evening from its root to be black or dark, and this sense appears to obtain in many other passages, e.g. Jer 24:11, all joy is darkened" Lam 5:15 "the sun shall darken the moon" Ps 38:5 "lasting may for a night" 1 Ki 16:15 "the King of Arabia 1 Pet 2:6 "heard and flesh in the evening" Isa 21:13; Arabian ערב = Ne 13:20; Jer 3:2 Neh 13:2 Ezr 12:33 ערב = merchandise Eze 27:9, 27 Ex 3:21 ornaments of gold & silver & raiment Jer 25:24 all the kings of the mingled people that dwell in the desert Jer 50:37 all the mingled people that are in the midst of her Jer 25:20 all the mingled people Jer 25:24 all the kings of Arabia that dwell in the wilderness Eze 30:5 Ethiopia & Libya & Lydia & all Arabia & Chub & the men of the land that is in league Jer 46:9 Ethiopians & Libyans that handle the shield & Lydians that handle & bend the bow Isa 66:19 Tubal & Javan see Ps 72:10 the kings of Tarshish & of the isles shall bring presents

Oreb and Zeeb

These two chieftains of the Midianite host which invaded Israel and were defeated and driven back by Gideon are spoken of Jud. 7:25; 7:33-11 and Ps 83:11 & 10:26. These names are Hebrew names, but they have been translated or covered or transferred as they are in the common English version, they would have been Raven and Wolf, but English readers, especially those acquainted with the history of North American Indians, will readily regard them as surnames referring to some feature in the character or disposition of the men to whom they were given. We would no more suppose that one of these Midian chieftains was really a raven and the other a wolf than imagine that Indian chiefs - Sitting Bull and Crazy Horse were four-footed beasts. These again as are the thinking of noted men mentioned in Scripture may remind us of symbolic language so frequently used in those venerable writings, and can read the passage in which where the Lord Jesus speaking of his disciples says "my sheep hear my voice," without the least suspicion that those were animals like these familiar to us. And turning to the O.S. we read of "Nahash the Ammonite" (1 Sam XI:1). The Heb. word Nahash occurs again Gen 49:17, where it is translated serpent but not in the sense of common reptile purposes "Dan ever became a serpent, nor that King of the Ammonites was an animal of that kind: without doing the least violence to our religious convictions we can think of those men as men although their appellatives indicate dispositions of birds or beasts. The Heb. word Ze'ev occurs Gen 49:27; Is 11:6; 65:25; Jer. 5:6; Ez 22:27; Hab 1:8; and Zeph. 3:3, in every case translated wolf or wolves.

In carrying with us the correct notion we have got of the symbolic language of Scriptures we take up the words Oreb

Arabia occurs more than 100 times in the O.T.
The first occurrence of the word is in Gen. 1.5. where it is translated morning, from its root to be black & dark and this sense it seems to retain in many other passages - E.g. - Ezek 32, 18, 19; and at night he shall divide the spoil Zech 14.7 "morning may endure for a night" Ps 30:5; has locks are black and black as a raven, Cant 5:11; the mixed multitude Neh 13.3, (probably "the Ammonite and the Arabite" of verse); "the Kings of Arabia", 1 Kings 10-15; 2 Chron 9.14; Jer: 13.13; Jer 25:24; Ezek 27:21

Were the translations - Arabia - Arabians Is 13:20; Jer 3:2 Acts 17.11 Nah 2:19 and several other passages. In all the passages in which Arabia occurs it is clear that a man and not a bird is intended. There is no room for a doubt on that point. Under these circumstances, how shall we deal with Is 17-4, 6 - Shame commanded the Roes to feed thee"?

Seeing that the Revisers appointed by K. James assigned the Heb word Oreb the following as its English representation not less than twenty English words prominent among them Arab - Arabia - Arabian. Ravens, it must appear strange that a whole class had refused to the book should when they were writing in Is. 17:4 "And it shall be that as the fat of kine [Heb] and I have commanded the Ravens (plural of Oreb) the Ravens [instead of Arabians] to feed thee. It is well known that some strictly orthodox Christian scholars prefer "Arabians" notwithstanding the severe censurings of another class who claim the right to control. The note of in the Speaker's comm

Shammah Nahum Gilead which borders on Arabia was Arabian settlers

and that of A.V.

For the Bristol Gazette

In the issue of Wednesday June 20 I notice some statements of more than usual interest. Under the head "Home Items" it reads "Charles H. Day, Press agent to O'Brien's show was in town on Monday, but unassumable to make satisfactory arrangements, so they will not exhibit here July 3rd as was intended, but at Vergennes." And I was really glad to learn that from the good people of Bristol could find an excuse for refusing to participate in an exhibition which, must according to the advertisement on 2nd page mainly be drawn from the pockets of young people and hard working farmers and mechanics hard earned cash to a much greater amount than useful knowledge or rational recreation is returned. And I would seriously ask the proprietors of a newspaper professedly in favor of civilization can publish an advertisement of such a low and extravagant performances? How can such exhibitions within the slightest degree the morality or civilization of which Vermont is aiming at and, can to a certain extent be deservedly proud of? How is the man of good standing that could desire to see his wife or daughter be seen riding with one foot on the rump of a rearing horse? Strange upon a resident of Vermont for about forty years and have had the enjoyed the favor of an average intelligent well-minded man such as I have sure would not give countenance to such exhibitions. As there are so many ways open by which our young people may amuse themselves and at the same time add to their stock of knowledge and help forward the work of true civilization it must be regretted that their attention should be withdrawn from such laudable pursuits by such extravagant shows

the Christian women of the day. Among the causes which of this work may be referred as claiming our attention to

From Dawn to Sun-rise, by W. H. Gregory, Smith
of St. Thomas, a favorable notice of which has already
appeared in the C. Witness, and yet it is feared that
only a comparative few in Vermont have given the book
that thorough reading which it deserves. Of the Puritan
Fathers who more forty years ago working for the
Abolition of Slavery, those that are now living can
call to mind the name & and co-operation of Lawrence
Trainers), and in reading from their book they may
discover signs of a corresponding correctness and
intelligent forbearance in its pages from the pen of the
(Gregory author - the daughter of Lawrence Trained).
Short sentences may be found in her book which
some of our preachers might profitably take for texts.
Vol 2. let me transcribe one. "Give a man a theme
worthy of nature & thought in which to expend his invention,
and who can calculate his achievements? I never little
of space in which and scope and plan; but with close
Calculations with deeds well formed, with labor
half accomplished, we pass into the Land of Silence and for-
Fullness and want great intellectual freedom" p. 58
A little reflection on our part and may call to mind
the oft repeated complaint naming over the virtues
of Slavery, and the feeble efforts put forth to abolish
it. Wilberforce by an other energetic man of Slavery
and Philanthropy and declared that as Negro Slavery
was condemned by the public sentiment of Christians
upon and ought to be abolished and moreover would
be abolished if these Christian Commerce would become
Christian laborers: thousands of those manners
became inspired by the same convictions, and to work
by event & and only a few of those early laborers were
permitted to see the fulfilment of the prediction but
even so did exult, consistent claiming enjoyment
continues, can & do the same & claims and encouragement
the same treatment has been afforded Extemperance

There was mourning among the Fathers, brethren, sisters
and brothers over the melancholy ravages of Human life
by the great enemy - Intemperance - Christian Woman
could shed tears of sorrow over the calamity, would too
rarely dreaming of the power concealed in their own hands
by which their husband - son or brother would use his
influence to put down this enemy. We can call to mind
the early movements of the Temperance movement before
the Christian Woman were influenced in favor of Temperance
since then we are gratified with the decided thankfulness the
advance that has been made, in some directions, legally, and partially
to the Anti Liquor Law as another indication of progress.
But all things which persons know that there is another
monster that stands in the way of true - orderly & law abiding
legislators - they know that war with all its pomp and
pageantry deplored as a curse by one portion and cherished as
if it were a blessing by another portion. The Christian Woman
seeing what she has accomplished in the cause of Temperance
is now turning her attention to the cause of Peace

"The Masora"

Such Bible-readers as wish to know what was written as well as what they read will receive with thanks the communication headed as above, and by so competent a scholar as Prof. P. E. C. Lang.

The communication additionally valuable as coming from a member of the committee of revision of the Authorized Version of the Bible.

The information it contains is valuable, as it confirms the statement made by the two branches of Heb. scholars — those who accept the Masoretic points as really sacred, and those who reject them as a mechanical interference with that was written, as we have been taught to believe, that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21) and that those who wrote were moved by the same Holy Spirit as those who spake".

Those who accept and those that reject the "Masora" agree in one important point: that they are compared with the age of the original writings — of modern invention — as in the words of Dr. E. C. "All critics of any note admit that the present vowel signs are of recent date". "The punctuation was not settled before the seventh century of our era". Accepting this decision as substantially correct, we are sent back to the time when the Old Testament was read by the earliest Fathers and their predecessors — the earliest writers of the New Testament — & the earliest apostles and to those whom they had learned as their "Teachers sent from God". All these (Mr. Exactly so — says) readers of the O. T. read it without the aid of the apologists for the Septuagint — the Greek language was the more common language of Palestine in the time of Christ and his apostles. "And they all heard Paul speak in the Hebrew tongue they kept the more silent" (Acts 22. 2)

the Greek and not the Heb. was the more common language and that Greeks framed the Septuagint — the Greek version of the O. T. as better suited to their learning. Very true — responds the anti-Masoretist — but the Septuagint stands us back 300 years, when the scholars of that age produced this Greek version — translated from an Hebrew original that must have been free from these Masoretic points, and by comparing the Sept. Version with our A. V. (chiefly from the Heb. text) we are led to see some striking instances of disagreement

The important word אָלָה 'alah masculine singular occurs in Gen. 26:28, pronounced Ah-law, translated clear from any oath; Lev. 5:1 swearing; Num. 5:21 cursing — a curse, in twenty other passages in the O. T. the translation is nearly the same; the same Heb. word but differently pointed, and pronounced Ah-law, occurs Gen. 35:4, translated the oak (Jud. 6:19; 2 Sam. 18:9, 10, 14 and several other passages; once elah, once eilah) the same Heb. word occurring in the Chaldee sounds Alah. Ezra 6:9 and used chiefly by Ezra and Daniel having replaced Aleh and translated God seventy-five times, and God's institutions.

When Moses speaks of the Creator he uses the plural termination — making changing the ah-law to Elo-heem

Again — the Heb. ruach or רוּחַ occurs more than 300 times — translated a spirit. Gen. 1-2; 6:3; 41:8 and many other passages; a wind Gen. 8:1; Ex. 10:13; 14; 14:21; 15:10, and several other passages

Hosea 2. Ap. 35 [illegible] 191-192

A beautiful exhibition at small cost.

Among the many who have read with lively interest the article under Uranium in the Review for 1875 will regret the want of this "highly flavored lady Knaweto science" and consequent inability to repeat the "interesting experiment". The writer of this is also indebted to the editors of the Scientific American (being a subscriber of that paper) and has proved by experiment all that is said of its appearance in a tumbler of clear water. For the letter I received from the editor, which was a very small parcel, marked Uranium, containing a small folded paper containing the rare material: on opening the paper very carefully I found a very small quantity of red powder as though the bulk was gone and only a little dust remaining, and it seemed hopeless to make an experiment with it, but following the directions I was rewarded amply for my care

The more expensive way is to purchase a costly material: very similar results but different color. To follow the use of magenta or scarlet fuchsine a tumbler of clear water drop a small crystal of magenta (a scruple) which costs only a few cents reduced to powder, or what is still better dip a pen in violet ink and touch the surface lightly in two three points and coal like threads descend and spread out on the bottom

To the Friends of Peace who may assemble at the Grove Peace Meeting on Tuesday Oct 22 & 23. 1879

Dear Friends.

Having received from your Secretary Sarah B. Waffle a kind invitation to be with you in person at your next meeting, as I send a message by pen and being prevented, by the infirmities of age (now nearly 82 years) and the great distance I should have to travel, but from being with you in person I should gladly accept of the alternative if I could see any need of stimulants to perseverance in the noble Christian work in which you are engaged.

I anticipate the reply we need no new stimulants — the old stimulants have virtue in them yet. If that be your view of the subject I am with you, decidedly.

Look in whatever direction we choose we find the average man of average intelligence saying "I believe in civilization and am willing to give my influence towards its extension" and every man of New England who is tolerably posted in matters of every day life could say "I know of the civilization that exists and Christianity as a prominent one in its building". Yes, says another "I believe in Christianity and I believe that Christianity sanctions War: as Jesus says "They that take the sword shall perish with the sword", construing this prediction into a command: another taking what he says Matth 5. 43, 44 — "You have heard that it was said "Thou shalt love thy neighbor and hate thine enemy", but I say to you Love your enemies, and pray for those who persecute you" and to the soldiers he says "Do violence to no man" "Whoso sheddeth man's blood by man shall his blood be shed" the Rev. writer being simply reiterating the future tense

The church stands in the mind of an earnest laborer in the cause of Peace, the church stands charged as an opponent of serious charge indeed, and by comparing the number of ministers of the Gospel who are no doubt actually working for the promotion of this movement with those who are lukewarm on the subject

real indifference as though it were thorough lack of a real, vital change - serious as it is, is not entirely without foundation: an impartial observer would see that if the majority of Christian teachers were clear of possible opposition to our work, they were equally innocent of positive support. But the few who have thrown their influence into the scale on the side of peace must not be ignored, or underestimated: going back sixty years we find Thomas Chalmers, D.D. one of the Ministers of Glasgow saying "In the popular

Jr. 28:3

About thirty years ago the late Rev. Thomas J. Merrill D.D. the President of the Society of Clermont, and, in addition to his services as lecturer on Peace, offered prizes of $500 as a premium to the Rev. Joseph S. Tucker for his work as The Right on the Gospel of Peace addressed to the ministers and individuals and also appropriated the further sum of $600 for publishing the work in the Evangelical Family Library of Am. T. S. And year we have Samuel Malcom D.D., LL.D. of Philadelphia, President of the Am. P. S. and Charles H. Malcom D.D. the Secretary who assures me he is expending his best energies in the cause and on looking over the list of Honorary members we find the names of more than 12 other D.D.s with numerous Rev.ds make their appearance. Accordingly whatever shortcomings may be due to the Church & Clergy, we must not forget those who are laboring with us.

If any who hear this appeal on behalf of the Peace cause are under the impression that it is of modern origin they are invited to examine their Hebrew Bibles and they will find the word shalom in nearly all if not in every book translated peaceable Gen 26:29 make peace Deut 20:12 Let maketh make his covenant of peace Josh 9:15 — peace-offerings more than 80 times salem Gen 14:18 in Psalms, ofttimes prosperity &c.

We may have economical or other secular reasons for preferring the Peace policy, but as Christians we have the additional endorsement — consistency with our profession; as Secularists we make the law of the Government our rule, and if we disregard that law and know that there is we must submit to the penalty: as Christians we point to the Bible as our universal rule — recognizing its leading us to the inward and Spiritual rule, and on comparing these outward and inward rules we discover a remarkable agreement between them, and however we may differ in non-essentials we agree in essentials and point to the decalogue as a concise declaration of sentiment. Accordingly if any one of our Church disregards the first commandment we denounce him as an Atheist; if another transgresses the second we denounce him as an Idolater; if another breaks the third, we denounce him as profane; if another violates the fourth, we denounce him according to our sense of this transgression; if any set aside the seventh, eighth, ninth, or tenth commandments we deal with them as transgressors and if they resist our labor of love to convince them of their error we follow the rule laid down by the Lord Jesus Matt 18:15,16,17.

It is generally understood that Christian professors are generally united as it regards the demands which these nine commandments make on them: Who should then be any difference with respect to the sixth?

In the Heb. the sixth commandment is expressed in two words — Lo. Ta-rah-tzagh — Lo. not, to lift up future rah-tzagh kill. rah-tzagh occurs about fifty times, translated to put to death Num 35:30 to kill Deut 4:42 killing Jer 7:9 murderer Num 35:16,17,18 to slay Josh 20:3 slayer Num 35:25: whatever sense we attach to this word [rah-tzagh] we bear in mind that it is preceded by the important Lo — an absolute negative: rendering we have "Thou shalt not Kill" — (murder or slay) as the true rendering. Moreover, we find Moses in writing Deuteronomy

in a solemn manner confirms this prohibition Dt. 5:1-17
And Moses called all Israel...
Thou shalt not kill.
This benign doctrine we may regard as the legitimate
expression of Him of whom Moses said (Ex 34:6) The Lord
The Lord God, merciful and gracious, long suffering, and
abundant in goodness and truth..." Many other passages
so in the O.T. might be quoted in favor of those attributes
of Jehovah the God of Israel, but we turn to the N.T. to
see how this peaceful doctrine was received by the Lord
Jesus, his disciples and biographers

And if we discover any passage that seems to contradict
the absolute - clearly expressed teaching of the Divine
Teacher we may call to mind the declaration of Moses
"God is not a man that he should lie; neither the son of man
that he should repent..." with which the language
of James agrees (every good and perfect gift...) 1-17.

We can readily perceive what a deplorable state
the community would be reduced to if the other nine
commandments were to be diluted or trimmed to suit
the appetites or tastes of certain classes of men. The
savage stronghold would mean shudders at the mission
of sorrow, immorality, & unbridled life would be (encouraged)
hardly - the friends of peace look upon the conflicts
now raging in Turkey as a conspicuous illustration
of the results that follow a disregard of the 6th
We can see that if Russia had used her many
treasures and ingenuity in accordance with the
new commandment - thou shalt love thy neighbor
as thyself - he might have put the sufferers of this
wretched church in a comfortable safety - instead
of mourning for one that he has thereby given
a most opportunity of showing that the Christian
Church could not regard the teachings of Jesus

Looking into the Bible we find the word Peace or its
derivatives more than 400 times. It occurs in nearly each
book of the O.T. and N.T. and as a desirable possession -
Jesus taught his disciples to pray for it, regarded as the object
in the Bible. Job counsels "Acquaint now thyself with him (the Almighty) and
be at peace: thereby good shall come unto thee" (22:21). It is a
favorite word with the Psalmist. Depart from evil and do
good: seek peace and pursue it" (34:14); with Is. the same is the
anticipated Savior he gives the title "Prince of Peace"
The note of Albert Barnes is remarkably appropriate:
"This is a Hebrew mode of expression denoting that he would
be a peaceful prince. The tendency of his administration
would be to restore and perpetuate peace. This expression
is used to distinguish him from the mass of kings and
princes who delighted in conquest and blood. In contrast
distinction from all these the Messiah would be to pro-
mote universal concord, and the tendency of his reign
would be to put an end to wars, and to restore harmony
and order to the nations". And in his note on 1 Chr. 22:9 Clarke
is in the same strain
Among the 11th of 34 Psalm claims special attention
"Depart from evil, and do good: seek peace and pursue it"
the Heb. word rah-daph = pursue, it does not mean to
follow after in an indifferent manner, it is in the impe-
rative mood and signifies positive effort; this word
occurs also Jer. 2:5 with pursue after them quickly"
to insure they another word is added in Jer 2:5. This
injunction of the Psalmist is preserved in 1 Pet 3:11 - used by
the early Christians to whom the Heb was so familiar
and our attention is again called to it by Pet. 3:1 who uses
the Gr. dioko = "ensue it"; in Phil 3:14, dioko occurs again
translated "I press toward the mark"

The well balanced man is neither morbid nor Atheist, he is diligent
and he draws near with himself from bondwork. Holy is used more of God. Ezekiel 33

And so it seems that the Peace Societies are asking no more of Christian professors than David of his fellow Israelites. All in harmony also with the injunction – Whatsoever thy hand findeth to do, do it with thy might

The average clergyman must see how earnestly he is by Luther and the Lord's Suffer are enjoined and pra taken by thousands of conscientious Christians Supreme Equitier point to the teachings of the Lord when he says "Blessed are the men makers for they shall be called the children of God": Logo thine enemies as equally clear intimations that the Head of the requiring his disciples to observe these injunctions equals obey him. On the other hand, if we are to be allowed so to dilute the prohibition that shall not kill, so as to accommodate our conduct to our own inclinations, when we are the remaining nine: In the books of Moses they stand upon an equal footing – if one be liable to sixty six how can we evade the punishment of the apostle James

Leaving that question for the serious consideration of conscientious Christians and eyes towards the numerous witnesses who are, to all appearance, unsolicited testifying in favor of rational and unbloody Peace – Let us look at the noble stand taken by the Great Head and equally noble support by the Hague in favor of Arbitration as a substitute for war

all denominations

It is well known that the ministers of the gospel as they proceed with their work, often quote those passages of the Gospel they preach, and yet the blood of Christ is charged by an earnest laborer in the cause of peace with being responsible for the continuance of war. Fearing that that apparent apathy is real it gives me an opportunity of exercising over anew practical principles, trusting that they, on more deliberate examination of the claims which Peace in its highest sense, may receive may yet receive their support

It was not at the first sight of the truth that Paul was induced to embrace it, but when he fully comprehended it he declared to the Corinthians that God hath called us to Peace

The Lords Prayer in Greek

Πατερ ημων ὁ εν τοις ουρανοις αγιασθητω το
Pateer haemon ho en tois ouranois hagiasthaeto to
Father ours who in the heavens reverenced the

ονομα σου
onoma sou

See Text Review 2mo - 1878

Marginal Readings in the Bible

There are doubtless many Bible readers who make good use of the marginal readings in the O and N Test to such the following hints may not be acceptable to both those who appear to pay but little attention to them and miss the true sense of the passage. Some of these various readings are mere paraphrases translations of the same Heb. or Gr. words, others are corrections of the original text.

The addition of the Revision to the Revised Version seems to call our attention to many significant points in the words some of these variations are noted in the margin others are omitted. The example of words having a similar meaning and the many English words representing the same Gr. will at once call the attention of most readers, and such readers as desire to know what the literal signification of the word is are thankful for the suggestions.

In addition to the examples which I have given others will be given; we often hear the word atonement dwelt upon by speakers and preachers as though it differed widely from reconciliation, while the Revisers render the words in their original use [illegible] they are derived from the same root e.g. Katallagee occurs 4 times which the lexicon analyses - from kata - intensive, and allasso - to change, alter - to reconcile i.e. to change a state of enmity between persons to one of friendship - rendered so translated in Rom 5:10 "we were reconciled to God by the death of his Son" and more nearly "reconciled" Rom 5:10; "be reconciled to God," who hath reconciled us to himself" [illegible] 2 Cor 5:18, "reconciling 19;" "be ye reconciled to God" 20 katallagee - 4 times - from katallasso - "reconciliation" 2 Cor 5:18 "the ministry of reconciliation" 2 Cor 5:18; "the word of reconciliation 19;" these examples to some minds, give reconciliation as the true English of katallagee; but Rom 5:11 "have received" translated "atonement" - the only time

on the N.T. in which it occurs. In its original form in the A.V. atonement it represented reconciliation must be better than the present form - atonement: why those hypheus were rejected, nothing three words into one, atonement explain - and in this passage (Rom 5:11) the marginal reading comes to our assistance, as in most Reference bibles - reconciliation is proposed in place of atonement. In following the translations of Wiclif, Rheims, Macknight, Adam Clarke Alford, Am. R.V., Noyes, D. Wilson and others.

"And the sun stood still" Josh 10:13
"The sun and moon stood still" - Hab. 3-11-
The latter is considered as a confirmation of Josh 10-13
here the Heb. in Josh TDY is very different according to some from the same word in Hab.
from " " " Hab.

Precept without example is not effectual

Many years ago a Sabbath School in L— was visited by Mr. the scholars, about thirty, were gathered in a school-house in a settlement in which no religious services were held very frequently, so that this S. S. in a measure took the place of the preaching. In three of the four classes each teacher was in her place but the class was without the teacher's place was vacant. No one attempted an explanation: she was in good health on the day before. The daughter of religious parents, her mother frequently in religious meetings, was wholly unconcerned, choosing her fellow-professors. Taking an active part in prayer and exhortations. After a while a young man arose up in the school house, A. stepped up to her, he began to converse with her, she took her seat before her class, he began to converse with her, and after a few minutes withdrew the class resumed its exercises, and after a few minutes withdrew the nuggy again, taking another ride.

Time passed on, A. became attached to another young woman of religious principles more of the moral stamp, notwithstanding the opposition of her mother to the marriage between them took place and A. left her parents and home. After about two years A. married she discovered that her husband was not exactly to her mind, left him and returned to her parents. Furthermore, on taking her old seat in the meeting house with her parents she ceased to feel that she had no thing amiss.

This lesson of moderate perception must have possessed the evil fruit from such poor examples and in a family in which it was least expected it first made its appearance. A young woman, the daughter of religious parents who concealed themselves on the active part she was taking in S.S. and other religious meetings were astounded by the information brought to them of their daughters folly. While they were consoling themselves in her supposed "pantheism grave", she was holding illicit intercourse in the school

Mahame

Sacrifice and Offering

In the common English Bible there appears no other words than these, even those ceremonies are referred to although they, which formed an important part in the Hebrew form of worship, are referred to, while the Hebrews themselves employed more than six or seven, and the Greeks two.

The various Scriptive words which have been translated Sacrifice and Offering, and the various significations of those words present subjects that may be studied with much interest and profit if entered upon with unbiassed minds. It will be observed that only two English words are employed to cover the ground occupied by, at least seven Hebrew. An interesting articles under this head in Smith's Dictionary of the Bible contains much information, drawn upon this communication.

In the minds of many English readers Sacrifice and offering are synonymous terms, while the Heb and Greek make a visible distinction: the first word in the Heb Bible connected with this subject is minchah a meat offering — from the obsolete Arab. root to give used in Gen. 32:13, 20, 21. — a present or gift from Jacob to Esau. (Sept. doron); in 2 Kings 17:4, a tribute from a vassal king. In Lev. 2 1-to 15, 16 times; 36 times meat-offering; invariably joined with the word Korban of an unbloody and or "meat-offering"; as presenting an Eucharistic gift to God the Lord our King:

Korban, derived from the root Karab to approach Deut. 31:14; they draw nigh — Ps 119:150;

Minchah — a meat offering — unbloody — occurs 50 times in Num. and about 100 times in the remaining 6 bks of O.T. with rarely an exception with this signification

Zebach — derived from the root Zabach. to slaughter animals especially to slay in sacrifice refers emphatically to a bloody sacrifice, one in which the shedding of

of blood - is the essential idea - it occurs first in Gen 31. 54 associated with Elohah the God of Abraham and the God of Nahor, and God of their father

Olah, the whole burnt-offering

Shelem, used frequently with zebach, and sometimes called the peace or thank-offering.

Chattah the "sin-offering", and Asham the "trespass-offering"

Olah the whole-burnt-offering"

Although Minchah, the unbloody offering occurs first in Gen. 4:4 and more frequently than the whole of that book, most frequently, yet Olah, being the word used in connection with Abraham's movement with Isaac, thus a special claim on our attention: - Olah occurs more than 200 times in the O. S.; its radical sense is to go or come up, to ascend to mount (Deb. Lex) "And they shall ascend up" Jos 6:5 "the smoke of the city ascended up" 8:20. Thank offering

Be reconciled to thy brother" 9 1878 Ch. 5:2.

The Greek word diallattomai occurs but once in the N. T.:- Matt. 5:23, 24 - and there translated be reconciled - Paul uses a simpler word with similar signification "Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift".

In the above the Lord, a conspicuous Minister of the Gospel in the Episcopal Church, makes some remarks which it will make profitably considered by dissenters of whatever name: he says "It is not what complaints we have against others that we are to consider at such a time, but what they have against us; not what grounds we have given for complaint, but what complaints they, as matter of fact, make against us". xx "The whole language is Jewish, and can only be understood of Jewish rites. The command, of course, applies in full force as to reconciliation before the Christian offering of praises, thanksgiving (or testimony) in the Holy Communion".

The words used by Paul are two:- katallagee and katallasso: katallasso is defined by the Lexicon kata intensitive and allasso to change, alter. — To reconcile, is change a state of enmity between persons to one of friendship 2 Cor 5:18, 19, 20. "God is said to use a word of this kind when he gives pardon of sins, and teaches men to obtain his favor, also when they receive pardon and his favor" katallagee "the ministry of reconciliation". 2 Cor 5:18, "the word of reconciliation" v 19; "the reconciling of the world" Rom 11:15 katallasso - "we were reconciled to God" — being reconciled Rom 5:10; "be reconciled to her husband" 1 Cor 7:11; "of God who hath reconciled us to himself" "by Jesus Christ" 2 Cor 5:18. "reconciling the world unto himself" v 19; "be reconciled to God", v 20

Rom 5:11. remind reconciliation (Alford, Hackett, Meyer, A. Clarke, Conybeare & Howson, Ad. Cl. Barnes, Wilson, Noyes, Bloomfield, Thomas

"In the beginning was the Word"

The above passage has been so often quoted by ministers and disputed by writers, that there may appear no room for another comment upon it: and yet it may be that the simplest and readiest to call to mind the fact that the Gr. word Logos occurs in the N.T. 327 times — 65 times by John in the Gospels, Epistles and Revelations (accepting him as generally regarded as the author of these books) is translated Word 39 times, word, speech, sayings, thing Paul 96 times; the remainder in the other books. In John 1:1, 14; 1 Ep. of John 1:1; 5:7; Rev. 19:13 translated Word six times; in the remaining 221 times it is rendered, account, cause, communication, mourning, doctrine, fame, how to do, intent, matter, mouth, preaching, question, reason, rumour, to say, saying, shewy, speaker, speech, talk, tidings, treatise, utterance, word, work

Copy of letter to W.S. Bennett Jan 2 1873.

W.S. Bennett — dear friend

I have already informed thee of the receipt of 16 copies of the Pronouncing Dictionary, I have also distributed several copies in this neighborhood and was preparing to send some to Messrs B. Jewell Esq — Farnham, New Dublin, Canada, by Fred Wolmay attend our 2. Mg one 9 or 10 inst, but hearing received a message from a friend requesting me not to distribute any more, I am holding up, believing that the Spirit that reconciles teaches not to be partiality, and I am anxiously to learn why he objects to the circulation of W.D.

I have had on my mind for some days to write saying I have read many passages in the book that I can freely endorse as consistent with Christianity and true Quakerism, but finding others in which the sense is hid so clearly expressed, I saw it was possible that any one knowing the book was written as a "Reflexite" (I do not use the word reproachfully but simply applied to the other branch of the Dunker tree) it might favor the Unitarian that unsounds doctrine was concealed in that obscure passage: since then I have met with one of our Government and kindly informed members with whom I had a free and friendly talk on the morals of the book and the propriety of distributing it. I had marked a very useful paragraph, commencing on p. 31 "This is the Spirit" to p. 38, he pointed me to p. 38 inquiring what was meant by "his incorruptible body, flesh and blood" also the Atonement, the power on earth to forgive sins"; I acknowledged there was a want of clearness in that and some other passages, and he expressed his full approbation of what I had selected as his thinking we spent 2 hours, consulting Wilson's Compendium & his Bible and the R. Version: ended by my friend Rhoads first and left some for another day, and as our time comes of it he must we may finish the examination afterwards, and I hope in the same friendly way.

And here allow me to say (not that I hold myself as an example) that if any steps are taken towards a real unity, we must on both sides — both members from head to foot; with the

the garment of charity, willing to put the best construction on the plea of each other. Thave often told my "Methodist" friends that I adore tenaciously both teachings of Jesus especially when he says "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent" (Archer Wilson's reading of John 17-3 and I say I am willing to bring Wesley & Wesleyite brethren the same, and whatever confession in the true doctrines of Jesus, I denounce as having no claim on me as a Christian, and whatever agrees with it I accept as orthodox.

As I have not read the whole of the Discussions, I am somewhat of the mind of some sister friends and I have met with others, who commenced to look with an after pain of discovering the key that would unlock the door that some one has shut between us. If so we are in the prime of life and able to endure the hard work that would fall upon him or her would not attempt to bring the Wesleyites or the Methodox to the confession of being the only Baptizers but form a platform as far as possible - mutual terms - on a central - of scripture materials, and invite all who agree from bondage to all but Christ, to take their stand upon it. As a preparatory step, it seems to me that short passages from the "Discussions" might be collected and published in a tract that would be read, and the reader being referred to the original work would be left absolutely free to act. I have expressed to some of our prominent members my conviction that as both branches of the Society of Friends are engaged in peace making they would greatly increase their influence among other Christians if we were in harmony among ourselves but this harmony cannot be restored until we are ready - on each side - to fall down and part of the wall we have built between us. Let us manifest our faith in Arbitration by submitting our causes of separation to independent Christians from whom we can receive, and if the referees were able to state the facts as an assistant it would be the better.

Desiring that we may be brought into the unity of the spirit and bonds of peace — I am truly Yours Thos Wilson

---

The substance of this to the Gazette 3 mo 18 -

The microscope in the parlor.

Among the many means of increasing our stock of knowledge of the Laws of Nature, it was some years ago - Scientific - the microscope may be ranked - and not the least - over the table on the desk, and on these long winter evenings, when the lamp gives a good steady light it will, if properly handled, reveal its ability to afford instruction as well as amusement to the student. In some early numbers of the Review, several articles appeared in favor of this instrument as a teacher; since then, great improvements have been made in the construction and many valuable books have on the construction management and revelations have been published. The price of the microscopes ranging from 50 cts to more than 1000. and that of books - "Common Objects of the Microscope" by J.G. Wood. Illust. in paper, 50 cts - cloth 1.00 "Microscopic Mysteries" "Microscope and its Revelations, well illust 5.00 Griffith and Henfrey's Micrographic Dictionary 22.00 and many others at intermediate prices.

The Spring, Summer and Autumn, of course afford the greatest variety of objects to residents in the country but wherever there is a water trough, having a constant supply of water, one may expect to find a green, slimy, moss-like substance adhering to the timber, this is, in popular language - frog spawn, a quantity of fresh water algæ; remove a portion of this place in a glass pomatum dish, & cover with clear water, and the plant spreads itself in an interesting manner - well represented in Carpenter p 85 - now take a small piece, let the principal water drain off, then gently press it so as to make one drop of water fall on a glass (piece of clear window glass - apply the microscope, the powers between 50 and 100 diameters and in most cases a small globular body is seen, whirling, spinning, and going from one part to another of the miniature "ocean" this whole globular and figure of this, see Carpenter p 283. An examination of

But if the common people think that the collegian is remiss in communicating to us his hard-earned knowledge in one branch, we must acknowledge our indebtedness to him for the aid he is giving us in another, also of great importance — Bible Revisions. The much needed light, which, with the ample means now within his reach at his disposal, he is able to throw on obscure or mistranslated passages, will be welcomed with thankfulness by many devout Bible-readers.

Our attention has been called to the Hebrew word Eth in Gen. 1-1. Some of the Bible Revisers

With many or one of the correspondents give an explanation of this word Eth which occurs twice in the first verse in Genesis is passed over unnoticed in the common version of the Bible.

By referring to the Englishmans Hebrew & Chaldee Concordance, it will be observed that this word occurs more than twenty times in the Heb. Bible, having been rendered fifteen times by English words of various signification, apparently dependent on the Massoretic pointing, and the remainder left blank.

On reading the communication of E. C. our attention was directed in hopes that some reference would be made to it. How may reasonably be inferred the writer of Genesis attached a meaning to the word, and some of our Lexicographers have given it. Parkhurst translates it substance, Gesenius rendered it existence, being, essence, body, person, &c. denotes more than four columns of the words giving "plough-share or coulter" as its primary signification, as it appears in 1 Sam. 13-20, 21; Is. 2-4, Joel 3-10; Micah 4-3; it must be evident to every reader that the word cannot be entirely out of place in Gen. 1-1. Then I can pass over the word in Gen. 1-1, but in verses the 21st coulter or plough-share, in other passages. Sometimes the latter appears more reasonable.

but the note of Adam Clarke throws light on the subject.

"Now admitting that Moses attached a signification to the word we may see that substance or essence applies suitably to the primary condition of the materials of the earth and heavens in their original condition "without form or void". and to arrive at this conclusion with an unprejudiced eye, we see how easily it harmonizes with the teaching lately pronounced by men who do not favor the outcry of "conflict between religion and science": accepting the Nebular theory as the true one we at once recognize the meaning of the word Eth and its place in Gen. 1-1. and we can then read — In the beginning God created the substance of the heavens and the substance of the earth. and these materials remained "without form and void". until the Divine "fiat" reach passed over them.

Ex. 679

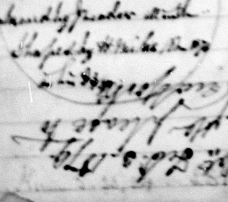
Secondary Means

The secondary means of Bible study

All the different Bible readers know that the Bible was written in languages and characters widely different from the English - that O. Chaldee in Hebrew partly in Chaldee, and the N.T. in a dialect of the Greek, suited to the Jewish readers in Palestine, many of whom were more familiar with the language of the O.T. than with that of their rulers. For the convenience of those who were used to the Greek language the Septuagint version of the O.T. was written about 300 years B.C. As the O.T. in those languages were the secondary means of preserving and handing down to later ages the messages which the "holy men of God spake as they were moved by the Holy Ghost"

It is worthy special notice that the Hebrew word rendered "book" occurs forty-eight times in ~~the~~ Gen. to Deut. ~~not once does~~ to write. Sepher - a book is found only in a single passage (Jer. 51-60), and the word Kathab - to write does not once occur; none of its derivatives are used. Who the author of the book of Genesis is not clearly intimated. In Ex. the word occurs four times, in Num. twice; and in Deut. eleven times: the latter intimating a much greater acquaintance with writing than the first.

What were the characters or letters which those early writers used?



Secondary means of Bible study

for the ordinary, we may safely and profitably follow the example set by the Bereans "search the scriptures" for information concerning the views which other mortals entertained concerning those books which Holy men of God spake as they were moved by the Holy Spirit, but on the outset of this search we are reminded that the Old and New Testaments were written in languages widely different from the one in common use by English readers - the Old Testament chiefly in Heb. and partly in Chaldee. The New Testament in a dialect of the Greek. The "Septuagint" which had obtained a wide circulation at the Christian era. This version was highly esteemed by the Hellenistic Jews before the coming of Christ. The English version of the Sept. not always agreeing with that of the Heb. a tempting opportunity appears for those who undervalue the Bible to display their authorities; while those who accept of these, among other secondary means as testimonies which became by Divine Providence the secondary means of spreading widely the knowledge of the One true God, and of His promises of a Saviour to come will be spontaneously prepared to recognize corrections made by these means of certain passages in our "Authorized" or common version. E.g. In the margin of Ps. 16:3 the Septuagint is observed answering to the 2 following ~~not~~ not in the text - no other explanation is given beyond substituting "to him" for "not" accepting the Sept. reading. This apparent discrepancy is avoided: viz.

Thou hast multiplied the gladness.
Thou hast increased the joy;

J. J. Gurney on Education.

In his thoughts on habit and discipline he quotes the words of Bp Butler

"The present world is plentifully fit to be a state of discipline for our improvement in virtue and piety."

Morrison Vt. Oct 21 - 1874

Agent of Asa T. Smith (Slip 22)

Dear Sirs. Enclosed please find P. O. order No 13426 for $2.00 two dollars to pay for subscribers particulars below. I withhold my full name but you will learn who my name by the slip 22 which I inclose

Ill. Chemistry 1 year 2.50 — 2.50

Nat. Sc. Ventures my last expires with this month — 1.50

Pop "Bible Revision" — 75

Young Life and how by Dr. J. Richardson Lindsay & Blakiston Phila

Mother's Primer Mrs. Hall's Primer

and other N. S. — 2.00

Labor —

Specimen of your 15 cts 20 I solicit one — 3.25

Estella Miles
from her great grandfather
Henry Miles.
Oct 27 1874

Education in the Public Schools of Vermont

Now as the Winter Schools in Vermont are closing and the scholars who have attended them are boys or girls who are nearing the line that separates them from manhood and womanhood, it may be well for all who feel an interest in the real prosperity of the people to inquire, What have our children learned during the term in which they have spent so many days in learning and reciting their lessons? And after reading the address of Mr Benedict Phillips on the Public Schools of Mass. one is prompted to apply a similar test to the schools of Vermont. Mr. P. says "It seems to be a fact, which many public educators of to-day overlook, that seven-tenths of the people born into this world earn their living on matter and not on mind. Now, friends, I protest against this whole system of Common schools in Massachusetts. It lacks the first element of preparation for life. Why not keep them a little longer and give them other than intellectual training for the business of life?"

It is possible that the Vermont school system is better suited than that of Mass: let us see.

There has been one school in Vermont in which teachers of high grade and good salaries have been engaged, holding a Winter-term only, in which "man-ufactured" people have been the chief scholars. I of course allude to the meetings of the Board of Agriculture. Now, after attending some of these meetings of the same and noticing the warm receptions which many of the papers, prepared with much care, met with, contrasting with the care in preparing them, and after looking over the many of the excellent papers published in the annual Reports, one naturally asks Where do we see the fruits of this Labor and Love? Without doubt, some good has been done by bringing farmers into a better acquaintance with the Truth & each other

Beth-Shemesh

We shall break the images of Beth Shemesh that is in the land of Egypt. Jer 43:13

The marginal reading of "Beth-Shemish in this passage "the house of the sun", which agrees with the [illegible] the Septuagint, the Peschito, the Vulgate and the Targum, and is favored by the mention of On Gen 41:45. 50. and all pointing to the Egyptian On. Gen 41:45-50. where "daughter of Potipherah the priest of On" becomes the wife of Joseph

Copy of part of a letter to J & H Ward, Stanwell Mills. Moulton Mch 31st 1879

J & H Ward, Stanwell Mills.

Respected friends,

Your proposal to "dig up half an acre of the orchard for a Garden" comes to us by our mutual friend Tyson Hagen. My wife and I have consulted together and perceive no objection to your so doing provided that you take pains to use some care as is generally bestowed on garden-ground in England. You will of course avoid damaging timber or fruit-bearing trees beyond what is absolutely needful. If there should be a walnut or other tree that obstructs the productiveness of the fruit trees and large enough for mechanical purposes we would have no objection to its being removed and the proceeds of its sale credited to Tyson Hagen on our account.

Some remarks on that portion of Congress Race, removal of dwelling-house.

Moulton

[illegible] Thursday 3rd 1879

[illegible] Barton, Suffolk to London - Fare [illegible] Barton, Suffolk.

Copy of part of a letter to J & H Ward, Stanwell Mills.

Monkton Mills 24-7-78

J & H Ward. Stanwell Mills.

Respected friends.

Your proposal to "dig up half one acre of the Orchard for a Garden" comes to me by our mutual friend Tyson Hagen. My wife and I have consulted together and perceive no objection to your so doing provided that you take as much care as is generally bestowed on garden ground in England. You will of course avoid damaging timber or fruit-bearing trees beyond what is absolutely needful. If there should be a walnut or other tree that obstructs the productiveness of the fruit-trees and large enough for mechanical purposes we would have no objection to its being removed and the proceeds of its sale credited to Tyson Hagen on our account.

Some remarks on the Congress Race, removal of dwelling-house.

Mon Allen

Miss Rogers Number 9 Dec 3. 1878 Page
Miss Rogers Number 16 London Page
Miss Rogers 24 Grange Road Hastings 2

Mailed to Clarke 11 mo 1-1875

Psalm xlvii

Handel- Horne 2-427

J.J. It is not the first Bible-reader that has found difficulty in comprehending the expression "the trees of the field shall clap their hands" A. Clarke was corrupted in the same way and made attempts to reconcile the difficulty and says "But how difficult is the reading of the Vulgate - The thought of man shall praise thee and the remnants of thought shall celebrate a feast-day to thee. Sym. &c. and the Septuagint and the Arabic have understood the text in the same way." The Sept. reads ἀπὸ συνθλάσεως ὀνύχων τῶν ἰσχυρῶν because the thanks of men shall praise thee

Going back to the Heb. Concordance we find the word breath in the English equivalent of [illegible] Heb

Marginal readings of Bible.

The English reader although but little wishes to read strictly and reverentially in Bible translation will be by consulting a Hebrew-Lexicon from a clear view of the difficulties the most conscientious translators have to meet with in their attempts to convey to the English reader the sentiment expressed in the Hebrew and will be ready to make great allowance for the various renderings of the same Heb words; and if

The marginal readings of the Bible

There are, doubtless, many Bible-readers who make good use of the marginal readings in the O.T. &c. to such readers the following hints may not be unacceptable or needed; but there are others who may find little if any attention to them.

Some of these various readings arise from a different pointing of the same Heb. word, apart from a correction of the original text; thus, in Gen 1:2 the Heb word rooyakh is translated spirit in 3:8 cool of the day — margin wind 8:1 the literal rendering is breath; 6:17 - the breath of lifes, and by referring to the Heb Lexicon we find the radical sense of rooakh is to breathe. rooakh occurs ten times in Gen translated spirit 8 times, wind 5 times, mind, once, cool, once breath. in Ex. rooakh occurs 20 times; translated wind times; spirit. times; breath. Passing over other cases not alluded to

A notable case occurs in Is 9:3, where the marginal reading refers to a correction of the Heb. text. Reading in Heb. Bible corresponding with the 3 v in AV. In the margin we common use we observe the figure 2 following and in the text referring to 2 in the margin, to increase, and by comparing this with Heb Bible (Van der Hooght Bible) we observe the significant ה over the letter aleph, that directs our attention to the post-nate לא לו ; then turning to Heb Lex. we find that לא of text take an absolute negative לא - or לו and לו a participle - to increase Gen 4:19; and the way is now opened to accept this various from the septuagint &c &c

equivalent to this sense the word is translated breath five times out of 9 that it means in the Psa. preparing us the better to comprehend the meaning of Job 32:8 the wind blowth where it listeth

they are really earnest & diligent students for the Truth, there generation for many Scriptures will not be lessened in the slightest degree by his critical study of this great treasure.

That the Evangelist Luke not recorded the fact as truthfully we have evidence in Isaiah 63 where the prophecy words to complete a sentence which was omitted by Matt. Mark and John. these four Matt. 3:3; Mark 1:3 Luke 3:4-6 and John 1:23, direct our attention to Is. 40:3, where we read All flesh shall see together which passage Horne, in an imperfect sentence. The translators of our authorized version have supplied it, referring to the glory of God mentioned in the preceding part of the verse. This omission is ancient, being prior to the Chaldee, Syriac and Vulgate versions: but all the copies of the Septuagint versions and the parallel passage in Is. 52:10, Isaiah shall see the salvation of our God, which section is acknowledged by Luke (3:6) Bishop Lowth therefore considers it genuine, and has admitted into the text of his translation of Isaiah." (Introduction to the Old Test. Vol. 1. p. 87) That Bishop Lowth is not alone in approving of Luke's version: Alford says "3:6 are peculiar to Luke. They are quotation from the LXX. except the vaughn. Valley says Luke has continued his quotation from Is 40. Jamieson and associates the same as Alford. Macknight and some others disapproving

This essay is intended to show, in part, how easy it is to find a ground of difference in opinion, regarding certain passages in the Scriptures that, if willfully persisted in, might lead to a separation between persons who, on both sides, are in search of the truth: when a little more patient investigation may and may help of the Bible with the multitude of means within the reach of those even of limited circumstances would lead each so to modify his sentiments that harmony might take the place of discord between them.

There is good reason to believe that much of the O. T. in Heb. as well as the New Testament so far — the Septuagint version was read from Sunday to Sunday in public worship and people [illegible] Among those quite like unto harmony. Upon [illegible] sentiment in regard to [illegible] that make reconciliation impossible

"Peace on earth, goodwill to men"

The truth of this saying is becoming more and more apparent. About thirty years ago Benjamin F. Trueblood an active Friend Society with the late J. Harrison as president. D. Lee Child gave a premium of $300 to the author of "The Right Way," which set forth the principles of peace with their Christian foundation. D. L. Child also appropriated $1000 further sum of $600 for publishing and perpetuating the same in the "Evangelical Library" of the Am. Peace Society. Since then we have heard but little of the doings of those to whom we might reasonably look as successors as an organized body. Nevertheless, individuals distributed over the State have been at work scattering Peace publications from the Am. Peace Societies centering at Boston Mass. and Elgin Ill. the Universal Peace Society of Philadelphia and the Peace Association of Friends of the United States, Thomas Taber Agt. New Vienna O. since has sprung up

Side by side, along with the conviction that between War and Christianity there was an irrepressible conflict, there has also grown up in the public sentiment of Americans the conviction that there is within their reach a much more effectual and far less expensive way method of settling disputes between nations than war. Arbitration has been tried in more than one important case, and has been found practicable and preferable. And now the Friends of Peace humbly rejoice in finding President Hayes indorsing the policy inaugurated by Pres. Grant. Looking on Grant and Hayes as civilians the victory is great; but remembering the military exploits as their military positions not as weak, undaunted but as forcible commanders the victories that Peace principles have won stands out in a still more conspicuous form. and of prestige.

P.S. Neither can any sect or denomination of [illegible] say that it is exclusively theirs. It belongs to all Christendom

And under although at the time of the publication of the whole of President Hayes' inaugural address and many items of general interest before this paper reaches it, the clause on Foreign relations is expressed in the Message.

---

thereby the wrath of man shall praise thee. 76:10

And attention is called to this passage in the Book by J. M. Cornstock: many attempts have been made by Heb. scholars to bring this into harmony with other expressions of the Psalmist. how far these attempts have been successful readers must judge for themselves: one step in that direction has been taken by the Common Prayer book of the Episcopal church in using "The fierceness of man shall turn to thy praise." &c. Let us bear in mind that this Psalm is not attributed to David but to Asaph — the assembler a Levite eminent as a musician and appointed to that service (1 Chron 15:17) The Psalm is headed "A declaration of God's mighty acts in the church — an exhortation to serve him and a message to the enemies." In Judah [the southernmost division of the three divisions of the Holy land] is God known: his name in Salem, also is his tabernacle.

As the Israelites increased in number and power they found the southern part of the Holy land too small for them, and the tribe of Dan went northward and seized and remained in permanent occupation of the country and district of Laish [Dan] Judg 18:27, 28, 29) Still further they went and took another district under Canaan Canaanitish rule. Thus it is said (Num. 13:21) that the spies "went up and searched the land, from the wilderness of Zin unto Rehob as men come to Hamath." This was the earliest mention of Hamath as a city or district but it is mentioned more than [illegible] in the O.T.

Hamath, Hamath or Hemath are the Anglicised forms of the Hebrew [illegible] in the N.T.

The doctrinal questions

As the Yearly meeting of New York has added these questions as part of its discipline some one may say that the members of that body should quietly submit to its decisions and conduct themselves in accordance therewith; and yet, as the members of other yearly meetings will use the liberty they enjoy to express and publish their views in relation to these questions, we of N. Y. may be induced to see more clearly the need of this test, or more clearly to perceive the injury it may do; and as the Society of Friends has long borne its testimony against creeds in our declining, we may consistently listen to the comments of those beyond our limits: and under this impression we may cordially consider the article from the London Friend on "The Ministry" by William Ball which is in some measure connected with another communication of his also in the [London] Friend of that in which he says "The course taken by New York Yearly Meeting

According to the 5th section the Holy Scriptures are held as the ultimate test as it says "that whatever doctrine or practice is contrary to them is to be rejected as false and erroneous." And here we perceive a door is opened for a conscientious difference of opinion between the Friend under examination and the examining committee: — it may be generally understood that the "authorized version which is authorized "by his majesties special command" is the one referred to: but, by exercising the right of private judgement, the catechumen may choose some other version, equally orthodox on all points of primary importance but, differing from the A.V. for instance on the value of the marginal readings and supplementary words generally inserted

— these "alleged words having nothing in the Heb. or Gr. originals which corresponds to them: one illustration may be given — Heb. 9:11, 12. as which one may see that the supplement "for us", changes the signification of the passage.

Now if any reader desires further light on this he will find that the omission of "for us" is no new invention of modern Revisers; going back to A.D. 1530 he will find these words omitted by Tindale and after him by Tyndale, Cranmer, and the Rheims versions; and in later times by the Am. R. V. which says "The supplement "for us" which was omitted also by C. Thomson Ben Wilson

1 Cor. 2:1

Bishop C. E. Thiese, Pleasanton

Several communications upon this article have appeared in Sep. Rev. all of which, if I am not mistaken, I have read with great interest. as they are so near agreeing in choosing words that need explanation, and as they com. up 515 times in the Heb. bible I make free to enquire: Is the Heb. word which occurs twice in the text — 1 — has no translation in either case? If omitted on account of the article preceding, Shamaim and arets, why is it retained in Gen 1:1, where it again occurs twice — before Shamaim and Eve & Kayin. Gen

"The passion of the Seer was true" — the inspiration of the Holy Spirit which prompted him to write the words as much as any other — and if our translators may modify or set aside, or simply grammatical grounds, one word of the text, why may not another class elaborate another word, and by the same the very essence of the Scriptures become seriously diluted?

If Gen 1:1 be the correct translation of ברא in Gen 1-2, how can mind be the right word in Deut 32:18 Ps 26:35

Still more am I at a loss to account for the wide scope the translators allowed themselves in rendering אלהים if God be the correct rendering of the Chaldee form of the word, how could the Heb. form require curse, oath, swearing as its true signification?

Some expositors might refer to the difference in the pointing as sufficient to warrant the translators in making such wide difference in rendering; but this calls up another question — Where did the Rabbis obtain their authority for making such "points" that would effect such grave alterations in the significations of one word. Again: Elohim seems as the plural of Heb occurs hundreds of times, invariably translated by a decree singular God

Does the file of them — why not — of Abraham

If we be the true seed of Abraham are we the followers and God in us rather is it any wonder that the Israelites were God's [illegible]

— Here italized words having nothing in the Heb. or Gr. originals corresponding to them: one illustration may be given Heb 9:11,12. as which we may see that the supplement "for us" changes the signification of the passage.

Now if any reader desires further light on this he will find that the omission of "for us" is no new invention of modern Revisers: going back to A.D. 1380 he will find these words omitted by Wycliffe and after him by Tyndale, Cranmer, and the Rheims versions; and in later times by the Am. R. V. which says "The supplement "for us" which was omitted also by Thomson Ben Wilson

Ch. 1. v. 2. Those Pleasant

Several communications over the initials have appeared in Sep. Rev. all of which, if I am not mistaken, I have read with great interest. as they come so near reflecting my own thoughts & words that I would be glad to make some explanation, and as they contain many suggestions that interest I make free to enquire why the Heb. אלה which occurs twice in the present v. — has not been translated in either case? If omitted on account of the article preceding Shamaim and Arets, why is it retained in v. 1, where it again occurs twice — before Khurbal Eme & Kayim. Mais

"The vision of the Seer was true" — the inspiration of the Holy Spirit prompted him to write the words of it as much as any other — and if one class of scholars may modify or set aside, or simply grammatical grounds, one word of the text, why may not another class elaborate another word, and by the same means the very essence of the scriptures become seriously diluted?

If ἀμήν be the correct translation of חמס in Gr 1-2, how can wind be the right word in v. 1; mind — 2 Ke 13:13 2 16:35

Still more am I at a loss to account for the wide scope the translators allowed themselves in rendering חמס if God be the correct rendering of the Chaldee form of the word, how could the Heb. form require curse, oath, swearing as its true signification?

Some expositors might refer to the difference in the pointing as sufficient warrant the translators in making such wide difference in rendering; but this calls up another question — Where did the Rabbis obtain their authority for making such "points" that would effect such grave alterations in the significations of one word. Again: Elohim — known as the plural of Heb-leh occurs hundreds of times, invariably translated by a noun singular God

even the Gr of them — why not — of Ab-leh

If Elohim be the true reason of variation in the passage under Gen in another it is any wonder that so many of the Israelites were idolaters

Only the Greek Version [illegible] Luke
The Hebrew words H. M. [illegible] nearly resemble
and H.M. M. H. = breathe } each other that in
copying a Ms it would not be surprising if one
should be taken for the other

Wrath occurs 20 times in O.T. translated - wrath.
fury - rage with battles & ruine" Rev. 7-5

Heavenly — Heavenly wrath invariably transferred
to death. The Heb reading of 1876-10 is Death
in Vanderhooft. Leipsic Edition of 17th and 18
and in Bagster's Hexaglar Psalter and

Love and Unity maintained amongst us
as becomes Brethren?

the love and charity mentioned [illegible]
as he made the fountain?

Dear Friends

The only apology that I am prepared to make for thus publicly opening my sentiments on the above theme, to the [illegible] audience that I [illegible] is a love of truth and solemn regard to the principles of the holy religion of Jesus Christ, [illegible] as one willing to take up the cross and testimony in conformation with my profession in Christ Jesus. For he who is without the pale of [illegible] is a stranger indeed.

We cannot remember the manner which was made by our great pattern of charity and love to the question of the great commandment in the law? Thou shalt love the Lord

thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and the prophets. And as the Apostle John says he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Be therefore that loveth not his brother cannot truly know the love of God, & by [illegible] ye are not the sons of God he is none of his, [illegible] Peter 1. 11 [illegible]

Respectable friends may spiritually in a state of power and wisdom, in darkness & death, and consistently with its attribute of love it proves its mercy & helpings is generously open to disciples and [illegible] life — our contention is refined

upon which there must be a equivocation
it is unreasonable belief. Whether or not
to believe is the first great question to be
answered & be determined upon that points
hangs all the important consequences which
an immortal soul is interested in: unwavering
unequivocating belief is the only key that can
unlock the treasures which lie in the store
house of pure undefiled religion: calm
honest, unprejudiced belief is no certainty
requisite to a true enjoyment of the life of holiness
were the wedding garment to be worn
permitted to taste of the marriage feast
to see the beauty of which, and to the rich
reality of that peace which religion alone
can give to those who enter there only can
these can abundantly testify who
have embraced the Gospel of Jesus Christ

In sacred writings like us, and revelation confirms it. that there are two sorts of belief
~~that is to say~~ trembling
there is that belief which
does ~~can~~ ~~not~~ coherist ~~but~~ which leads ~~not~~ unto
but away from salvation: ~~there~~ there is a faith
which is overcome by the world, and there is a
faith that overcometh the world ~~so as~~
same through whom we have access. So
does true, living confirmed faith love
above the multitude of apparent difficulties
are the host of opposition which are continually
Marching themselves against it but
against that the gates of Hell never more
prevail. ~~Faith is a~~
~~belief which stands trembling by unbelief~~
~~there is a faith which leads away from~~
~~salvation~~, and there is a faith which is
overcome by the world, which time & time

and circumstances under which the mite be cast in, but one act of faith with as much sincerity as he can command.

Can any one be charitable who does not see that there are many, very many among the high professors of the present day that are deceiving themselves by adopting the unstable faith of persuading themselves that the emotions which they are from time to time experiencing are but the actions of the mind under a morbid sensibility produced by a traditional education? And under a cloak of pretended light are got the real slumber of darkness, choosing darkness rather than light because their deeds are evil? Are the righteous scarcely saved where shall the ungodly and sinner appear? Shall not the [illegible] profession however high that profession may be will be found of as little avail as our [illegible] and defamation from the searching eye of an omniscient Judge as does the [illegible] veiling of [illegible] from [illegible]

If any would [illegible] the benificence of [illegible], let him turn his attention to the natural physical, moral, and spiritual wants of man around him examine with candor the means within his reach to satisfy those wants — he is hungry — the earth produces food, he is thirsty — the clouds give rain — he is naked — the vegetable and animal kingdom yield him clothing, he is cold. the sun forms

and the fire entamer the fuel and warm him
down upon the heath, he is hot. the winds
cool him. To procure food & clothing,
and heat, also the sound influence and
felt - mountain, [illegible] and muscular
strength are required, more take sound
advice for these agents and he hath them
all within him waiting his command to
be put into operation. The knowledge of his
necessities, of the means to relieve them and
the power to use those means, he finds all
all within his reach, by a proper exercise of his
powers through the means, he is able to
mutually his necessities and thereby procures
satisfaction - a constant enjoyment - this is
not all, he finds he experience that the power
and means as his command are not
only sufficient to [illegible] his necessity
but that there is a balance of several portions

of each day left in his favor - he has learnt
that to procure more of the provisions of the
earth than what his necessities require is
useless. he consequently finds himself in
the possession of another gift - leisure -
part of this leisure he occupies in sleep
he still finds a balance left - the mind
now gay & work without the body - he begins
to think, probably the first thought that springs
up is one that inquires into a mutual
necessity, it requires an answer. that thing
is a query - how came I into existence?
he appeals to the things around him, and they are dumb
even the whole expanse of heaven has not one
voice at first intelligible to him, he muses
he ponders, he trembles, a still small voice
whispers in his heart there is a creator
being! he is filled with amazement at
the idea that there should be a being which
he had never seen with his eyes or heard

with his race, over which he had no control whose power was sufficient to bring him into existence; created wants and the means to satisfy those wants, since he — he says in his heart that thing must be wise and powerful and beneficent — and he covers his face and prostrates himself to the earth and says I am finite but there are infinites!

His mind is still bent upon the study of himself and of the objects that surround him, he desires information, he investigates, and discovers that the surrounding objects have certain characters associated with them that his thirst for information is like the hunger of his body, requires something to satisfy it, he seeks counsel, at times for information, he investigates, discovers that the surrounding objects have certain characters, which by comparing one with another he is able to classify so that of he sees a leaf borne to him just by the wind in the trees above his head, he can tell

the kind of tree that bore it, his information leads him to reflection reflection produces delight, delight is disposition of the workings of his mind — he discovers that his thirst for knowledge is satisfied by the means at his disposal and he has the power to apply those means, again he has become a pains he contemplates himself, another query requires an answer — why was I created? The little insect again inspires his heart How was I created to glorify, worship and adore that Infinite being that created this — to gain the prostrates himself to the earth and adores that Infinite being whose wisdom, power, and love are so manifestly great.

Impressed with the extraordinary structure that he discovers himself to be in; admiring the extent of his own capacity for enjoyment; and the still greater capacity of the surrounding scene to contribute to that enjoyment, he is led to enquire, can I render no recompense for all this? The is answered this is what is required of me! O how just

a Love merciful, and walk humbly before that Supreme being that hath created this world and placed beings to dwell within thy reach. Prohibit he responses Amen.

Synopsis Lectures

I think that you will readily agree with me that there are few subjects that have a greater claim upon our serious attention than the present and prospective condition of man— nor will you I deny, that there is scarcely any thing more to [illegible] us have any certainty that is calculated to produce such important results as exert a more powerful influence upon the terrestrial happiness of the human family than Education. Although it is generally admitted that there are various dispositions in the human mind which existing prior to, are so far independant of education, yet it is to the influence of education upon those dispositions that we owe the greatest share of those peculiarities in our different characters that distinguishes individuals from each other and that has produced that diversified state of the human race that calls so loudly upon every benevolent heart to labor with energy for the

accomplishment of an entire change in its nature and tendency. Had the whole human family for the last eighteen centuries been educated in a strict observance of the second great commandment "thou shalt love thy neighbor as thy self" — where should we have looked at this moment for the details of those revolting horrors which stain the face of the history of every christian nation? Where should we find the piratical accomplished murderer — the slave holder — the robber — the drunkard — the vagabond man? not at large — talking in praise of others labor — nor in making laws which aboloate the law of love.

I know that the term education is generally applied to the study of the different branches of literature but during the last thirty years various and very successful attempts have been made in different parts of the world to give it more of a moral tend — unsuccessful efforts have been made to train the dispositions of the growing mind by thus arranging its early habits of influence that should lead to the culture of those dispositions generally denominated virtuous while they strive in constant check those classed under the head of vices.

Man sensible that there is some great error in the constitution of society, or there would not be the disappointments, jealousies and contentions which so frequently break in and disturb that order, quietitude and happiness which we have the best reason to believe were designed by the great author of our being, should be the portion of mankind, as a reward for a due regard and observance of his natural as well as his revealed laws.

If we accompany the anatomist while he traces out the various vessels comprised in the human frame the bones and sinews — the heart and motion of the blood — the offices of the digestive system — the admirable mechanism of the eye and ear — if we attempt to comprehend the actions of the brain, as the medium by which the imperishable

operates upon the perishable part of Man we cannot fail of being impressed with the belief that he has been made for some specific purpose and that that purpose is of a benevolent character. But if we cast our wandering eye around us - if we view the miserable habitation of squalid want, perhaps within view of the palace of luxury which incorporates an abundance - if we mark the lurking vice that stains the manliness of his nature - if we sometimes see weeds and briers of the poorest in the richest of our agriculture - we shall feel no hesitation in believing that happiness is the true source of the word God or the appropriate name of that mean of Infinitely benevolent Being we have designed for him to participate in is scarcely to be found even among those who appear the most favored of mankind.

Now as we cannot believe that it was the design of an infinitely wise and benevolent Being that the human race and circumstances of this lower should lead into such a labyrinth of perplexity and discomfort as is the present condition of the human family to him in the most

it seems no more than rational to conclude that the true knowledge or the true observance of these laws has not been the blessings of mankind. We will not attempt to determine the precise point of time from whence to date the commencement of our error - it is enough to know that error has ensnared us to such an extent as to induce the belief that it is the common lot of mortals unquestionably it has been perpetuated from generation to generation through the means of a woefully defective system of Education. To correct some of those errors, to whose existence we can all bear witness, ought to be a leading feature in every School, Academy or Lyceum and it is proposed to be the principle object of this institution whose formation we are now forming note to accomplish.

It has been very justly observed by a popular writer that Ignorance is one of the worst enemies of the human race and her presence never and never scarcely was forsaken her - not merely the enemy of a particular race, but the enemy of the whole human family - How far human suffering may be attributed

ignorance, to know many of the evils which have and do exist among the inhabitants of the earth originated from ignorance, would be difficult to ascertain; but we do see and know enough, to say, that the amount of suffering from ignorance is unreasonable, and that the evils are innumerable. Ignorance has not only multiplied evils by misapplying what is good, but has given an opportunity to many of the most fearful nature which have long oppressed and astounded the human family. It is needless I apprehend to attempt a detail of the evils arising from ignorance - it is sufficient for our purpose to believe that of ignorance has led many into the paths of vice and misery it is knowledge that must lead them back to the paths of virtue and peace.

It has been well said by Lord Bacon, that Knowledge is Power, but in most cases more knowledge is mistaken for knowledge and that is a mistake calculated to lead many into great error - what is commonly called a good education I mean a mere literary education cannot be regarded as any thing more than an extensive acquaintance with the means of obtaining knowledge a man may be deeply read in English, Latin or Greek literature he may be a good grammarian, or a profound mathematician: and yet he may know comparatively nothing of those things that he depends upon for his own comfort he may know almost nothing of himself - of his physical or mental constitution, of the earth he treads upon or of the air he breathes - or of the nature of those influences which — governing the order of nature, and disarming thousands of rich and poor to the sad existence full of disappointment, unhappiness and wretchedness. In this case knowledge is only powerful to aggravate their suffering.

Knowledge becomes power when it shows us the true principles and nature of things, and of those laws of nature to which man in common with the other animals is subject.

A man found the earth covered in many places with a luxuriant growth of trees and other vegetables, all raised without the intervention of himself - but enabled him to see the wonderful adaptation of its various

prostrations & his various miseries — the sun shone out upon him, its heat was burdensome & the shade of the forest afforded him relief — the cane reeds at and the nuts which grew on an ancient tree furnished him with shelter — hunger and thirst became his companions — and the fruit alone him and the water himself his first administration to his wants — then came sleep to close his eye lids and the soft moss became a couch to repose upon — In process of time he discovered that some of those fruits which the most inviting appearance to the eye instead of yielding satisfaction & his appetite and support to his body only tended to increase his miseries and make pl his wants experience taught him to avoid them while the unfortunate which he had first tasted first came as a salutary medicine to the head of and.

In a further space of time he was led to observe that the mountain stream descending with impetuous haste and the rocky precipices that lay in its course

main although unable to restore it was able to turn its force and concentrate to his use we may say the same of those of the great discoveries which have been made from time to time in Chemistry — it was the knowledge which man acquired of the several phenomena mentioned which led him to ponder his actions in relation to those several phenomena and ultimately to ascertain, to a certain extent, the phenomena in relation to himself — but what I wish particularly to call your attention to is the very striking connection between the mode by which the several powers in nature have solicited the attention of the human mind. the capacity of the human mind to comprehend the phenomena and their adaptation to the purposes of life. Surely we may say the Earth is full of the goodness of God — and the more we cultivate an acquaintance with ourselves, of our several respective — of our various susceptibilities to pleasure

and pain, and the more we cultivate our acquaintance with the surrounding works of our unseen but omnipotent Creator, the more favorable shall we be struck with the wonderful adaptation of the various productions and powers of the earth to the various necessities of mankind in the multiplied relations in which he is found - but have said is the reflection that notwithstanding the very many provisions with which he is surrounded man is an unhappy being.

Yet if we measure the amount of happiness which man actually is in the enjoyment of by the degree of fitness for happiness with which he is endued we can come to no other conclusion than that he is an unhappy being - and will of necessity lead us to enquire why is man unhappy. To answer that question to our satisfaction will perhaps be impossible, but I hope that the answer given by Christian Philosophers will be satisfactory to the majority. Their answer is that

Man is unhappy only when he fails to be in conformity with the laws which govern the relation existing between himself & the material & immaterial world -

Sir Hoskins that the human body can overrule the designs of nature in spite even most unrelenting the greater the probability of

Synopsis.

That ~~which~~ feature in man which distinguishes him from the Brute creation is the faculty of Reason. the power of thought the ability to converse rationally with things & persons without him, and to reason with themselves.

That feature in man which distinguishes him from the Brute creation is the faculty of Understanding — is the faculty of mental that faculty of the mind which not only puts into operation the muscles & sinews of the body but that which puts into operation the intellectual powers of the mind also & by proportioning the quantity of labor both mental & physical to the result intended the produces. Let me exemplify the proposition a man of great muscular strength is not wanted unless he spends the whole of his time sleeping or in idleness. the man of great mental capacity

Most justly has it been remarked by Lord Bacon that "Knowledge is Power", and we may justly infer that the retentive faculty of knowledge is invariably the accurate gauge of Power. This feature in man which distinguishes him from the brute is the capacity to acquire & communicate knowledge: and that which distinguishes the civilized man from the savage is the degree in which that capacity is employed: the advantages which the civilized man has over the aboriginal inhabitant of this country arise from the effect of education, which is manifested in the development of the capacity to acquire and communicate knowledge, for it would be an difficult task to produce a more striking proof among the Anglo Saxon race whose minds have been subject to the culture which truly has become as it were a second nature and we can produce instances from among the Indians, whose minds have been subjected to the same culture, that have exhibited as great a capacity for learning as the Anglo Saxon, these exhibitions appear to convince us that the difference between the two is entirely the effect of education. We may also observe a very striking difference between individuals of the same nature race and family and without the trouble of investigation we directly conclude that this difference is not a difference in the organs of thought for there is unquestionably great variety in the constitutions of the minds as there is in the shape of the body it would be like [illegible] difficult to find two minds that should resemble each other as to find two bodies that would bear a strict comparison, but we should be scarcely justified in attributing any variety of individual character altogether to organic construction alone, for we may see that even the material bodies are susceptible of considerable an effeminate race may by habituating themselves gradually to endure fatigue overcome even the efforts which nature seems to have placed in his way, and those

robust; while the stench made his nostrils & mouth his mouth stink became offensive. Experience teaches us that we are more of the body produces strength of body & exercise of mind produces strength of mind. Numerous instances could be produced where men of only ordinary talents have by industry & unwearied application rendered themselves & society have become conspicuous & beloved more and have with the most powerful of superior talents while we just there see we have been more the effect of the stench see of the two than the have possession of the two

New York Yearly Meeting 1852

The yearly meeting have endorsed some important ~~leading~~ sentiments, which on account of their being of a leading character and importance may be regarded as principles of action.

The principles are not new in themselves, they are as old as ~~the truth itself~~ all other good principles, while they may appear new in the eyes of some I allude to decision of the meeting in relation to the use of intoxicating beverages, recommending Godly accompanying this decision ~~with~~ the acknowledgement that the ~~must not be~~ ~~to~~ towards schools should select as it regards the percentage of the scholars on the most efficient means of diffusing the benefits of education And the doctrine inculcated in the maxim "He that gives the motive makes his brethren his own" in connection with the law acknowledged to among of drinks in relation to slavery

The Doctrine that the Laws only are sacred, the things of nature are and ever must remain the public property

The doctrine that the Divine Being can annihilate the powers of matter as and when he pleases must overthrow the possibility of

On the right use of the Scriptures

The Scriptures are we thankfully believe, all that they pretend themselves to be — written by persons of whom the first that no prophecy of the Scripture is of any private interpretation the prophecy came not in old time by the will of man but holy men of God spoke as they were moved by the Holy Ghost"

Rightly as we may value them what are we to make of the new rule of valuation that it is the interpretation of them which we put upon it. For me we must not forget that the Scriptures are written in certain languages, some parts of them in figurative and highly figurative language, and to be understood by persons of those times they must be read and studied with reference to the idioms of the languages in which they were written and to the modes of thinking and speaking which prevailed among those to whom they were originally addressed. Now it is the business of the translators to render the figures of their own language so as to convey to the mind of the people of Europe, without loss of force and value. So much, as it is to be hoped, will not be disputed by any. But it is to be remembered that they must be rendered literally in all cases, but are capable of the general interpretation of those who "do the things" from their true meaning and spirit. It is apprehended, it is much more easy to arrive at this true purpose as to ascertain a literal and critical interpretation of them. To determine when the language is to be received figuratively and when literally, may require more ability than is at our command yet we may endeavour to attend to such rules for interpretation as have been laid down by men of learning and piety for the attainment of this end. We may pray for divine illumination and a proper disposition that the Lord may enlighten our understandings we may rest upon the rule as to the external performance. Under these impressions, and having no doubt of your candour I now presume to offer a few observations on the language of the Scriptures, as they appear to me

being so widely operating in the whole
feller would me assign it a place among the
powers of nature. Time was when a man
in New York, who could tell what his friend in London
was doing at the time of his speaking, must be
regarded as supernatural; but science has
how this can be accomplished now by the
magnetic telegraph: to our eyes this supernatural
is removed but the wonder is still continued
6 All Christians believe in miracles

9 When we read Paul's testimony 1 Cor 12: 10-11
of the gift "to work miracles" we should be sure
to remember that another rendering of this is
a powerful energy to do whatever wicked or
religious work the possessor of the gift might
feel himself led to = an overbearing power
— a spiritual power that is expanded to lay on
pitifully minded people to whom he was speaking.
to

10 There is another query closely connected with the one under
consideration — What countenance did the Lord Jesus
give to those who relied on miracles as confirmations
of his God-given commission? In the memorable
answer given by him to the imprisoned John the Baptist
(Matt 11:5) and the great works done by deeds are enumerated
(understood by some to be mostly of a spiritual
transformation) the word miracle does not occur
among them.

11 Furthermore, When certain Scribes and Pharisees
of their Master we want to see a sign from thee. He answered
and said unto them An evil and adulterous generation
seeketh after a sign, and there shall no sign be given
unto it but the sign of the prophet Jonah. For as Jonah
was a sign unto the Ninevites, so shall also the Son of man be to this generation.
(Jonah's miracles here translated sign is the same that is rendered miracles
in John 2: 11, 23 &c.) If the Lord Jesus limited the attestations of his mission
to miracles only it ought to be hard for us to
find witnesses

4 Miracles. The Theological definition

A scholar of good reputation defines a miracle by saying "It is an effect or event, contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God, and accompanied by a previous notice or declaration that it is performed according to the purpose and by the power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine commission of some particular person." 5 Further of these
5 That definitions we must say is explicit enough for our purpose and would render further investigation needless provided we were fully qualified to determine what really are the laws of nature or using Scriptural language "the ordinances of heaven and earth" (Job 38:33; Jer. 31:35; 33:25).
Among a people only half enlightened but who presumed to know the laws of nature comets were regarded as miraculous visitants foreweaning them of the approach of some dire calamity; but where astronomy is better understood no miraculous nature is assigned to them; so with thunder at one time it was regarded as the voice of God, (and no one could it truly is so) but when science had taught the people the nature of atmospheric electricity the miraculous character of thunder was no longer blindly insisted on.
We give Sir Isaac Newton credit for having a profound knowledge of the laws of nature: the correctness of his theory depended on the power of gravity, yet what this gravity is he could neither explain nor comprehend. In one sense he and we might regard it as a miraculous power

6 continued

Miracles

All Christians believe in Miracles, but they do not always agree in the definition of the nature of them: they may agree in accepting the testimony of Peter (Acts 2:22 "Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you"; but not fully agree in deciding on which of the acts of Jesus were in opposition to the laws of nature and which were in conformity with them. Miracle is an English word anglicized - miraculum from mirari - signifying wonder. There is nothing in the naked word that distinguishes in the acts performed by Moses those that were natural and supernatural. There are two Gr. words used in the N.T. that have been translated Miracle - dynamis and semeion. dynamis occurs 120 times - Translated miracles 2 times Acts 2:22 and 6 other times; mighty works 15 times power 7 times, with several other significations. Semeion occurs 75 times. translated sign 50 times; miracle 22; wonder 3 times; token 1 time. Of these 2 words in the N.T. the more usual occurs in the O.T. just 10 times only the first that we will notice is that of Moses's rod becoming a serpent Ex 7:10 in this passage a miracle is the translation of the Heb. נחש Nachash, it signifies a persuasive spell, enchantment or sign - something wonderful whether in accordance with or opposed to what we call the laws of nature. Nachash is translated wonders Ps 135:9 Neh 9:10 and several other passages. There is another obscurity apparent in relation to the translation of Matthew 12:40 in the word תנין tannin, translated serpent Ex 7:10 in this passage rendered whales Gen 1:21; Job 7:12; dragon Ezek 29:3; Ps 74:13. Miracle occurs again Num 14:22 Deut 11:3 and in the translation of the Heb. אות אתות which is translated signs in Gen 1:14 bearing upon each "let lights in the firmament of heaven" these lights were and still are wonderful and are manifestations of the power, wisdom and goodness of God in the beauty, Miracles either strange or they were created and subject to regularity believed, in accordance with God's own laws.

Ob is translated standard - ensign Numb 2 in Ex 18:9. the unleavened bread is called a sign or token in memorial; something past; in Ex 13 Israel and his children were signs and wonders in Egypt of events to come Seneca walked barefoot and bare-headed two years for a sign.

N.B. when they went into Egypt & that they do more wonders Ex 4:21; "when Pharaoh shall speak unto you saying shew a miracle 7:9 in these passages wonders and miracles are the translation of the same word Prophet

1 What is a Miracle?
from Ency Brit translated
2 A miracle in the popular sense, is a prodigy or an extraordinary event.
3 In a more accurate and philosophic sense, a miracle is a work effected in a manner unusual, or different from the common and regular method of providence, by the power of God himself, for the proof of some particular message, or in attestation of the authority of some particular divine messenger.
4 The Theological sense is defined by Baxter

13 We may not assume that the laws of nature were any way, and by our conception of those laws may we shall be admonished not to look for an unnatural demonstration to accommodate our varying conceptions

being so widely operating in the whole
matter would we assign it a place among the
powers of nature. Time was when a man
in New York, who could tell what his friend in London
was doing at the time of his speaking, would be
regarded as more than human; but science tells us
how this can be accomplished now by the
magnetic telegraphe: to our eyes the supernatural
is removed but the wonder is still consequent
to all Christians believing in miracles

Upon me read Paul's testimony 1 Cor 12 : 10-11
of the gift to work miracles" we should be quick
to remember that another rendering of this is
a powerful energy to do whatever victious or
religious work the possessor of the gift might
feel himself called to = an overlooking power
— a spiritual power that is expanded to lay after
spiritually minded people to whom he was speaking.

There is another query closely connected with the one under
consideration — What countenance did the Lord Jesus
give to those who relied on miracles as confirmations
of his God-given commission? In the memorable
answer given by him to the imprisoned John the Baptist
(Matt 11:5) and the great works done by Christ are enumer-
ated (understood by some to be mostly of a spiritual
reconformation) the word miracle does not occur
among them.

Furthermore, When certain Scribes and Pharisees
& Herod Master in mantle see a sign from Heaven, he answer
and said unto them In evil and adulterous generation
seeketh after a sign, and there shall no sign be given
unto it but the sign of the prophet Jonas. Again the Lord
says a generation to Nicodemus, & all the [illegible] shall be
[illegible] remain have translated sign is the same that is rendered miracles
in John 2: 11, 23 & the Lord has directed the attention of his hearers
some instances higher than miracles surely it ought not be hope for us to

Uniform Discipline.

The desirableness of a uniform discipline has
been conspicuously brought to view by the Morgan
and meanwhile we learn by the Herald in N.Y. [illegible]
of September now. The argument then used at bear
on changing in favor of such an uniformity — and
to change in favor of such an uniformity — and
yet all that can be reasonably expected, for some
time to come — is proposed by Fothergill — a repre-
sentative meeting of all the yearly Meetings in the world.
J. Wm. B. brought forward some striking illustra-
tions of the difference between certain & the unchangeable
[illegible] and [illegible] which are now called to another
and which appears of great importance viz. the ap-
pointment of Elders.

The discipline of the London Yearly Meeting requires to
the Monthly Meeting, that in conjunction with the Quar-
terly Meeting, the whole business of proposing and
appointment of Elders; and when this is accomplished
the "information thereof is to be conveyed to the Meeting
of Ministers and Elders". This rule is endorsed by
the minutes of that meeting of 1784, 1796, 1812 1833. One
or more Yearly Meetings on this continent have
a similar rule: and it is presumable that it
would not require any great effort on the part of such
to reach the point of entire uniformity in this matter —
as the New York discipline the proposing to the
Monthly Meeting a Friend "for the important work
of Elder in the Church" the proposition must originate
in the Select Q. M. & it is then to inform the Q. M. of the
and of the two concur the proposition is to be laid
before the Monthly Meeting at large. Thus the Md.
discipline, on this point, appears like a complete
conversion of the order of proceeding in the London
and the Md. has approved of the appointment accomplished
the appointment it sends the information to the Select
After the Sel. Q. M. & M. & E. have virtually appointed
before the Sel. Mo. M. has taken the matter into consideration

...to this station ... for discipline ... the preparation is ... by means of a form ceremony — the unfolding ... what one might if the ... with be liberty ... by the more ... in difference, ... take a part in ... and the question. ... who adhere to the London discipline in their ... in accordance with the practice of primitive ... ministers ... prefer ... their own for the sake of uniformity.

The advocates of the London method would probably say that as the whole multitude of disciples chose the seven men & heard what was to attend to the daily ministrations, and some "spoke" (Acts VI) so in the whole meeting required to appoint whatever committee either transient or permanent that may be required to take charge of any business of the church. Nor need we suppose that those accustomed to the N.Y. method would readily adopt the one ... in London ... Paul — righteously exercised ministers of the gospel — a gospel that embraces the teaching of Paul — "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus" — would cheerfully confer with one or more members of the church ... the church might appoint to advise with him in relation to the important work in which he is engaged. There would be nothing degrading to the minister to accept — nothing clashing to the Elder to give, in love the counsel that might be needed

a friend to this station, at present the restraint
to the Ch. (& for discipline) but the preparation is
cause by neglect on a more common — the unfol-
lowing of what the Ch. if she had accomplished.
written be libited, that in some cases this impos-
ition is genuine, partly attaching nearly allied to
indifference, but more frequently to those who must
take part in discipline matters have already re-
ceived the question. Now I suppose that the Lond.
who adhere to the London discipline in this
point will adhere best as more purely
in accordance with the practice of primitive
Christians and not easily be persuaded to
prefer except the N.Y. discipline in preference to
them except for the sake of uniformity.

The advocate of the London method would probably
say that as the whole "multitude" of disciples chose
the seven men & were not afraid to attend to the daily
ministrations," and were "noble" (Acts VI) so is the
whole Meeting required to appoint whatever
committee either transient or permanent that
may be required to take charge of any business of
the Church. Nor need it be supposed that those
accustomed to the N.Y. method would readily adopt
the one used in London. Neither would the
London, rightly exercised Ministers of the Gospel —
a Gospel that embraces the teaching of Paul —
"There is neither Greek, there is neither bond
nor free, there is neither male nor female: for ye
are all one in Christ Jesus" — would cheerfully
confer with one or more members of the Church with
the Church might appoint to advise with him in
relation to the important work in which he is en-
gaged. There would be nothing degrading to the Minister
to accept — nothing exalting to the Elder to deny in cases
the counsel that might be needed

Uniformity 1st Month 11th 1869

Members of the meeting of ministers and elders, and
have already passed judgement in the case, the
remainder sometimes receives the proposition as
a mere ceremony — the appointment having been
already virtually accomplished where they were excluded
from participation in the matter. It is true that
the monthly meeting is required to appoint, and does ap-
point a committee to hear and consider objections
that may arise; but it is very seldom that anyone
takes enough interest in the subject to offer
any objection, many submitting rather than appear
disapproving of what they frequently consider
a slight degree of misunderstanding to oppose.
Under these circumstances an impression is apt
that the meeting of ministers and elders virtually
governs the monthly meeting; and any attempt
to correct what, in the eyes of some observers, ap-
pears like an unhealthy ecclesiastical power, is, in the eyes of others,
regarded as an unsafe innovation. While it
is hoped that there is still another class who
are both able and willing to see the unhealthy
tendency of such concentration of power,
also willing to use their influence towards
effecting the change that is so much needed; and
the readiest way of accomplishing that, would be
to return to the London method adopted
and kept to by the yearly meeting of London. The
yearly meeting of Baltimore has adopted the
London method: perhaps there are other yearly meet-
ings on this continent that have done the same:
if such, on this point, a uniformity of discipline
might soon be attained.

Such a change would be opposed, as a step
backward, by many who would regard it rather than rigid discipline
as the distinguishing feature of Quakerism

And when two or more Ministers have met for
interchange of mutual sympathy the presence
of a "meeting father" in the character of an elder
cannot but be burdensome. There would be a mu-
tual restraint on one hand that must undo a good
work effected by the other. And whenever the good of
the Church in the sympathy with the worn,
weary minister who may be almost ready to sink
beneath his exercises is intended there there
must be provision for expecting obtaining to meet
upon such an appointment. Let if for these
shall be done, by the appointment of an elder,
in order to build up or strengthen a party
in the Church it must be unacceptable in such
an one to be supposed his disapprobation.

Now, just as truly as subordinate meetings
receive strength by conferring together in delib-
erations it is presumed that the several yearly
meetings in the world might be strengthened
in their general conference; and this might
open the way for procuring a uniformity
of discipline. London 9th mo 17th 1827 (Ed. 1802)

But to make such a conference fruitful of the
good to be desired we know that mutual confi-
dence in each others intentions must be an
indispensable element. Ere known how
fruitful of evil is prejudice; any observing
man can point to instances where the expres-
sion of a sentiment however truthful in itself
may be, if not in perfect accord with the stereotyped
sentiment of the past has begotten a prejudice
against the speaker hard to eradicate by the one
against whom it is indulged, and stirs
more burdensome to him who indulges in it.
If all they met in this and other countries could lay
aside prejudice and meet as friends should meet, dear
good results might be hoped for.

One of the Western Yearly Meetings took a long step on the right road in forming a plan for the body at large of the Yearly Meetings [illegible] which corresponds with the rule [illegible] which says "The names of the representatives [illegible] shall be reported to the quarterly [illegible] and the said representatives [illegible] with a copy of the aforesaid [illegible] ... shall be read and deemed [illegible] ... to be called for service, said quarterly meeting [illegible] for discipline." (1885 Rules of Discipline 134)

It seems very clear to me that [illegible] an innocent [illegible] are [illegible] already separate and [illegible] opening the way for [illegible] of their principles and use, especially [illegible] exposing the pertinency of remarks [illegible] made the observations of the [illegible] day.

"In the Bible there are depths in which an elephant may swim and shoals in which a lamb may wade." Those words dropt by Stier coffin one of the associates when the [illegible] auxiliary Bible Societies were being formed in England, about Thirty years 1816, I remember to have heard it was not far from London. I have often remembered and I am again reminded of them by reading the letters of George Fox. Bunyan and such like might swim in the depths, but a feeble creature like myself must keep near shore"; and I am prompted by this by observing how widely learned men differ in regard to the translation or interpolation of Scripture. Of which perhaps they are fully aware, nevertheless they will allow me to remind them that Heb. scholars are [illegible] equally divided as to the value of the Masoretical points: there is no doubt that the original Heb. text was free from them, if so by whose authority were they added? and if they do not affect the sense of the words they would hardly have been adopted. But leaving the Heb. to [illegible] although a new born scholar in the dead languages, call thy attention to the 1st Epistle of John 1st v. as often quoted by Fox — "the word."

Need not tell thee that the N.V. translators the last clause: "I admit that the difference between the [illegible] "God was the word" and the N.V. "the word was God". nor does it lead me to look at the other significations given to Logos in the N.T. — Logos occurs 327 times in the N.T. having 28 significations: John uses the word 38 times — 16 times (in 1st Ep. 4 times) it is translated by the personal pronoun "Word", and often that and 26 times.

by saying, "such a word does seem to me that Apollos needed Lydia more than the latter needed Apollos to thank him for acquainting him with Jesus in which Apollos had need of it, but afterwards and in a quite different case: Logos was an Alexandrian word, and doubtless Apollos born at Alexandria, an eloquent man, and mighty in the scriptures (Acts 18:24) to himself was familiar also, and mighty, to all appearance, of having himself time to understand the Gospel as it had reached it. He began to speak boldly in the synagogue". But there stands Aquila and Priscilla heard him they discovered something in his preaching that did not harmonize with the Paleotinian Gospel of and they took him and expounded unto him the way of God more perfectly". And after that we hear no more of this Alexandrian save twice, and after the 16th of St John. John never at any time in his Epistle once Logos - not one of the other evangelists so use it. that is, in this personal sense. What is the meaning of this?

As I said in Ch 1 shall on p. 2 of I get an answer to part of that question. There was a time for the Logos and a time for the Christ. My letter to you was my attempt to "the atoning work of Christ - who "bore our sins in his own body on the tree". exposing I Corinthians to 1 Pet. 2:24 & Rom. 5:11. There is a sense in which I can readily accept their teaching and there is another sense in which I cannot do that cordially. I believe that God was in Christ reconciling the world unto himself not imputing their trespasses

unto them" (2 Cor 5:19) here reconciling is the translation of Katallagee which occurs 4 times in the N.T. three times it is translated reconciliation and once atonement, the only passage in the N.T. in which it occurs) - Katallasso from which it has come, occurs 6 times, uniformly translated reconciled or reconciling: this, with the marginal reading of R. 5:11 - reconciliation, seems to settle the significations of Katallasso and Katallagee or words. Not to reconcile God - offended to mean offending, but to open the way for the sinner to repent (metanoeo - change of mind from disobedience to submission) and when the sinner was thus reconciled to the will of God, then was God reconciled to man submitting; thus opening the way for the perfecting salvation by the life of Christ.

Yes, fully do I believe that Jesus bore our sins. He felt the weight of them in the garden where he sweat under the burden, "as it were great drops of blood", also on the cross when in his agony he cried "Eli Eli lama sabachthani!" He came to his own, but his own received him not - he came with a message from heaven to sinners on earth, but assuring those sinners that the kingdom of heaven was at hand - close by - and the way into it was through believing in him and yielding to that repentance he was urging on them, but they rejected his offer, a few that promised to receive him fully, forsook him and they crucified him because they would not understand that God had said

I will have mercy and not sacrifice".

Bare or bore is the translation of the anaphero, which four times in the N.T. also translated bringeth up, leadeth up, carried up, to offer up. There appears to be a connection between anaphero and the Heb. olah or burnt offering. [anaphero has the sense of: to fetch up a deep drawn breath, to heave a deep sigh. Dan. 8. 14. 9.14 Saddle Scott Gr Lex.] Olah is translated vapor, margin, to be assended on high Job 36:33. Noah offered burnt offerings (olath) "and the Lord smelled a sweet savour" Gen 8. 20-21. Robinson Gr. Lex has a note on 10:2:2a Bottom of page, upon whom the sins of men are said to be laid, as upon a victim, and who is said to have borne them in his body on the cross in such a way that they died, as it were, with him, so that the guilt of them is no more imputed to those who believe on him. The expressions alludes to the Sin-Offerings of the ceremonial law in which the person who made the offering laid his hand on the head of the victim, as an emblem that his sin was thus transferred to the animal and must be washed away in its blood". There was evidently a difference in the views of Paul and Peter in regard to the Gospel. Peter found hard work to go to Cornelius and saying by his Hebrew statement confess that "God is no respecter of persons". John says the law was given by Moses but grace and truth came by Jesus Christ. Paul and Peter were there must have been some clear views in Peter's vision or our Lord would not have said to him "what God has cleansed thou not common" strengthen thy brethren

[illegible] Gen 27:23 [illegible] Mary Luke 2:34 [illegible] Matt 10:12 [illegible] Luke 10:5 [illegible] Matt 5:47 [illegible] unfeigned [illegible] Matt 22:37 [illegible] Matt 22:44 [illegible] Matt 22:45 [illegible] Matt 7:21 [illegible] Luke 6:46 [illegible] Matt 13:27 [illegible] Matt 25:11 [illegible] Luke 13:25 [illegible] Matt 7:22 [illegible] Luke 13:26 [illegible] Matt 25:37 [illegible] Matt 25:44 [illegible] Luke 6:46 [illegible] Matt 7:21

What Scriptural ground do we find for a testimony against using the Sir when we wish to address a man in a civil manner?

One can readily see the inconsistency of Christians using towards [illegible] such a word expressing a religious worship, and yet [illegible] why, on Scriptural ground, the word Sir may not be used when we wish to address a man in a civil manner.

As an assistant in this enquiry, let us turn to "The Englishman's Greek Concordance of the New Testament," in which we find the word Sir eighteen times; but we are reminded that there are two Greek words so translated κυριε (kurie) and κυριος Kurios: kurie occurs more than two hundred times: once translated "Lord"; fifty times husband; sixty times Sir, and one hundred and fifty times man or more. Sir or word appears to have been used by the Lord Jesus and his immediate disciples including the pure Evangelists uniformly conveying a sense far removed from that of worship — nothing above [illegible] or a mere civil respect due, man to man. Kurios is translated twelve times Sir; thirteen times master; once owner; many times Lord in a religious sense, (e.g. Matt. 4:7,10; also many times Lord in a civil sense, Eg. Matt. 13:25,27,29. On this Dean Trench's remarks seem appropriate: he says "It would have been most unsuitable to render Kurios as the compellation of one person by another always "Sir" or always "Lord". It would have a wider range than either of these two; it is only the two together which cover it to an equal extent."[3]

[1] Harpers N.T. [2] Acts 17:5. [3] Trench on the A.V. [illegible]

In the ordinary courses of business men are doing things that in many a degree tend to the introduction of higher ideas. 1863.

The above startling sentiments uttered by an intelligent and influential man, may seem worthy of especial attention at this juncture when public attention has been drawn in such an impressive manner, towards the demands of American slavery upon such of its opponents as may fall within its power. It is not our purpose to defend the course taken by John Mason and his associates, neither are we prepared to share all the obloquy [illegible] upon their shoulders. Wrong as they may have been in selecting the mode of opposing slavery, which every friend of peaceful emancipation must condemn, we must not ignore the conditions upon which we can have authority to sit in judgement upon them; & of pronouncing their condemnation:— The consciousness that we have endeavored to bear a faithful and Christian testimony against slavery in that manner that we may in all this according to the best of our abilities, is a source of

Letter to Jane Sloan

Will you allow an old man to day afforwords to you, before he sinks to rise down, about the danger that beset human life? Intemperance and excess in the affections of the heart say.

I do not claim the title of Prophet, Seer & Weather prayer all that I shall attempt will be simple some plain words, the result of my own experience and cautions that seem most timely, to prevent be of them.

Ancient poets have sung of Scylla and Charybdis, Empedocles Empedocles, fearful & fabled monsters that we behold in a cavern in the straits of Sicily, the other a whirlpool, opposite the same shore; the skill of the pilot is known by the [illegible] which he attempts to steer his ship between them. [illegible] Now we in our Ocean voyage have a Scylla & Charybdis to pass by the whirlpool on the other, and I fear we too upon many have danced and shouted upon made debauch have danced and shouted for joy over our "life's boisterous ocean" the safe passage. Now, those that I purpose speaking to may spend an opportunity of testing their skill in navigating the Mediterranean dangers of a more dangerous character & more serious consequence will be your [illegible] imperilled destiny.

We have plenty of spurious manners in the world and enough that is genuine to excite the fearful commerce when considering the [illegible] of [illegible] interests; we have [illegible] of spurious coin in the world, but we know, more of the genuine for all useful purposes when considered by most persons we have plenty of spurious philosophy, but we have some [illegible] political truth we have some that is genuine — have plenty of spurious religion in the world we be found that there is some that is genuine [illegible] these cases the spurious may seem to you

In the ordinary courses of human affairs men are doing things that may
wrong touch a degree the [illegible] of their higher ideas. [illegible]

The above startling sentiments uttered by an intelligent and
influential man deserve worthy of especial attention
at this juncture when public attention has been drawn
in such an impressive manner, towards the demands
of American slavery upon such of its opponents as may
fall within its power. It is not our purpose to defend
the course taken by Lewis Mowen and his associates, neither
are we prepared to assume all responsibility upon their shoulders.
Many as they may have been in selecting the mode of op-
posing slavery, which every friend of peaceful emanci-
pation must condemn, we must not ignore the condi-
tions upon which we can have authority to sit in
judgment upon them; and of pronouncing their con-
demnation:— the consciousness that we have
endeavored to bear a faithful and Christian testimony
against slavery" in that manner that we can, is all
which, according to the best of our ability, we can give that of
our own conscience of having

Letter to [illegible]

Will you allow an old man to say a few words to
you, for he can't be long down, about the danger
that besets human life? Anticipating and assume
in the affirmative, let me then say:
I do not claim the title of Prophet, Seer of Sooth-
sayer, all that I shall attempt will be simply
to give you some of the results of long observation and
reflection that seem to me practically of importance
to you.
You have read what the Apostle Paul and Benjamin
Franklin & others have said about the habits & customs
in the streets of Sicily, the other in a letter to a friend
some 2 years; the other of the pilot in charge of the
which he attempts to steer his way through the
Straits of Messina, one is afraid of being run down
by the whirlpool on the other, and [illegible] upon
upon made between these dangers and those
the voyager on "life's tempestuous ocean" is exposed.
Now, those that I propose specially to mention
have an opportunity of testing them still in many of
the Mediterranean seaports, yet may be dangerous
dangers of a moral character to many young men
there will be your imperative duty.
You have plenty of [illegible] manuals in the
and enough that are genuine treasures to
be useful companions when handled by skilful hands
of intelligent interpreters; we have [illegible] of
called in the world, but we have, enough
for all useful purposes when handled by competent
we have plenty of opinions philosophy both
and ethical, but we have some that is genuine
and [illegible] have plenty of opinions without
world and be assured that there is some truth
in all the other cases, the opinions may seem to you

In the ordinary concerns of business, men are doing things that are wrong, much as I agree that the introduction of these higher ideas. [illegible]

The above startling sentiment uttered by an eminent and influential man, seems worthy of especial attention at this juncture when public attention has been drawn so intently and impressively towards the demands of American slavery upon such pleas as may fall within its purview. It is not our purpose to defend the course taken by John Mason and his associates, neither are we prepared to excuse all the violence upon their shoulders. Many as they may have been in selecting the mode of opposing slavery, which every friend of peaceful emancipation must condemn, we must not ignore the conditions upon which we can have an authority to sit in judgement upon them; and of pronouncing their condemnation:— The consciousness that we have endeavored to bear a faithful and Christian testimony against slavery" in that manner that we may at the last give an account with joy, and not grief, of our stewardship, is all that

[illegible]

Will you please an old man today afore words to you, before he runs is run down, about the danger that beset human life? Entertaining and amusing in the expectation of one hour's joy.

I do not claim the title of Prophet, Seer or Poet, all that I shall attempt will be simply to give you the results of many a close observance and cautions that seem most timely to prevail upon you have read what the Egyptian Empire

Ancient poets have sung of Scylla and Charybdis, direful dreaded monster that inhabits a cavern in the Straits of Sicily the other a whirlpool, near the same spot; the skill of the pilot is brought to the test while he attempts to steer his vessel through the narrow strait Ring on the rocks on one hand or the dreadful sweep by the whirlpool on the other; and fearful is the choice made between these dangers and those who have ventured on "life's boisterous ocean" in safety

Now, that I purpose speaking to many present I have an opportunity of testing their skill in navigating the Mediterranean seas yet may be daily exposed to dangers of a more dreadful character to the main question will be your imperishable duty.

We have plenty of genuine money in the world and enough that is genuine to serve the purposes of lawful commerce when handled by skillful men of unflinching integrity; we have plenty of spurious coin in the world, but we have enough of the genuine for all lawful purposes when handled by honest men we have plenty of spurious philosophy both in the physical and ethical, but we have some that is genuine and both we have plenty of spurious religion in the world and be assured that there is some that is genuine in all these cases the spurious may seem to pre-

Preaching the Gospel by clergy and laity.

The N.Y. Independent of July 9th 1868 and some other exchanges have of late very industriously been encouraging lay preaching. To this movement every Christian can contribute by objecting to it in connection with the increasing demand for licensed preachers for missionary work in Africa and Asia and in newly settling localities in the United States.

D'Aubigny in the above says "Gospel ministers are not priests but Preachers - not mere mungers, nor repeaters of rituals, but teachers of the people". "What means those splendid cathedrals" &c "and our institutions about order in the ministry" &c "It is high time we should learn that we are not under Moses but under Christ". To all which every one who loves the Church reformed" above his own denomination" will respond Amen. Such sentiments coming from those who are the ministers of the Church and from the very head of the Theological School of the most influential denomination in the country are truly alarming. "It is indeed high time we should learn that we are not under Moses but under Christ". A needs difference in fact between the dispensations exists. That great apostle Paul, talks no such language as that "we have come by Moses" - the ceremonial law with its rites and ceremonies made nothing perfect" but the bringing in of a better hope did; by which we draw nigh unto God". Under the Law the Priest stood between the manifestations of the divine presence and the people, but under the Grace and Truth that came by Jesus Christ, all believers equally are permitted to draw nigh to the presence of God in prayerful dependence upon the promise "he that cometh unto me I will in no wise cast out".

Now if we go to Christ and drink in his Spirit without which we are none of his" we shall be like him, we shall have his humility and meekness, his self denial, his communion with God, his contempt for the honors of this world.

A Layman on "The New Era in Missions"

In the Editor of the Independent. "That the power of Christianity does not lie in the hands of a few, but in the great body of Christians," as stated in the Independent of June 25th must be a new one to many of your readers. The "democratic character of the Church" has indeed been little thought of. The tendency of some forms of Christianity has been, although Protestant in theory very much resembling in practice the Romish Church we protest against. I mean the tendency to the "one man system". Much as we may esteem those that are devoting themselves to Christ's work in foreign lands, we are admonished by regard to "higher law" and the bounds which God has put to the extension of faith, or error.

It is true that the dispensation of the Spirit above those to whom the Messengers sent is no new development of Christianity in its earliest days. God dealt with the early church while the Messiah was walking the streets of Jerusalem. Did this dispensation of the Spirit then make any body unlike the Jewish Apostolic time - Rabbi Rabboni - Expectates - to apply to the followers of Christ, that he was then no more in attendance there. The instructions were "but be ye not called Rabbi, for one is your master even Christ and all ye are brethren."

How can we reconcile Romanism by this standard? There is no difficulty in discovering that [illegible] the precepts and does not [illegible]

of us that use Greek meaning Rabbi or teacher, as in the Septuagint Standard Version, Matthew 23:7, 8, 10, 26:25, 49, Mark 9:5, 11:21, 14:45, John 1:38, 49, 3:2, 26, 6:25, 11:8, 20:16. Rabbi, Rabbi, Rabbi,

"See that ye hurt not the oil and the wine" Rev. 6.

The oil and the wine have been figured as the
[illegible] of religious consolation and advance-
ment, and wherein our Friends & Brethren are
deficient they are wounding Babes and Mothers in the Church.
Now although it is probable that too much inference
may have been drawn from the fact that the number
of Members & Friends, in some meetings is decreasing
& we are warranted in fearing that there is some de-
cay going on at the root of the vine and some sick
of the parts

Editors of The Hebrew Christian

Dear Friends.

You are already aware that there are many Bible-readers who are not acquainted with more readers, but apply to such Helps as are within their reach, for explanation of obscure passages — among these Helps The Englishman's Greek Concordance of the New Testament, also The English Hexapla, [illegible] a place, both in Bagster's and the former, by the Publishers of The E.G. Concordance, the Gr. word Logos occurs more than 300 times: in the writings of John it occurs 64 times, 6 times it is translated Word, and the remainder sayings — word — John 1:37, saying; 5:24 word

In Bagster's E. Hexapla Wiclif in 1380 renders Logos word, in John 1:1; Tyndale 1534 writes word; Cranmer 1539, and Geneva 1557, follows Tyndale.

As the Protestant exiles at Geneva, in the reign of Mary, had provided a version of the Scriptures for their fellow-countrymen, so the Popish exiles at Rheims, in the reign of Elizabeth, imitated their example, and produced another version, for the use of their brethren in the faith." Pref. to E. Hexapla

In this Rheims Version of 1582, for the first time it reads "In the beginning was the Word, and the Word was with God, and the Word was God." The authorized version of 1611 in many other passages follows the Protestant versions; why the Revisers appointed by King James preferred the Rheims or Popish version in this passage does not appear. The Revised Version of 1881 doing the same, seems equally strange

See Alford

" For the Mo. Mtg.

Lay hands hastily on no man — 1. Tim. 5:22

This evident advice given unto the Apostle Paul to timothy and so related earnestly by eighty concerned Christians in later times may be profitably considered even among Friends of this present day; lest the need of due observance may be overlooked in an anxious desire to increase the number of our members, and the laborers in the vine and of the Lord.

The general epistle issued by the London Yearly Meeting in 1738 indicates the concern which the Friends of those days felt on this important subject: Republished in 1834 and

"As the Lord is graciously pleased effectually to touch the hearts of many of our youth, and prepare them for the reception of his heavenly gift, whereby many are called to the work of the ministry; and we well knowing it is a due attention to the gift, and waiting for the heavenly power and life, to discharge themselves therein, which has ever proved a blessing to the individuals and the churches in general; we earnestly recommend that the Elders, and faithful Friends do watch over such in a holy concern for their and the church's good; that the weak and tender may be encouraged in a faithful discharge of their duty, and where a forward spirit appears that would lead into many words out of the power and life, such may be properly admonished in the meekness of wisdom, that each may speak in the ability which the Lord only gives; and that the monthly meetings do not encourage any to travel and appoint meetings to whom for many have been hurtful to the church."

Yet be it said. The underlying is ours, as without great effort any faithful concerned observer may discover evidence of a want of such advices.

Henry Miller

But let us remember also that the primitive love was very much captured by the teachings of Christ and his successors and ultimately by Moses who had commanded and inscribed upon one of the tables of stone "thou shalt not Kill". It is submitted that in the new testament when the Lord Jesus is reasserting and improving the commands that had been given of old time on one occasion he made to say "Thou shalt do no murder" and this translation of the Greek "ou phoneuseis" has been prepared by some possibly with the reason of making murder always a crime, but allowing that killing in self defense or in punishment of crime, and sometimes carnal warfare such as was practiced by the Jews under God's direction might be lawful. The word "phoneo" with the negative "ou" or "me" is translated "thou shalt do no murder" in five cases only, and, as stated above, five times "thou shalt not kill".

Going back to the 5th we have our files well provided in regarding it as setting forth what many thought to be a proper use of the "rod" and seems to depend upon the significations of the word translated "acquire". The Greek word "adereoh" which is here translated acquire is in general other passages rendered inquire — to inquire after to be concerned for, be confident, and some annotators have attached the sense of punishment to it but on what authority beyond these above suppositions does not appear seems equally in accordance with the love of the Father spoken of which may requisite to constitute them the sons of God" that a mutual concern for each others welfare should be observed by the whole brotherhood, and which leaves itself open to the teaching of the apostle Paul in that one member suffers all the members suffer with it.

The between words which are translated "thy brother shall bear blood be shed" is of course in the future tense, but as the pronouns here in the first person instead of the third person the latter shall, would have reference to the power of superintendence and stands as the third form in which Jehovah now governs for

Whoso sheddeth mans blood, by man shall his blood be shed

The very intricate and important question involved in the passage of Holy Scripture we may expect will be agitated and discussed, whenever men of earnest minds shall examine the bible for themselves. Whatever has been taken by violent measures to oppose the spirit of free inquiry in matters of religion, and to suppress the investigation of the subject by earnest men, will be found to have been ineffectual. The bible will be read, and the subject will be investigated, and the more it is investigated, the more will the truth appear. Every attempt to suppress free inquiry in matters of religion, will be found to have been ineffectual. The bible will be read, and the subject will be investigated, and the more it is investigated, the more will the truth appear.

Before we can fully settle the question, Do this passage of Scripture is to be regarded as a precept or a prediction, there is another one that claims our attention. Are we professing Christians bound by the laws of Moses or the laws of Christ? and it may perhaps be useful to say that just as the authority of Moses or the authority of Christ is independent of us, so we may expect to find a conflict between the two systems. We may expect to find a conflict between the two systems. We may expect to find a conflict between the two systems.

Webster says "the future tense of the verb shall simply foretells events that will take place". In the second and third persons shall implies a promise, command, or determination. If we regard it as a command we must remember the circumstances under which it was given. There was then no magistrate to explain or enforce a law of no private citizen as a means of redress, and no other law but this one, common to all, and made known by [illegible]

regarded as it a precept had it not been for the contract

regard by it a priest-hood it had been for the worst

Unity.
Deut 6:4 - 35, 36
Zech 14:9
Mark 12:20
Rom 17:3
Heb 8:6
Jas 2:20
Eph 4:6

Love of Man - testimony of God
Matt. 5:20 Luke 9:58
" 9:6 Mk 2:10 Lk 5:24
11:22.
11:10 - L 7:24
12:8 Mk 2:28 Lk 6:5
Col 1:27 Christ in you the hope of glory

Human Sacrifices
Forbidden - Lev 18:21.
Recommended for - 7:31; 32:35
Practised by King Moab - 2 Kings 3:27.
" King Ahaz - " - 16:3
" " " 2 Chron 28:3
" " Manasseh 2 Kings 21:6
" " " 2 Chron 33:6
Committed to Daniel 2 Sam 21:3.9
Bloodshed forbidden Ex 20:13; Num 35:33

Gesenius Lex
עלה Ps. 24:3 shall go up
go up Ps 104:8; 107:26; 132:3 go up
Jer. 2:3

Unchangeable - Malachi p. 30

...spaces

...21.

...7:31; 32:35

...mob- 2 Kings 3:27.

...5- " " 16:3

2 Chron 28:3

...h 2 Kings 21:6

2 Chron 33:6

...h 2 Sam 21:3.9

... Ex 20:13; Num 35:33

24:3. shall go up

...04:8; 107:26; 132:3. go up

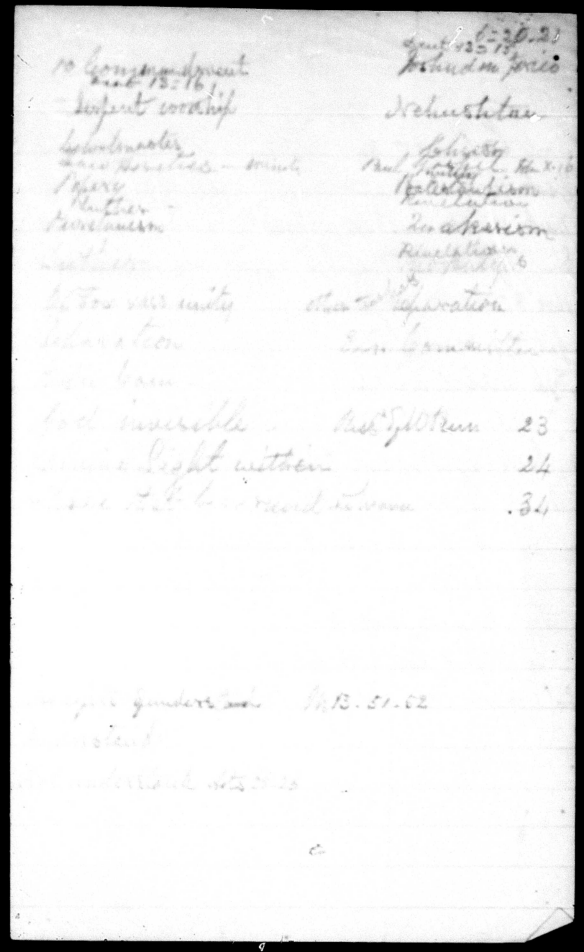
...2:3

... Analysis p 80

10 Commandment — Grant v 25 = 15 — 1:30.21
2 Cor 13:16 — Behold me first
Imperat word ship — Nehushtan
Lord's master — Johnny
Lord's Apostles — mind — Paul — Rev 1:16
Mystery — Patriotism
Ruler — Penelopism
Revelation — 2nd Advent
Revelation — Revelation
Salvation — Revelation 7:6
Sin — Sin
To see unity — How to Separation
Separation — Ecclesiastic
Eden barn
God invisible — Rom 1:20 Rom — 23
Genuine Light within — 24
Have not to be read in town — 31

Conceptu Gunderstand — Mk 13. 51. 52
Understand
Not understand Acts 27:26

c



NO. XLVIII.

MISTAKES ABOUT PEACE.

By George C. Beckwith, D. D.

The cause of peace, aiming solely to abolish war, is fairly responsible merely for what is necessary to this result. Some of its friends may take ground too high, others too low, and occasionally use arguments or measures which we cannot approve; but the cause itself is bound to meet only *objections against special, associated efforts for the abolition of this custom.* If this object is not a good one, or if no specific effort ought to be made for its accomplishment, then is the cause of peace unworthy of support. But will any fair-minded man take either of these positions? If not, what valid objections can there be to this cause? Yet such objections are now and then urged, and we will here attempt a very brief answer to the most common and plausible.

1. *The gospel is the only remedy for war; preach that, and war will cease.*—So we believe, but insist on the necessity of its being rightly applied. Will the best medicine in the world heal the man that does not take it? Surely not; you must apply the remedy to the disease, put the salve on the sore, before it can effect a cure. Is the gospel an exception to this law of common sense? Can it cure evils to which it is never applied? How does it produce any result? How bring the sinner to repentance? Only by its truths addressed to his soul. How will it ever abolish paganism? Solely by being sent and applied to paganism. How refute any error, or reform any sin? Only by a right, direct, specific application to such errors and sins. The gospel is the only effectual antidote to war, but we insist on a right application of its pacific principles. It has never been thus applied; and the mistake lies in supposing that the gospel, *as hitherto received by Christians*, will abolish this custom. If it *will*, why *has* it not? The nations of Christendom are the most notorious fighters on earth, and its standing armies have increased in a single century from half a million to three and even four millions;—an increase of eight hundred per cent! Can such a process ever bring war to an end?

2. *But you need only make men* REAL *Christians, and they will cease to fight.*—*Will* they? *Have* they? Do you say no *real* Christians ever engage in war? Are there none such among the three millions of standing warriors now in Christendom? Were there none among the fathers of our own Revolution? Not one among all the myriads who have fought from time immemorial in the wars of Christendom?—

'You mean that men, brought under the *full* power of the gospel, will wage no unjust wars.' Does any body now wage them? Who shall judge what are such wars? 'Those of course who wage them.' But has any monster of blood in Christendom engaged for centuries past in a war that he admitted to be unjust or offensive? Napoleon himself, on his death-bed, solemnly declared he had ever acted solely in defence, and went to his last account under the delusion that he had been only a defensive warrior. Can such a theory ever put an end to war?—You mean that when *all* men become *real, millennial* Christians, there will be none to make *aggressive* wars, and of course no wars in *defence*.' But it must be long before *all* men will become *such* Christians; and meanwhile shall we make no efforts to abolish war?

3. *What need of special, associated efforts for peace? Let existing agencies, such as the church, the ministry and the press, do the work, and thus supersede the necessity of peace societies.*—Most earnestly do we wish they would; and, whenever they shall, they will take the matter very much out of our hands. As yet, however, they have not done so; and, until they do, shall nothing be done for peace? May we not even attempt to rouse the church? She *ought* to have arrested the ravages of intemperance, and spread the gospel over the whole earth; but, since she did neither, and gave no promise of doing either very soon, was it a superfluous and reprehensible service for individual volunteers, as they did, to lead the van in those movements, and rouse the church to her long neglected duty on those subjects? If the church will do what is needed in the cause of peace, then let her do it, and thus supersede our efforts; but, *until* she does this, we certainly ought, as the pioneers of temperance and of missions did, to stimulate her to her duty on this subject, and rally as many as we can in special efforts for the extinction of war.

4. *The time has not come for such efforts.*—Why not? God has promised (Isa. ii. 1–4) that wars shall cease under the Christian dispensation. Are we not living under this very dispensation? Then ought God's promise of peace now to be in a course of actual fulfillment through all Christendom. The time for God to fulfill any of his promises, is just when men will use the requisite means; and, if the time for peace co-extensive with Christianity has not yet come, in what year of our Lord will it come?

5. *Wait till the millennium; when that comes,—never before,—peace will follow as a matter of course.*—Very true; and so will repentance and faith follow equally as a matter of course; but how? Is the millennium to come first, and then all mankind to be converted as one of its results; or is the conversion of the whole world to usher in and to constitute the millennium itself? How would you introduce a millennium of repentance? Solely by first filling the world with repentance—with men penitent for their sins. How a millennium of faith? By filling the earth with faith—with believers in Jesus. How then a millennium of peace? In the same way; for peace, just like repentance and faith, must come *before* the millennium, as one of its indispensable harbingers, or along with the millennium, as one of its inseparable concomitants.

6. SPECIAL *efforts are not necessary for this purpose; peace will come as the result of the good general influences exerted by Christianity, and civilization, and commerce, and various other agencies already at work.*—We are far from undervaluing such agencies or influences; but they can supersede special efforts in this cause no more than they have in that of temperance, missions, or any similar enterprise. If such efforts were needed to start and sustain those causes, are they not equally so in this cause? Doubtless these good general influences contribute much to the peace of Christendom; but have they heretofore sufficed in every case to hold back the thunder-bolts of war? Commerce, and civilization, and a degenerate Christianity, have been in operation all over Europe for centuries; and yet they have utterly failed to abolish the war-system, or to prevent a rapid succession of the most desolating wars. Shall we then abandon the cause of peace to *such agencies*? These agencies can become useful mainly by receiving a right direction; and it is ours to concentrate them upon our purpose of abolishing war. As no power of steam or of waterfalls can, until rightly applied, propel machinery of any kind, so would we apply all the good general influences of the age to insure the perpetual peace of Christendom and the world.

7. *But there are other causes more important.*—If it were so, has this cause no importance? If it has, then let it receive its *proper share* of support. Only *one* cause can be the most important of all; but do you contribute to none besides that single one? Why? Because every wheel in the general machinery of benevolence is essential to the grand results ultimately sought; and hence you inquire, not whether this or that wheel is more important than some others, but whether the entire machine, with all its subordinate and complicated parts, is needed for the work to be done; for, if so, then must every part be sustained in its place. We would not, cannot exaggerate the importance of peace; but, to say nothing about the millions of lives, and the myriads of treasure which it would save, nothing of the vices, and crimes, and deluge of miseries for two worlds which it would prevent, it is an important, if not indispensable auxiliary to every cause now in progress for this world's conversion or general improvement. More has been done for such purposes during the last sixty years of general peace, than had been done for many centuries before; an the continuance of peace is essential to the full success, if not to the very existence of these great benevolent enterprises. We *must* have peace, or stop in our work of recovering a world from the ruins of the fall.

8. *But there is no war at present, none in prospect; and why labor for peace now?*—Just because now is the best, the only time to labor with success. Let war come or approach; and no man could then plead for peace without being branded as a traitor to his country. Would you try to reform the drunkard while reeling into the gutter, or wait for the flames to envelope your house, and sweep in a whirlwind over your whole city, before you prepare engines to extinguish the devouring element?

9. *Well, we are peaceable enough ourselves; go to warriors and warmakers with your pleas for peace.*—So we mean to do; but, if *you* are

so pacific, will you not go with us, and help make them as peaceable as yourselves? We look to the temperate for the promotion of temperance, to Christians for the spread of Christianity, and must we not rely in like manner upon the professed friends of peace to carry forward this enterprise?

10. *But we do not agree with you* IN ALL *your views.*—Very likely; but you agree with us precisely as much as we do with you; and, if you may excuse yourselves because you differ from us, we may excuse ourselves because we differ from you, and thus nothing could ever be done for this cause by anybody. We certainly agree in thinking that war ought to be abolished; and no further agreement is necessary for cordial, zealous, efficient co-operation. Then why not unite with us for its actual abolition? You cannot without *endorsing* what you do not believe? Nobody requires this of you; nor would the most active co-operation make you responsible for any sentiments not your own.

11. *But the Jews waged war at God's command.*—True; and when he commands us to make war, we too may; but do those wars render the custom harmless, or its continuance desirable?

12. *But peace will paralyse the arm of law and good government.*—Just the reverse; for, as Cicero says, "laws are silent in the midst of arms." War is a temporary despotism or anarchy; it suspends every law but its own, and makes government itself a mere tool for its bloody purposes. It is the operations of war, not the principles of peace, that crush or cripple government, and introduce the reign of violence, terror and lawless crime. Is war necessary to government? Must nations butcher one another in order to govern themselves? If duelling should cease, would parents lose their authority over their own families? Should the whole war-system come to an end, would not every government still retain its right to control and punish its own subjects? Could it not, if it chose, continue to hang the murderer, to imprison the thief, and employ an armed police for the suppression of mobs, riots, and other popular outbreaks?

13. *But, without war we could neither get nor keep our liberties.*—Yes we could: and but *for* war, how would any nation ever have lost them? War has ever been the chief enslaver of mankind. What gave rise to slavery and the slave-trade? What stabbed the liberties of Greece and Rome? What has proved the ruin of nearly all former republics? War. Our own case is a singular exception, from which no general inference can safely be drawn; and still it may well be doubted whether we do not owe our own freedom to other causes than the sword, and whether it would not in due time have come even in better form without the effusion of blood. Liberty, free institutions, popular rights, are the growth, not of war, but of peace; and one century of universal, unbroken peace, would do more for the world in these respects, than five thousand years of blood have done. Peace is the nurse of freedom, of all its glorious institutions; and, if we wish to diffuse and perpetuate its blessings over the whole earth, we must labor first for universal and permanent peace.

AMERICAN PEACE SOCIETY, BOSTON, MASS., AND ELGIN, ILL.

so pacific, will you not go with us, and help make them as peaceable as yourselves? We look to the temperate for the promotion of temperance, to Christians for the spread of Christianity, and must we not rely in like manner upon the professed friends of peace to carry forward this enterprise?

10. *But we do not agree with you in* ALL *your views.*—Very likely; but you agree with us precisely as much as we do with you; and, if you may excuse yourselves because you differ from us, we may excuse ourselves because we differ from you, and thus nothing could ever be done for this cause by anybody. We certainly agree in thinking that war ought to be abolished; and no further agreement is necessary for cordial, zealous, efficient co-operation. Then why not unite with us for its actual abolition? You cannot without endorsing what you do not believe? Nobody requires this of you; nor would the most active co-operation make you responsible for any sentiments not your own.

11. *But the Jews waged war at God's command.*—True; and when he commands us to make war, we too may; but do those wars render the custom harmless, or its continuance desirable?

12. *But peace will paralyze the arm of law and good government.*—Just the reverse; for, as Cicero says, "laws are silent in the midst of arms." War is a temporary despotism or anarchy; it suspends every law but its own, and makes government itself a mere tool for its bloody purposes. It is the operations of war, not the principles of peace, that crush or cripple government, and introduce the reign of violence, terror and lawless crime. Is war necessary to government? Must nations butcher one another in order to govern themselves? If dueling should cease, would parents lose their authority over their own families? Should the whole war-system come to an end, would not every government still retain its right to control and punish its own subjects? Could it not, if it chose, continue to hang the murderer, to imprison the thief, and employ an armed police for the suppression of mobs, riots, and other popular outbreaks?

13. *But, without war we could neither get nor keep our liberties.*—Yes we could; and but for war, how would any nation ever have lost them? War has ever been the chief enslaver of mankind. What gave rise to slavery and the slave-trade? What stabbed the liberties of Greece and Rome? What has proved the ruin of nearly all former republics? War. Our own case is a singular exception, from which no general inference can safely be drawn; and still it may well be doubted whether we do not owe our own freedom to other causes than the sword, and whether it would not in due time have come even in better form without the effusion of blood. Liberty, free institutions, popular rights, are the growth, not of war, but of peace; and one century of universal, unbroken peace, would do more for the world in these respects, than five thousand years of blood have done. Peace is the nurse of freedom, of all its glorious institutions; and, if we wish to diffuse and perpetuate its blessings over the whole earth, we must labor first for universal and permanent peace.

AMERICAN PEACE SOCIETY, BOSTON, MASS., AND ELGIN, ILL.

(2)

difference in the minds of Friends that we may [illegible] as strictly orthodox, seeing that which was so warmly discussed 50 yrs ago, and it reminds me of a circumstance which occurred here about 25 yrs ago: one of my daughters came home with the question brought there "Is the cleansing blood of Christ elementary or spiritual?". I took it a minister and an Elder (man of note) prominent in this Dr. Mtg. who had paid many religious visits beyond our Dr. Mtg.: their answers were - by the minister — Spiritual — by the Elder Elementary. Attending the Y. Mtg. in N.Y. I laid the question before another minister much more prominent than the first referred to, he replied — There was but very little of it, any way". Which I understood to be evading the question. On this, I am inclined to believe that Friends in N.Y. Yearly Mtg. are not entirely of one mind

The com- of W. F. Moorman has many points in it that I am cheerfully endorse and yet he seems to accept the teaching of Paul Phil. 2:6 as equivalent to that of the Lord Jesus John 14-20. overlooking the translation of B. Wilson and many others.

P. S. to letter of 4th mo 3rd

Dear Friends,

Just as I was about mailing the above thoughts concerning my own and the Scapegoat's name toward, this last week I think it probable that the one "Bishop and the 8th Synod" might also appear, so I have been waiting, but as it does not appear in print I am disturbed by its omission - not because I have changed my views on those points but because I suggested that I dispose of things as it might seem best to me: and the discussions in "Worker" I shall have not added to my love of controversy. And yet I believe that a friendly interchange of views on religious subjects is frequently allowable if one can keep clear of unchristian reflections.

The "Inquiry" in the Ill. on the nature of the blood of Christ intimates a

[illegible] hasten the [illegible]
[illegible] excellent advice concerning [illegible]
[illegible] is seriously and prayerfully [illegible]
[illegible] rightly concerned Christians [illegible]
may be profitable dwelt upon even among [illegible]
of the present day but the need of [illegible]
may be overlooked in our anxious [illegible]
multiply the number of our members [illegible]
lawyers for the vineyard.

The general Epistle issued by the Yearly Meeting in 1753 indicates the concern which the Friends of those days felt on this subject: reviewing in 1854

"as the Lord is graciously pleased effectually to touch the hearts of many of the youth, to prepare them for the reception of his heavenly gifts, whereby many are called to the work of the ministry, and well knowing it is a dire attention to the gift, and waiting for the heavenly power and life, to discharge themselves therein, which has ever proved a blessing to the individual and the church in general; we earnestly recommend, that the elders, and sensible and solid friends do watch over such in love, concern, for their and the church's good; that the weak-minded may be encouraged in a faithful discharge of their duties and, where a forward spirit appears that would lead into many words out of the power and life, such may be admonished in the meekness of wisdom that such may speak by the ability which the Lord only gives; and that the monthly meetings do not encourage any to travel and appoint meetings too soon, for many have been hurt thereby

For the Christian Worker

Interpretation of Scripture.

"Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4)

In speaking of the conflict between "the Creed and the Creeds" your correspondent Enemy (see 11th mo. 8) calls our attention, in Anglicised Hebrew, to the above passage, and gives reason to expect something more from him in the same line: I hope your readers will find room for it in the Worker.*

Bible-readers generally must be glad to have their attention turned to this mode of examining the Scriptures; and all can read their Heb. Bibles, even however imperfectly, with especially good and edifying results.

By comparing "Kane's" Anglicised English with that of Dr. A. Clarke, of the above passage, our notices a difference in the tone of the words, this may arise from the different systems or some new method of pronouncing Hebrew words. That point is important compared with the meaning of Scripture Names of persons or things as given in the Bible, at different times: thus the Anglo-Hebrew name in use, those times: "Shemoth" = "names"; "Chi Shemo" = "for my name"; "Shemea" = "his name"; and "Shemoon" = "hearing"; and your correspondent rightly says "the doctrine of hearing is included in the meaning of mind."

In this passage we have an interesting & not unimportant illustration of an Hebrew idiom, in expressing a person or thing's name that expresses a peculiar disposition, character or incident with which the recipient of the name was connected; and to which Jonathan Hutchinson justifiably alludes in "Day by Day" of 30th 11mo. in speaking of Spiritual Legacies. And this reminds us that the Lord Jesus spake often to the people in parables: and without a parable spake he not unto them". And when he says

"I am the true vine and ye are the branches"; "My sheep hear my voice" we do not insist that that "true vine" was really a grape vine; nor that his disciples were really sheep whose wool afforded us clothing; and in the same way we endeavor to gather the instruction intended for us through the parable. Also when Jesus, speaking of Herod, said "Go tell that fox"; and to Peter "Thou shalt be called Cephas, which is by interpretation a stone"; we accept of Fox and Stone as appelatives. Some readers maybe inclined to say such explanations may be appropriate when addressed to children, but not to us. Presuming then that we are fully prepared to make the proper distinction between the figure and the reality, let us return to the Old Testament.

Jacob, we observe, freely made use of allegory in giving several names to his sons. His sixth son, to whom Leah gave the name Issachar, Jacob calls "a strong ass": we read this without emotion remembering that Jacob was using figurative language; and we also read of Hamor the father of Shechem Gen 33:19 without suspecting any relationship existing between Hamor and "a strong ass"; but in comparing the Authorized English Version with the original Hebrew we find Hamor & Hamor in one case translated "a strong ass", and in the other transfered Hamor. Equally to our purpose is "Judah is a lion's whelp"; and still more so is "Dan shall be a serpent by the way". Is any reader prepared to maintain that Judah was to all intents and purposes "a lions whelp", and Dan really a serpent?

But our attention is called to Nahash, that

What was the difference between the Greeks and Grecians
In the book of Acts 6:1; 9:29; and 11:20 the grecians
are spoken of; in 14:1; 17:4, 12 and some other
passages the Greeks are mentioned.
In both cases the Grecians were the Greek
speaking Jews — those who were of Jewish
parentage but born out of Palestine and whose
the Greek language was spoken. The Hebrews
were the Hebrew Jews who were born in Pales-
tine where a dialect of the Syro-Chaldaic tongue was
spoken. The Hebrews would call the Grecians
or Alexandrian Jews
as well as other than themselves. Paul called himself a
Hebrew of the Hebrews.
The Greeks were neither Palestinean nor Alex-
andrian Jews — making no pretensions to Jewish
race, they were sometimes called Gentile Greeks
by Jews and Scriptures. The Jews
in the time of Christ called all other nations
but themselves "Greeks, as the Greeks called all
others but themselves "barbarians".
Luke appears to have been somewhat
more rude as the Grecians spoken of in Acts 11:20
are supposed to have been Gentiles and not Jews
by birth.
The A.V. and some other versions differ
in making a clear distinction between the words
"Hellenists" in the case of "Grecians" referring
to the pure Greeks but when in connection with
Jews
When Paul (Rom 1:14) speaks of "Greeks and Barba-
rians" it is understood that by "Greeks" he meant
the learned of that nation, and by "Barbarians"
the unlearned: and according to this Coverdale
Tyndale and Cranmer appear to understand
Josephus. Also Peter when Paul was to go to the
Gentiles
and Greek in the widest sense when he said there is neither
Jew nor Greek for ye are all one in Christ

A Sermon on a Sudden Occasion

Delivered in a Friends Meeting House

It was my privilege not long since to attend a Methodist meeting held in Friends Meeting House [illegible] Methodist, and Friends the latter much the majority and the latter from a minister under the labor of under great embarrassment from the fear that his mode of worship would not be acceptable to the greater part of his hearers, but remembering the Advice that those engaged [illegible] in the past Christian Experience and some of the Early Friends, that [illegible] Thus he proceeded according to the dictates of his own judgment and [illegible] the remedy for the heart [illegible] but [illegible] a sound mind [illegible] and [illegible] ship in the [illegible] and upon the whole [illegible] Well thought I, the [illegible] Calvinism is crumbling into [illegible] After a few moments prayer the singer and [illegible] accompanied with [illegible] and the Rules of Order by Divine appointment and the Soul of Methodists, Baptists and [illegible] was [illegible] to be in our midst [illegible] Messiah of Souls, but one of [illegible] Light [illegible] Telescope [illegible]

Methodist

Change of expressions in Scripture words

Among readers of the Scriptures who, if they only make no pretensions to much intimate acquaintance with the languages in which the Scriptures were originally written, have such a general idea of the peculiarities of the phraseology to which the translators were exposed when endeavoring to give a correct rendering in English of the idea conveyed in the Hebrew & Greek original. Barclay in his Apology, concerning the Scriptures, makes several allusions both and New to the two modes of reading Hebrew, that is with or without points and the different values put upon them by Greek and the Hebrew Bibles which they were aiming to translate into English has illustrations.

It seems quite possible for some of the readers of Bible on being first made acquainted with these facts, be induced to stumble over them much to their loss. At one time the case with a more candid examination of the subject would doubtless lead to a different conclusion, they would perceive that although there were discrepancies between detached parts of the Scriptures yet upon the whole there is a marvelous agreement especially upon the most important points, they might be led to see that the testimonies they bear of themselves agree substantially with the testimonies they find within and learn all taught to give them a high place in their estimation while the apparent discrepancies will admonish the reader to beware of placing

Change of significations in Scripture words

Among readers of the Scriptures who, by reason of much intimate acquaintance with the language in which they are written, have made a great advance in the knowledge of the original, the translators are exposed when endeavoring to give a correct rendering in English of the idea conveyed in the Hebrew or Greek original. Barkley in his Apology, concerning the Scriptures, makes frequent allusion to and refers to the two modes of reading Hebrew, that is with or without points and the different values put upon them by Greek and the Hebrew Bibles as with they were aiming to translate into English has illustrations.

It seems quite possible for some of the readers of Bible on hints first made acquainted with these facts, the individual to stumble over them much to their loss. For at one time the case with a more candid or generalized of the subject would lead to a different view, they would perceive that although there were discrepancies between detached parts of the Scriptures yet upon the whole there is a marvelous agreement especially upon the most important points, they will be led to see that the testimonies of them by agrees substantially with the testimonies they find within more limits all tending to give them a high place in their estimation while the apparent disagreements will admonish the reader of the work of placing

them above the Holy Spirit from which they have emanated. And they have also proved they might have failed in obtaining their desired attention, had they been more valuable than God our estimations of them might have led us to look [illegible] the author of the [illegible] Virgin

One of the most striking examples of a change is noted by Wheeler in the introduction to his dictionary 1836 "It is well known," says he, "that the Hebrews word Barak, is rendered in our version of the Scriptures, both to bless and to curse, & the context of the said word alone is counted by Parkhurst who believes it came, that in Kings and in Job where it is rendered curse, it ought to be rendered to bless, and he cites as an instance the ancient version of it is true, that in 1 Kings XXI - 10 - 13 and in Job 1 - 11 - 2 the ancient translators have rendered the word εὐλογεω, to bless and other ancient versions agree with the Septuagint. But let the word be rendered by blessing in the following passages." Put him to thy mind now and curse his face and it will do thee good. Bless God and die. Have you a song, give me a translation of it. &c. Hence the immense importance of ancient and modern versions of language, and the necessity of a knowledge of radical words."

And after giving many examples from other languages as to the conclusion that "to bless and to curse must be those radical senses which will extend to all such words, the noun or verse and the verse, primary as in the latin ablello from pello, to drive, as lightning or thunder drives, to strike. In two senses these words [illegible] to bless or to curse, to speak well or ill of, to [illegible] to [illegible] to speak to the [illegible] to [illegible] to [illegible] to

Sacrifice and Offering

In the common English Bible there are only these two words — Sacrifice and Offering, when those ceremonies, which formed an important part in the Hebrew form of worship; and in the mind of many readers these terms are synonymous, while the Heb. and Gr. make a clear distinction: the Gr. having three words, the Heb. has not less than seven.

The first word in the Heb. Bible connected with this subject is *mincha*, a meat-offering, that required no shedding of blood, from the obsolete Ar. root to give. It occurs Gen. 4:3 an offering, 4:5 his offering; in chapters 32, 33 and 43, *mincha* occurs 9 times in each translated present in the remainder of the O.T. in 65 times; in Lev. 36 times, in Nums. 50 times, in the remainder of the O.T. 100 times, occasionally joined with the word *korban*, representing an Eucharistic gift to the Lord and King; Ezr. 9-5. sacrifice in Ps. 1:13; 19:21; 66:3; Jer. 14:12 an oblation; in the great majority of cases this word *mincha* is translated meat-offering.

Korban, derived from the root *koreb* to approach, draw near Ps 119: 150, 151.

Zebach, from to slaughter animals, especially for a sacrifice, refers emphatically to a bloody sacrifice — one in which the shedding of blood is the essential idea, it occurs first in Gen. 31: 54. associated with Jehovah the God of Abraham and the God of Nahor — the Chaldeans by birth.

Olah, the whole burnt offering to ascend — and the people shall ascend Josh 6:5 —

"This is the book"

Dear Bible friends — Inverclyde 2nd Nov 1978

In the C.W.O. (2 Nov) I find several articles & more than several interesting: & one or more I would like to say a word. The favourable notice of the 4th Edn by C.F.H., noticed also in P.W. addressed is a very acceptable sign of progress in Bible which I have long

"This is the Book" (Gen 5:1)

In the report of the Biennial Conference, along with many other appropriate remarks, Lord Harrison says. These words, in speaking of the several translations of the Bible that preceded the A.V. in common use, says "These translations are valuable, for by them we see the changes of a living language and, as a consequence, the need of comparing our own with the original, which has the great advantage of being a dead language, and therefore not subject to the changes of meaning which will occur in all living languages, and which is calculated to exclude the true meaning of the words"

We can readily agree with L.H. in the desirableness of finding a language that records or is not subject to changes of meaning; while, at the same time, the difficulties that stand in our way while searching for that language may surprise us. It is, of course, a written language that we look for, and we naturally associate the word book with a written language; but, strange as it may appear, the Heb word sepher book, occurs but once in Gen. 5:1; while meber occurs 10 times; and in the whole O.T. about two thousand times represented in more than 80 English words, including advice, deed, writings, reason, saying, talk, tongue, word, work: this indicates the scope which the translators allowed themselves in handling the Heb. Words. Genesis affords other examples, e.g. the Heb. verb, 'eth or ath, as it may be pointed, occurs 15 times, & particle translated from, with, in, before, unto; nine times when nothing is found as the meaning; in 1 Sam. 13: 20, 21, the word eth, is translated sulter - Jo. 2:14, plowshares - Isa 3:10, Micah 4:3

...connecting the Versions respectively Parkhurst giving "the many substances of a thing"; Fürst— existence, being, essence, reality, also some other meanings.

The book of Job, affords another example in which the word occurs 12 times: 5 times translated Spirit; twice breath; once mind; this Heb. word occurs more frequently in the O.T. 81-4 times; mind; 8:10. the breath; 31:6, "into thy hand I commit my spirit". in the other passages, many times spirit, also many times mind.

As an example of the various reading of the Heb. text see Is 19:3. where to him stands in the margin, in the place of; not in the collumns, and turning to the Heb. Bible, in which the 'w. corresponds with the 'D in Heb. over the aleph in Is is observed a small circle which leads the reader to the foot of the page where it says Keri (reading) instead of (a-not). with this correction it would read "Thou hast multiplied the gladness

This remains the apparent } I have not increased joy
discrepancy of the } They rejoice before thee as with the joy
Authorized version } As men are glad when they divide the spoil

A more detailed explanation of this may be found in S.S. Rev. Heb. Lect. also in Ed. Review July 1874 See page for the pages

With these things before us we see it is impossible from the language to tell what the Heb. intended to say.

We have the testimony of Peter, who certainly ought to know what Christians of his day believed, that "holy men of God spake as they were moved by the Holy Ghost" (2 P. 1:21 and this, according to the N.T., the Hebrew believers would readily accept as sustaining them in preferring "the tradition of the Elders", before the written word" upon "making the word of God of none effect through your tradition". Mark 7:13 And they might also say that the book of Genesis favored their sentiments: as in that portion of the O.T. the word "book" (Sepher) occurs but once (5:1) while (Dober) "speech" is mentioned 100 times, and in the remainder of the O.T. Dober occurs much more frequently than Sepher—writing.

However well preserved or understood the "Law of Moses" may have been among the Israelites—all people—the best qualified to resist them—before the Babylonish captivity, it is also conceded that, on their return to Jerusalem, the people generally had lost sight of this knowledge of the words of the Law imposed, and of the language in which the Law was written. "and Ezra opened the book in the sight of all the people, (and when he opened it, all the people stood up" Neh. 8:5, So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" vs. 8. "And on the 2nd day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the Law" Neh. 8:2, 8, 13.

Notwithstanding this testimony of the general ignorance and disregard of the Law, Layard produces evidence that the Jews were not wholly in the dark as to it and other history were learned by them during their captivities at Nineveh and Babylon, and quoting Benjamin of Tudela according to their own tradition A.D. 1160. "that the orthography of these inscriptions is very defective" Babylon 248

Admitting that the Jews language book of Law was restored to its original purity by the labors and care of Ezra 445 B.C. no one knows us positive we possess the autographic copy of the Lawgiver; or those written by the inspired writers of the Old Testament. The oldest Mss. now extant, were most of them written between the years A.D. 1000 and A.D. 1457. Some, however belong to the eighth and 9th centuries

Leaving Ezra, for awhile, in possession of the first "Revised" Bible we have any account of, we turn to the book of Genesis where we find evidence in support of Peter (2 Ep. 1 Chap. 21 v) to the Heb. word ah-mar, occurs 73 times translated, spake said or Hundred words; the Heb. dah-var. 35 times, also translated spake. said; the Heb. seh-fhet - once, only translated book (5:1) Thus we feel safe in considering the organs of speech, using the surrounding atmosphere as the means by which, in the earliest times, men were communicated to each other the instructions they had received from the Holy Spirit.

Returning to Ezra, we inquire What became of that "Book of the Hebrew Scriptures" over which he had labored so faithfully? in tracing the most ancient manuscript of it, now known to exist 20 years ago Joseph Angus D.D. says The Mss. of the Hebrew Scriptures, now extant, were most of them written between the years 1000 and A.D. 1457. Some however, belong to the 8th and 9th centuries This leaves a space of about 1500 years between Ezra and the most ancient Mss. extant reach to A.D. 1860. No one pretends he has the very copy now in use that Ezra wrote - the most ancient must have been copies - perhaps copies of copies. leaving room for errors in transcribing to be corrected in after days by comparing one Mss. with another, making room for the Spt. to assist in the corrections; in passing through so many human hands ought it to surprise us if verbal errors had crept in. - just enough to prevent our making an idol of that which was intended by Divine Providence to be our pedagogue that should direct us to the fountain head of all true knowledge and wisdom?

Between Bibliolatry on the one hand & Bible Rejecters on the other there is a narrow path for the prayerful Searcher of Scripture to tread, employing his talents to the delight of himself and instruction of his fellow mortals

Isaac dwelt by the well Lahai-roi.

The Logos

Many Bible-readers who have become students of the Bible, in a limited degree, and are making use of such "Helps" as the Englishman's Greek Concordance of the New Testament, occasionally find a Greek word to which is given so many significations that we look to "ripe scholars" for an explanation: the word "logos" is of that class. (Jn 399, 600, 601)

The Evangelist Matthew uses the word Logos 32 times translated sayings 7 times; word or words 16 times; account, cause, talk, thing for the remainder: with some exceptions, to be noticed, the other N.T. writers repeat the word conveying similar significations, amounting to more than 300 cases. The Apostle uses the word Logos, 64 times, translated Word 5 times; word, words or sayings, the remainder: viz. "herein is that saying (logos) true (1 Tim 1:15) "the old commandment is the word (logos) which ye heard from the beginning" (1 Jn 2:7) 1 Jn 2:14)

This signification of Logos is confirmed by Wiclif in 1380; Tyndale, 1534; Cranmer, 1539; Geneva 1557; Rheims 1582; adopted in the Eng. Bible of 1611; and the R.V. of 1884; it also agrees with Wiclif, Tyndale, Cranmer and Geneva in their translation of John 1:1.

As the Protestant exiles at Geneva in the reign of Mary had provided a version of the Scriptures for their use in that country, so the Popish exiles at Rheims, in the reign of Elizabeth imitated their example, and produced another version for the use of their brethren in England. English Hexapla

In the Rheims version, for the first time, Logos is translated Word. In the beginning was the Word and the Word was with God, and the Word was God." (John 1:1) The A.V. of 1611 in many other passages follows the Protestant versions in this it follows the Polish - the P.V. of 1881 does the same.

As in the Bible without notes we do not expect to find explanations of difficult passages, in looking elsewhere we select scholars of good repute as to regards orthodoxy as well as learning, such as Adam Clarke, LL.D. and John Kitto, D.D. and others of that class. Dr Clarke says "This term (Logos) should be left untranslated for the very same reason that the names Jesus and Christ are left untranslated ... in fact it is improper to say The Word, in the mind of the Logos". The person here stiled the Logos is called Debar Yehovah "The word of Jehovah" (Jer 1:4 and many other passages in the O.T.) "Peake's Commentary" (young) reminds us of the extensive use of the O.T. debar in Moses and other O.T. writers. Debar in Ps 22:1, is translated words in Proverbs, rooba in Belgic, and Logos in Greek. By this we may see that the Jews and Greeks might be familiar with the words, conveying the idea of something worthy of their serious attention. "To the commandments which the Lord spake" (Exodus 20:1) "a message from God" (Jud 3:20).

Laying the foundation: To Heal or for woe?

If we sow to the flesh we may justly expect of the flesh, we shall reap Corruption.

In many neighborhoods, even in the country and where morality is not disregarded, many young women, suffering under some delicate derangement of delicate and important organs, and not a small proportion of them, if under ordinary medical care? are drinking moral poison while flattered with the expectation of relief from physical suffering. A thoughtful, middle aged mother on being asked what proportion of the medical men with her knowledge could be set down as immoral men? Half? — No, Indeed! That would be much too high a figure. And yet in the same neighborhood are a goodly number of young women of marriagable age and many of these are suffering as above mentioned and relief is sought for among the doctors: giving full credit to the minority who do control their passions, how sorrowful to think of the humiliating exposure the patient has to submit to — if she is one of the majority!

Without going into more particulars, one may properly enquire — Where can we find the remedy? Answer: —

1st Let there be more women qualifying themselves for the medical profession, especially that part which treats diseases of females; and let this practice

2nd If one of our acquaintance having mental qualification is disposed to study pursue the proper course of study for the purpose is hindered by lack of means, let the friends of morality and humanity contribute the pecuniary assistance.

"Can any man forbid water, that these should not be baptized, which have received the Holy ghost as well as we? And he commanded them to be baptized in the name of the Lord." (Acts 10: 47, 48)

How remarkable circumstances are related in the above passage in connection with V. V. 44 & 45. "The gaining and the Holy Spirit on Gentiles as well as Jews or Christians" and the baptism of water after the gift of the Holy Spirit.

If the one baptism "be that of the Holy Spirit" and alone as essential to salvation, why did Peter who comprehended fully the mind of Christ, command Cornelius and his associates to be baptized by water?

3rd. In case no female doctor is within reach of the sufferer and the advice of a male one is to be taken, the consultation or at least the local examination be made in the presence of the husband, mother or female friend.

[If the want of a space permits present and succeeding, and the second proposition, that of separation will not apply to the third.]

4th Let women rightly qualified, as Midwives the country practice lecture to their sisters on that subject so that those who are not fully qualified for "practice" may acquire sufficient knowledge to take better care of themselves and children

In the course of time I could send materials for a book I could write the history of one or more promising young women who have had the care of religious parents bestowed upon them and yet have suffered in reputation, bringing anguish to their friends, — suffered from the moral poison they have imbibed while receiving the promise of relief from physical disease!

Let our strong-minded women who esteem themselves able to exercise the Political franchise and demand it, let them turn their valuable abilities into the Medical groove and estimate the good that would result from their labors expended in this channel & in that, and see if humanity would not be greatly the gainer by medicine rather than politics.

What is Religion without Morality? and what is that Morality worth that consists in the immodesty attending certain M.D.s by their technical "examinations"?

Finally, as Novak says, "These are days of fearful temptation. It seems that the old dragon was let loose upon the hearts of men, and the instruments of evil are especially at work upon young people."

Dragons & Guardian

Where is Hell? a question from a school teacher

Hell שְׁאוֹל Sheol

Sheol or Sheol as it may be pointed or unpointed occurs in the O.T. thirty times, the translations of the

שְׁאוֹל Sheol

Sheol or Sheol as it may be pointed or unpointed occurs in the O.T. thirty times, the translations of

ἅδης (hades) hades. From a negative and ἰδεῖν to see = the invisible receptacle of the dead:

once grave (1 Cor 15:55) Given the same Gr. word

and twelve times the translation of the Greek

γέεννα ge-enna, a corruption of two Heb. words גֵּי a valley and הִנֹּם - hinnom the name of a person who once owned it. This valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Moloch, Baal or the Sun. A particular place in this valley was called Tophet from

תֹּפֶת the fire-stove in which they burned their children.

γέεννα τοῦ πυρός } On this burning of gehenna Alford says "The sense is: There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and supreme courts; and after these is set the gehenna τοῦ πυρός = the burning gehenna, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worms or the flame" (Note on Matt. 5:22)

Archbishop Trench says "It is much to be regretted that "hades" has not been adopted thoroughly naturalized amongst us. The language wants the word, and in it the true solution of the difficulty might have been found" (on Aut. N.T. p 80)

1* Benjamin Wilson in his "Emphatic Diaglott" a word for-word translation of the N.T. follows Trench's suggestion — transferring the two Gr. words into English — Hades and gehenna and leaving the readers to apply them according to their religious convictions

2* The N.W.N.T. translates hades by under-world in their version of the N.T.

With these witnesses before us we are nearly ready to pronounce judgement to the effect that in the material world there is no place in which Hell is located, but before we do that, let us attend to the witness that as unequivocating by testify that there is a State or condition into which the Soul can be brought, and that is just as painful to the Soul as the fire of Gehenna is to the body: and that these witnesses may be found on the mind of every human being who has intelligence enough to comprehend his own Spiritual nature. And if he does comprehend the Spiritual nature of himself and fellow mortals he is not ignorant of another State or condition which is diametrically opposed to the State of Hell, and this human Soul, if he has kept up with the march of enlightening influences of the age, has found that this Heavenly State is just as attainable, even in this present life, as it's opposite.

And so as the ardent searcher after Truth rejects the theory of a material Hell or Heaven, he with equal fervor embraces the teaching of Paul — The Kingdom of God is not food and drink but righteousness, and Peace, and Joy in a holy Spirit, and the teaching of Jesus "The Kingdom of heaven is at hand" Those by us within our reach even in this life — whatever it may be in the future

While I am writing a small hen passes my window giving a little "Cluck! Cluck!" which we may translate Come. Come to me dear. Come follow me — Her right chicken, nearly as large as herself, she has given presents and follows her — There is a wide difference between the fear of hell and the love of heaven. "Perfect love casteth out fear" The fear of God was the beginning of wisdom — but the love of God is the perfection of it.

Bor Trds & Re — 1/2. 77

Cain might not from the Lord dwelt in the land of Nod. Gen 4:16

Where is the land of Nod? A question often asked and partially answered by the scholars engaged in the Bible or Speaker's Commentary who say — is "wandering". "It is impossible to say where Nod was situated, except it lay east of Eden". Fifty years ago, Adam Clarke went a step further, saying "As nod signifies the same as nod, a vagabond, some think that this verse should be rendered And Cain went out from the presence of the Lord from the East of Eden, and dwelt a vagabond on the earth. Thus the curse pronounced on him, verse 12 was accomplished." Nod or Nod in its literal sense

These suppositions, joint us to the Heb. word, translated into English Nod: which is by the present a Heb. word, as a reference to the original Heb. Concordance, such shows (a work which, with a Bible, every one engaged in a critical study of the Bible should have and study) Nod himself appears with, of which more may be said at another time) in verses 12 and 14 of Gen the particle wa-nod is translated and a vagabond. Job 2:7 and Gen 4:12 to wander. Job 18:11 to drive. Prov 26:2 as the bird by wandering. 1 Kings 14:15 as a reed is shaken; Is 24:20 and shall be removed; Ps 68:9. Thou didst move my wanderings.

With this evidence before us we conclude that the land into which Cain went appears to have come by the common reason and no other than which he had to bear; but his mental and spiritual condition had undergone a great change: he felt that the judgement of God that fell upon him was perhaps due — he knew that he was a murderer, and in spite of the many blessings that still surrounded him he felt himself to be a wanderer and vagabond [illegible] pronounced upon [illegible] Moses [illegible] 16:25 you [illegible]

We have seen that Abram was governed by a sense of equity in putting an end to the strife between the herdsmen: the Pharaoh appears to have been governed by the same principle of equity in restoring to Abram his wife: that Pharaohs love of justice and equity displays itself again in selecting Joseph "Forasmuch as God hath shewed all this, there is none so discreet and wise as thou art" (G. 41. 39

Assured that "Moses was learned in all the wisdom of the Egyptians" (Acts) we look with an eager eye upon the interpretations of lately discovered papyri and monuments in Egypt and find the tombs at Beni Hassen supplying us with the characters of the history of Abraham and Joseph

we learn that in Genesis: At the age of thirty Joseph is raised to the highest dignity, and yet becomes a pattern of kingship and justice: (Angus) the Egyptologists at the tombs at Beni Hassen describe the character of Pharaoh Joseph "he signed no little child" (Cyclopedia Bib.

Now by reflecting on the injunctions of the decalogue especially on the 5-6-7-8-9 and 10 commandments we perceive that any man who bowed up to their demands would be very much like Joseph.

Again, the tower of equity, sincerity, truthfulness, philanthropy in any nation, enjoined in the O.T. we find intensified by Jesus in the N.T. and under their influence the disciples distributed their possessions to the poor — property. After that the new covenant was inaugurated by our Lord

This departure from the observance of good rules was not pleasing to weak Christians even in Paul's days before our era the Pharisees did the same Lord's commandments sinned

Cyclopedia seeing that the greater part of the

Such these things happen as we can hardly fail to perceive that among professors or non-professors of Christianity the observance of 10 & 11 commandments and the golden rule would that we do all things as a long step towards the improvement in equity which though it imperfect the apostle may call the work of Christ

For the Christian Worker March 16

An account of the [illegible] Conference held by Thomas Hinkley and company, Sarsends and others in Ferrisburg, V. M.: Since they left us we have the equally acceptable visit of Reuben Taber and Henry Hunter of Cornwall C. M.; and now Elizabeth Robinson of Spencer Falls is with us and engaged in the same Christian work of preaching the Gospel. C. E. & Wm. H. Lee have been holding meetings in Starksboro, Lincoln & Bristol and attended the Q. M. held at Farnham P. Q. then returned to their work in Vermont, and May Heaven bless us the result of their labors.

The most critical observers must see that there is a longing to hear Gospel with them — it is "the old old story" presented in such a way that the common people hear them gladly; while some conscientious ladies of the ultra conservative class look on in doubt, and others, who [illegible] allow the liberal and the conservative a share of their sympathy, make haste slowly as they believe that the temperate zone furnishes influences better adapted for correcting the freezing effects of polar &c: these middle men, come in for their share of rebuke from the other parties: nevertheless they adhere to the teachings of Scripture & men of old "unto thee O Lord, do I lift up my soul" Ps 25-1-5

At our last Mo. Mtg. there were requests for membership among us, and two are on their way for presentation at our next Mo. Mtg. nearly all from middle aged people of no religious profession.

At our Mo. Mtg. on the 1st inst. none but members were present, yet the Gospel was preached by the dwellings on John 1-7 "If we walk in the light as he is in the light, we have fellowship one with another &c" This was responded to in a lively manner by several of those present, and the necessity enjoined on each one to put off all filthiness and superfluity of naughtiness, by implicitly obeying the gentle reproofs of the Spirit of Christ in the heart, and that if we really lived up to the Spirit of this teaching we should indeed be as a city set upon a hill whose light cannot be hid." Then followed the appropriate query — Whence will we obtain this light? Not wholly from the letter but of the spirit that giveth life. To the responsibilities that rest before us, our attention was also called. In view of the abundant means placed within our reach — neither we reject the light of Him in whom there is no darkness at all or accept them with prayerful solicitude for Divine assistance while we offer ourselves as instruments in dispensing it.

The fields are really white and ready for the harvest that the laborers may receive the needful assistance from the Heavenly Husbandman is the prayer of many anxious souls.

Most Heartily do many of us agree with the Kansas Y. M. in the frequent tender of their visits, especially when it pays Christian visits, we may be painfully [illegible] by dwelling most [illegible] about what we are against, and very little on

Yes, indeed, if writers would devote more patience and charity and less [illegible] to each others orthodoxy in many [illegible] attempts at correction would be availed. We will [illegible] that the stomach sometimes rejects the very medicine given for its cure, so does it the attempted corrections for the fault of effecting its purpose by the needless bitterness in which it is offered. It is high praise as must be [illegible] if our efforts may ever [illegible] a want of harmony amongst us, while others, listening deeper

For the Bristol Gazette

Many articles in the 2nd number of the Gazette have particularly the prospectus, I have read it with much interest and hope with it may be established as I believe that a Newspaper advocating firmly opposed to deception, rascality and fraud, and intent on defending the innocent however helpless and forsaken must be a great instrument in support of true civilization. No nation or people, however intent on civilization, has been able to accomplish the whole of their work in a day, a month or year — many ages have been required, in some cases on the Eastern hemisphere, to do what has been done in America in one century. What is the secret of our success? Williams N.H. 505

The historian tells us that two hundred and fifty years ago when one English monarch added to his paternity tyranny, a great emigration occured of those noble spirits — who could not bow to lawless secular oppression; — and who welcomed exile for the sake of an ambition and of blood. Some of these emigrated to the New World, where, in prayer and pious trust — in the midst of many hardships, they laid the foundations of a great republic.

Those elements — prayer and pious trust were not a dead letter, but the spirit of a living — an ever living and Divine principle deposited in the human heart. Yet it is true that the multitude, into whose hands the interests of the people afterwards fell, ignored the value of this Divine principle, it is equally true that a few faithful ones believed in it and endeavored to live in conformity with its dictates, and if those faithful peasants were more a more handful of wise and wooden [illegible] not blinded by secular engagements, may see that in their piety was concealed the vital germs, on the fructification of which depended the life of this Republic and even after 200 yrs of trial this Republic stands before the world like Nebuchadnezzar's image part iron & part clay in the feet and the true friends are laboring in hope that one long the "silver" will have displaced the clay, and the "gold" of true piety & Christian civilization will reign over all subordinate interests.

That the Newspaper, under the control of many talent and sound Christian principle, will be an efficient agent in promoting that great and desirable Reformation; all intelligent men foresee; and that the Bristol Gazette may contribute its share of assistance many Addisonians hopefully desire.

Note.

No 3 of the Gazette has just reached me. Your lively correspondent Q. U. C. in No 2 of the paper makes some suggestions of which, I would say I second the motion, e.g. when he alludes to the summit in which the village of Bristol reposes: let the Editor, or one of his associates, who has a "geological eye" take his stand on the upper balcony of the Bristol Hotel and, looking Southward, he will observe the Hog Back range (No 7 Quartz Rock) on the left, terminating in the rocky coast of an ancient sea; at the foot of the rocks, corresponding with the narrow strip of red, no 24, on the map, defined "Miocene Tertiary", a terrace of the ancient sea that laid this sea beach at the foot of that flinty rocks. The observer inevitably asks himself the question: from whence has come this strip of sandy loam, so easy to cultivate and so constant when properly cultivated, in its fertility. For miles North and South this Quartz rock extends on the East — this rock if decomposed would yield little else than barren sand; underneath lies the extensive formation of Silurian Limestone, the mine from which, labor judiciously applied, will bring forth many fortunes; a few miles Eastward we encounter the Red sandrock. These three formations are placed by Geologists among the most ancient constituents of the solid portion of our earth: when reduced by disintegration or otherwise, to powder

neither of them would, separately, constitute a fertile soil: but when broken up and mingled with the [illegible] loose chalk, N.Y.; running through Hunting down Richmond and so on, and to loose conglomerate would a different result follow? Yes! says the unbeliever that looks well enough in theory, but is that evidence? have we that such breaking up and grinding has ever been done? How was it done?

Come with me on to this clayey road: do you see those tracks in the mud? I do. How were they made? Why, any one who has eyes may see that a waggon with a span of horses passed along here. Did you see them pass? No! I can tell by the tracks: and one of the horses has lost a shoe in the mud.

That is all right. That evidence is sufficient to convince you and me that a waggon drawn by horses made these impressions: go with me now into the road leading over the hill from Jamestown to Harkaboro village - say thirty yards from the dwelling house on S. side of the road turn up the grass sward from the rock: where the waggon horses never passed and here we have enough to convince (Rise scratches) beautifully one that a great force has passed over this rock and left these marks: and as convincing as the tracks made by the waggon and horses are many such drift tracks are found on the rocks of N.Y. Now I apprehend that the substance that made those scratches, stones firmly locked in ice-bergs which passed in this direction from N.E. to S.W. and that icebergs and the upper soft stone which assisted in grinding portions of these solid rocks and have largely contributed to the formation of certain soils; and as the ancient sea retired by the uplifting of the Old Bay State the sea beach was formed which now passes under the name of Bristol Flats granite boulders = potash orthoclase Sol. S - p 5th - alumina 18 per ton

Five persons of Mr. Fuller's [illegible] of the Sabbath annual Fuller Service at the R. on the 18th. The Rev. Pastor made many [illegible] sermon postponed by Rev. Jeffers [illegible] by Eastern [illegible] by the attendance. After [illegible] the usual [illegible] conducted by the Sab. was held. Lesson - text of the "Berean Leaf" of the day. Teacher's Bible class W.D. Supt. R.P.D. Boston Charlotte. The Golden Text drew some concise remarks from one of the company who said in substance that "preached" in Mark 16:20 was the translation of the Greek Exercuss, which is translated [illegible] in Mark 13:10 - and some other passages. That all the Disciples who [illegible] the Glad tidings and lived in accordance with the teachings of Christ were really preachers of the Gospel whether their [illegible] great or small their learning might be: as [illegible] was the translation of a compound Gr word meaning to go and [illegible] stones - dust.

When by analysis I have shown the presence of "almost" magnesia, alumina being present in a large per cent "Bristol Flat" with the alkalies potassa and soda. Fragments of these rocks mingled with the numerous beautiful [illegible] Cliff span granite, &c. strewn by ancient glaciers as the foot of the Rocky Mountains and Cascade Range and especially the Oceanic Currents, would, after prolonged rolling, such as may be witnessed on many sea shores, deposit materials, which, when dry, would strongly resemble the soil of Bristol Flat

[illegible] - Typ. Dr. H. Shultz, N.Y.C. [illegible] - Hon. Wm. [illegible] - order 9177 - Mr. [illegible]

Shell Letter to Thurmond N.Y.

Draft on 1st National Bank N.Y.		25.00	12.50
Postage for 1 Typ. Com.	1877	75	1 Pen Rumbold 2.50
" " U.S. Sub	1876		1 Corporation 5.00
1 Typ. Manual	1877	5.	20.50
1 Typ. Minor	1877	50	
		13.50	

Furthermore, this theory appears, rather than conflicting with the Bible account of the creation, to be but the more detailed statement of the manifestation of the Almighty power which is omitted in the common version. E.g. In beginning God created the substance following "created the substance of the heavens and the earth"; then the Spirit of the undefined period when "the earth was without form and void" was upon the face of the waters, a picture of the tremendous breaking up and rearranging the substance of the earth—corresponding to the evidences of which Geologists are bringing to light, all in harmony with the gradual preparation for the growth of vegetables then animals, then man. And concludes with the words of the Psalmist—"O Lord how manifold are thy works! In wisdom hast thou made them all."

Things that cost us nothing. Contributed by Mrs. Young, Salt Lake.

The attention of English people has been called to this subject by Mrs. Humphrey, believing that it is worthy the attention of American readers, the following suggestions are made.

One of the wonderful things that costs us nothing but without which our lives would be miserable, if not lost, we could live without it—is Gas Light; and to enjoy the full benefit to be derived from this source we rise, and most of passes, a pair of wonderful, optical instruments called eyes. Let any one, who is not morally and intellectually blind, study these marvellous instruments and mark how they are adapted to the light and the light to them, and then ask himself the question, Do I sufficiently estimate the value of these things? Do I endeavor to repay, in some measure, the Divine giver of these gifts by living a life consistent with what I know to be right?

And Snow

is another object that at present claims our attention, What is Snow? It is, as Prof. Tyndall rightly says "one of the forms of water". Water, without changing its Chemical elements, changes its form—in each form becoming better suited to the wants of man. Under certain circumstances it changes into vapor, and in this form it is spread over the surface of the earth, by the winds, so that crops may be conveyed from place to place; & all over mankind to give motion to machinery that saves the labor of man; & every mountain brook contributes its part; for are the mountains supplied with water? By the clouds. The heat of the sun falling on the ocean, lakes, rivers & ponds converts a portion of the water into vapour or clouds; the clouds are carried by the winds against the cold summits of mountains and become snow or rain in this way the ocean supplies the mountains, and the mountains supplies the oceans, and this exchange, so needful to fruitfulness, fertility & the soil is brought about by a power, over which man has no control.

But if that vapor loses much of its heat snow is the result, and the forms of snow-crystals, their falling on the earth so lightly as to make a covering to the earth and prevents the radiation of its heat: and so, many plants live under the snow that would die if exposed to the common air. Another form of water is Ice; Ice forming on the surface of water and then a blanket of snow falling on the ice—much of the water of brooks and rivers remains fluid, and in many cases furnishes drink to man and beast; and power to drive our mills, even in winter.

In view of these things which cost us nothing, but are usually enjoyed what thanks do we render to the Divine giver for all these blessings?

Where do we find Jesus requiring his disciples to preach the doctrine of the fall of man and the natural depravity of the human heart? Is [illegible] to some much nearer the [illegible] than to the 2nd?

The Holy Scriptures the only test of doctrine and practice: the omission of "only" has given rise to this question. Still no mention is made of any particular version, the individual to whom the question is propounded may feel at liberty to choose such version that he believes gives a true sense of the original Heb. or Gr. text than the one in common use among Xds. I need not remind you of the great importance attached to the 6 or 7 Vol. 3: 6 Dr. Knight makes some suggestions in relation to the translation, but the rendering given by Dr Noyes appears to agree better with the context. Now suppose the examining committee will have no power to decide the question, does the Ch. possess that power? I suppose not; if so then the catechumen may choose a disputable version that may embarrass the candidate.

I have taken considerable pains to induce some of the ministers of this D. M. to study the Heb. & Gr. languages so as to acquire at least the ability at least to read the O. & N. Ts in their respective original languages rather than to lean upon the translations of one whose scholarship, honesty and ortho[illegible] may not justly be assumed.

From another source I learn that it is not intended to make Xds who are already either Ministers or Elders subject to these questions. I was surprised to learn that and they could refer to two ministers whose soundness is suspected it would appear hardly just to bring in those on the outer court into subjection without first bringing the inner court: it would suppose the nature of the questions of such disciplines were determined.

article in Sch.

March 3d 1876. Nice Legies. Esteemed friend.

Allow me to call thy attention to an advertisement that appeared in the Tribune of the and some incidents connected with it: the adv.t purports to be by C. Henry & and I replied to it by sending them 75¢ (in stamps) and I enacted many weeks hearing nothing from J.C. H. & Co at length the Shad a letter from Chas. B. Barrett & Co. inclosing which I answered, inclosing also the slip-leaf of the containing the advertisement, and now I have before me enclosing also 75¢ which I had given upon C. & Co's letter. My promise to pay John D. 25 for the enquiry concerning Silver & P.R. on L.B. work among the Friends.

Letter C. B. & Barrett - with comment - 3d/6.76

Respected Friend, Thine of 1st is to hand enclosing 75¢ which I have given up as C. B. & Co have I bear no malice toward the robber - I have been more anxious to rob him in other ways, but I do wish that we had a system of Prison discipline that would Reform such characters: I fear that C. H. & will hardly learn that lesson in twelve months confinement unless he is under Divine influences - Thy friend H. Pl

The six important translations of the N.T. in the Englishe
Hexapla and four others of respectable scholarship,
taken together illustrate the genius of the
gullibility of men who undertake to represent in
English a sentiment they have found in the Greek:
any well-read Bible reader, if unbiassed must be surprised to see
what liberties translators took with certain passages:
as no one for a moment assumed that when Jesus says to Nic.
Roman "Pneuma is Theos" that the true & literal translation is
warranted in translating the words, in case "the Spirit
is God" as fairly represented by "God is a Spirit." Again.
Pneuma is translated winds and Spirit: while
the Peshito version render it. "The Spirit breatheth
where he will and thou hearest his voice but canst
not tell whence he cometh or whither he goeth"?

The third question is of course the one to which Bds
attach great importance. I and some others would
answer yes to the latter part — viz — that through Jesus
Jesus Christ a way has been opened for the restoration
of all men, that this salvation is the free gift of God
to be received through faith; that it is freely offered to all,
and that all to whom the Gospel is declared have power
to accept it." But I would have preferred to put it in
the Scriptural language of John. Did not he say that
God so loved the world that he sent his only begotten
Son, that whosoever believeth in him should not perish
but have everlasting life?

Last that accept the teaching of the Lord Jesus, "he that
hears his word, and believeth on him that sent
me, hath everlasting life, and shall not come into
condemnation: but is passed from death unto life"?

I should have made this the second question as it
seems to me more relative to the first than the one
in the printed list. As I read the N.T. I understand
Jesus to point the sinner to believe in him as the Son of God
and if his teaching when he says "This is life eternal that they may know thee

I am by no means prepared to say that true discussion
is a failure in taking William Penn's definition of
"Christianity Revived": I expect the failure will come
if we undertake to make it appear something
better than the N.T. makes it.

In the first I find on p. 8 of the Remin[illegible] remark of
mine which I fully approve — "The teachings and guid-
ance of the Holy Spirit are infallible; but man's per-
ception of that guidance is very fallible, and then are
often mistaken." In those few words a doctrine is an-
nounced that I regard of great importance — of Friends
are united on that point, we are prepared to take another
step; and by what little I know of the sentiments of
the thirty thousand "who withdrew from us" I
have no doubt many if not all of them would also
agree with this: but with what follows in the same
sentence I can not so fully appear. After several
friendly talks with Isaac T. Hazard our member of the
Reg. I am led to believe that he too would fully approve
of the first part if not the whole. But now comes the
pinch: What proof have we that the "Authorized"
Version of the Bible in common use among Friends
does give such an infallible definition of the mind
of Christ which was also in Christ Jesus? Such an infallible
interpretation of the teachings which he promised
received from the Holy Spirit that will warrant
us in accepting that or any other version as a
perfectly safe "test" of each others soundness in the faith?

The orthodox commentators of the Bible that have
come within my reach say that the original MSS of
the N.T. have been lost more than 1000 years before the
materials which form the basis of our N.T. were col-
lected: the very best of those MSS were only copies of
the original made by human hands guided by
fallible heads. It is certainly remarkable that with the exception at
the close of the second century when frequently turned
of Scripture, no effort was made to perpetuate the originals. Ed. R. 1882.50.

The six important translations of the N.T. in the English
tongue and four others of respectable scholarship,
taken together illustrate the fallibility of men who undertake to represent in
English a sentiment they have found in the Greek: any well-read Bible reader, if unbiassed must be surprised to see
what liberties these translators took with certain passages:
it does not seem to be assumed that when Jesus says to the Samaritan woman "God is a Spirit" he literally means that the Deity is
correctly represented by the words, "God is a Spirit." Again
in John 3:8 Pneuma is translated wind and Spirit: while
the Revisers' version renders it "The Spirit breatheth
where he will and thou hearest his voice but canst
not tell whence he cometh or whither he goeth."

The third question is of course the one to which Bible students attach great importance. I and some others would answer yes to the latter part — viz — that through the Lord Jesus Christ a way has been opened for the restoration of all men; that this salvation is the free gift of God; that we received things gratis; that it is freely offered to all, and that all to whom the Gospel is declared have power to accept it." But I would have proposed it with the Scriptural language of John 3:16 "For God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Do we then accept the teaching of the Lord Jesus, "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life"? If so, we find no necessity to frame any theories and to conjecture many things which seem to me more remote and less related to the gospel than the one or two on the printed list.

As I read the N.T. I understand Jesus to appeal to the simple mind as to the word of God and if his teaching does not say "This is life eternal that they may know thee the only true God and Jesus Christ whom thou hast sent" I am by no means prepared to say that true disciples do not receive it taking William Penn's definition of "Christianity revived": I expect the failure will come if we undertake to make it appear something better than the N.T. makes it.

In what we call Spirit or Spiritual Ministry we remark that the teachings and guidance of the Holy Spirit are infallible; but man's perceptions of that guidance is very fallible, and they are often mistaken. In these few words a doctrine is announced that I regard of great importance. If Friends are united on that point, we are prepared to take another step; and by what little I know of the sentiments of the Yearly Meeting "what God hath joined together" I do no doubt many if not all of them would also agree with this: but with what follows in the same sentence I can not so fully appreciate. A personal friendly talk with Isaac T. Hazard one member of the Meeting of Sufferings led me to believe that he would fully approve of the first part, if not the whole. But now comes the pinch: What proof have we that the "Authorized" Version of the Bible in common use among Friends does give such an infallible definition of the mind of "Christ which was also in Christ Jesus"? Such an infallible interpretation of the teachings which holy men received from the Holy Spirit that will warrant us in accepting that or any other version as a perfectly safe "test" of each others soundness in the faith?

The orthodox commentators of the Bible that have come within my reach say that the original MSS of the N.T. have been lost more than 1000 years before the materials which form the basis of our N.T. were collected: the very best of these MSS were only copies of the originals made by human hands guided by fallible heads. It is certainly remarkable that in the earliest manuscripts at the close of the second century which frequently have come down to us in a state of mutilation from the ravages of Scripture no effort was made to perpetuate the originals. See B.B. - Acts 20, 28.

J. J. Thomas, Jr. Esq. Joined. Kept cool by the [illegible] Shame
read with much interest and thinking him much patron-
ized by my acquaintance with other meetings must be. Hardly unless
that the promulgation of the nine questions have been actuated by a
desire to purify as much as possible our declaration of faith yet
I have grave difficulties that are now incapable by others. I
say this not hastily; and the same with regard to prayer: for
many years prayer has been frequently by the accusation of my
spirit, and especially of late, I have been blessed in it: not so
much in answer to special, surely have I lately closed my
eyes at night or opened them in the morning without putting
up my silent petitions to God, the Guardhead of the Church that he
would direct my steps and sustain me in whatever duty he
might see meet to open before me, not looking for great things
but become willing to embrace small opportunities.

Having gone through such "baptisms" in coming into the society
about sixty years ago, it would be madness in me to attempt to
pull down the house I had taken shelter in on leaving the cor-
rupt and liturgical Church of England. The very
[illegible] says before me now that was on the bookshelf
of the Friend with whom I went to live, to learn a trade, in 1813:
on the fly leaf it reads "Simeon Hagen, 1760." The grandfather
Simeon Hagen, Rochester Md.

On p. 33 of that book it reads "All Scripture given by Inspiration
of God, is profitable &", and this is repeated in Woods. Md.
Edition of 1836. The omission of "is" after Scripture [illegible] the Quaker
and title thee, makes an important difference between Barclay's
and the Authorized Version. The Philadelphia Bible Society
the apocrypha, inserting the "is". This I have referred to in my remarks
on reading the Bible in P. R. &c [illegible] Now I confess that when
I read in the 8 questions the words "the only rule" it struck me
as though we were intending to take a step backwards —
towards Episcopacy, and much as I respect the Episco-
pal church, I am not prepared to do this at present.
I would feel myself beyond measure to differ from that church
with the conviction that Barclay was a fallen

"After these things God did tempt Abraham" Gen 22:2
Let no man say when he is tempted I am tempted of God: for
God cannot be tempted with evil, neither tempteth he any man Jas. 1:13

Many serious Bible-readers are made glad when they
discover that the apparent contradiction between these two
passages disappears in the hands of modern Scholars:
the word "tempt" in Gen 22:2, is the translation of the Hebrew
נסה nasah, and the difficulty of reconciling the two pas-
sages has arisen from not observing the natural force of
the word nasah as brought out in other passages of the
O. T. especially of the Pentateuch: According to the Rabbinical
authorities the primary sense of the word corresponds
with that of a similar word in Arabic viz "to smell" thence to
"test by smelling"; Exod 2. "prove me and try me" Ps 26:2 "David
could not take the sword and prove of Saul because he had not
proved them" (Le nissah) 1 Sam. 17:39

[illegible]

J. J. Thomas Dear Friend. You & each of the Dr and I have read with much interest considerings have much pleasure in my acquaintance with & other meetings may be. I fully believe that the promoters of the nine questions have been actuated by a desire to specify as much as possible our declaration of faith. yet I have foreseen difficulties that are now perceptable by others. I say this not harastingly; and the same with regard to prayer. for many years prayer has been frequently the accusation of my spirit, and especially of late, I have been blessed in it. not so much in answers to special daily have I lately closed my eyes at night or opened them in the morning without putting up my silent petitions to God. the Guidance of the Church that he would direct my steps and sustain me in whatever duty he might see meet to open before me; not looking for great things but become willing to embrace small opportunities.

Having gone through such "baptisms" in coming into the Society about sixty years ago, it would be madness in me to attempt to pull down the house I had taken shelter in on leaving the ceremonial and liturgical Church of England. The very spelling book I have before me now that was in the boyhood of the Friend with whom I went to live, to learn a trade in 1813: on the fly leaf it reads "Simeon Hagen, 1748." (The grandfather of Simeon Hagen, Rochester N.Y.)

In p. 33 of that book it reads "All Scripture given by Inspiration of God, is profitable to" and this is repeated in words. All Edition of 1836. The omission of "is" after Scripture. I need not tell thee, makes an important difference between Barclay and the Authorized Version. The Philadelphia Bible Society the Quaker the spirit of, inserting the "is". This I have referred to in my remarks on Reading the Bible in P. R. No. New Jerusalem Church I heard in the 8 questions the words "the only rule" it was as though we were intending to take a step backwards — towards Episcopacy, and much as I respect the Episcopal Church, I am not prepared to retrace to it as a means to which the Society was a failure.

"After these things God did tempt Abraham" Gen 22:2
Let no man say when he is tempted I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man Jas. 1:13

Many serious Bible-readers are made glad & thankful discover that the apparent contradiction between these passages disappears in the hands of modern Revisors: the word "tempt" in Gen 22:2, is the translation of the Heb. נסה nisah, and the difficulty of reconciling the two passages has arisen from not observing the original force of the word nissah as brought out in other passages of the O. T. especially of the Pentateuch: According to the highest authorities the primary sense of the verb corresponds with that of a similar word in Arabic viz "to smell" thence to "test by smelling". Deut 2. "prove me and try me." Ps 26:2 David would not take the sword and armor of Saul because he had not proved them" (lo nissah) 1 Sam. 17. 39

[illegible] 1877
[illegible] spoken of in my

How can there be a newspaper so decidedly religious in its tone as the Ark Witness & Herald so closely and appreciably against legislating

If we may not consistently with the precepts of Christianity, legalize Prostitution, how can we consistently with the same precepts legalize War?

The Editorial of Ark Witness & Herald expresses in plain and wholesome manner its disapprobation of Legislation of Prostitution, & the garden of this, the same arguments will apply against the legislation of War. Gain by the Bible for arguments we find enough that are clearly opposed to both these transgressions of the Divine Law. The Word complete Acts 17 ch. 13 a laughter of appeals that condemn prostitution. Ex. Ex. 20. 13 we find the absolute and unqualified prohibition "Thou shalt not kill". Matt. 5. 21 we find the unqualified endorsement of the same prohibition by the Lord Jesus Christ. We may lawfully delete this command "Thou shalt not kill", so as to make the deliberate executives of a State or Nation overrule it or reduce it to a mere antiquated sentiment or we open the floodgates of apology that will ultimately nullify the any other if not all the other commandments.

Q. says All the arguments

The need of brothels & gambling houses & the needs of soldiers & navies & the same roots & causes & Wars and Pestilence

If the people cannot innocently break the commandments of God when prostitution is concerned by what Christian code can they be allowed to break the commandments of God when the destruction of human life by war is concerned?

Higher Education

It seems quite safe to say that many [illegible] of this, will be glad that this subject has been brought before the readers of the Review; but [illegible] this, was unprepared to determine which is the best method to pursue in an attempt to secure so desirable an end. We may cheerfully admit that [illegible] has reached the right point, and yet feel scarcely able to bring our own harp into harmony with it. We may cordially desire to see the Society of Friends consecrating "more ample wealth for the liberal endowment of its higher institutions of learning," but it would be scarcely prudent totally to leave the matter in the hands of a college or university. The formation of an Educational Society, composed of those who are especially interested in the work, whatever the position each member may occupy, would be the next step in the work. But before that step could be safely taken, "an earnest and thorough canvass of this important matter," as proposed by "S. M." is unquestionably desirable.

The College, whether it [illegible] or not, must perceive that between his position and that of the common mower, there is a gulf which obstructs the spreading of learning acquired in the college and needed in common life: rarely do we hear of an "M. A." coming down among the common people and spreading before them the scientific truths with which his studies have made him familiar: but it may be that the reluctance with which the common people receive instruction on scientific subjects from the "M. A." is the greatest stumbling block that needs to be removed. Let the obstacle be either here or there, there can be no doubt but the true interests of both parties would be promoted if the common people, farmers especially, whose employment is of such great importance, would make use of the means within their reach for adding to their stock of scientific knowledge

P.S. Not many years ago I heard an excellent sermon preached by the Rev. Dr. Stephen Olin at the Methodist Episcopal church in this city, after the service was over, I met the preacher in the yard and expressed my approval of his discourse and enquired of him, in case we should become involved in war with each other with clenched fists and angry countenances are evidently with the intention of fighting what would be our duty as Christians influenced by the spirit of Stephen? A. Why because we should stop & admonish them. — 2. Supposing there ten men on one hand meeting ten men on the other exhibiting the same tokens of rage? A. Why we should endeavor to disappoint their fighting. 2. Supposing the number on each side were ten thousand men evidently intent on fighting? — A. I see what you are aiming at: we must suspend the enquiry

In a letter to Phil. Phillips, written 1-20- for N.Y.C. June 13 1876.

To the patrons & visiting ladies who may attend the Centennial gathering at Charlotte on the 4th.

Friends and Neighbors.

In accordance with an invitation from a resident in Charlotte I send for your inspection a volume each of which is over fifty years old. You will observe that the binding of each is of finer, more durable & better than fine and glossy when compared with the corrupt literature of the present time: can we say that the silt edges, silt back, silt covers of books of the present are really indexes of our advancement in comparison with those of a century ago? can we say that our industry is more persistent; our skill more philosophical, our promises more enduring than those of our predecessors? We have maintained our independance of the tyranny of a foreign King

and we established an independence from the tyranny of selfishness? Are we really free men? Free from the tyranny of Rum — of Whiskey — of Alcohol in every shape? Free from bondage & to pass? Free from Avarice — from all unrighteous habits and desires? If we can say Yes to all those questions & more we are free indeed! But if we are still in bondage to one filthy habit or one impure desire our independence is only nominal — not real; and if we would be true to the American idea of independence we must when we perceive that a bad habit of action or thought is gaining dominion over conscience or better judgment we should be stimulated — as were our predecessors by the appearance of red coats — to take up arms — mental, moral and religious, instead of gunpowder and steel, and relying on our intellectual and spiritual weapons, make and maintain a holy Declaration of Independence of the tyranny of all sayings, sayings and thinkings that have a tendency to enslave the human soul.

Our predecessors have assured us that independence of the individual of the tyranny of an impure habit is as truly attainable as the independence of a nation of the rule of a foreign King — incessant vigilance is the price of liberty in all cases. Taking this view of our position the questions appears relevant — "Are we free men or are we slaves?"

In time of peace prepare for the perpetuation of the
The above matter is gaining more acceptance among
thinking - religious men

John Campbell [illegible] 1810 Broad St. N.Y.

Enclosed find a draft on

for fifty dollars to pay for one Bible as directed by
the Missionary Board on page 144 & 15 of their catalogue Dollars 50
omitting Bullis Esqr. reading Lewis on Paris Island 5
" postage for hearing outlines from abroad 3
" Shaw two Bullis Esqr. readers also a gold lewis hunter 1.50

Editor of Teachers Companion.

A copy of your paper has been put into my hands by a neighbor who knows that I by birth and education (and confirmation) related to the Church of England yet acquainted with the Friends (who in derision were called Quakers because George Fox one of their leaders two hundred years ago bid the people tremble in the presence of God) called my attention to the communication of Beta Sigma inviting me to inform you of my views concerning the statement of J.S.

My first acquaintance the Friends was made by reading in the British Nepos by William Shaw L.L.D. Vicar of Bunby, Berkshire an account of Wm Penn who in 1665 was admitted a gentleman commoner of Christ Church Oxford also of John Tillotson who kept up a serious correspondence with W.P. after W.P. became a follower of G.F. and J.T. one of the brightest ornaments of the English Church ultimately Archbishop of Canterbury. The Principal of the academy in which I was studying in 1816 and the first of your teachers were clergymen with the title of M.A. the book then handed to me is now before me "Had Penn lived in the age of Solon or of Lycurgus, his name would have floated down the stream of time with theirs".

If the Friends sixty years ago failed in their attempts to prevent a separation between the two parties who did not agree on the value of certain passages of Scripture are the descendants of those disputants having in 1885 to keep alive that disagreement seeing how unbelievers can point to that separation as an indication of weakness of Christianity? Do writers [illegible]

some well disposed persons think that a
feeling somewhat on both side for the good of
the Christian church - and taking the middle path
of the unbelievers hand a reminder might be
effected

Now, after examining these Portraitures of Quakerism
we invite your attention to the Code of Discipline
by which they keep up an endless in perpetuity their
bees by conforming with their Book of Discipline and
thinking we have discovered discrepancies between their
laws and their rules - before we pronounce judgement
on them do we not owe it to the people at large
and ask would they not be greatly improved and enjoy
life more truely if they would submit themselves to
a similar discipline? Furthermore - does not the earnest
- conscientious Teacher perceive the great opportunities
which are opened before him or her to instill into
the minds of the rising generation the seeds of morality
unsullied truth unadulterated Christianity?
According to T. Clarkson statement the Friends are aiming
at that as far as their influence extends

Editor & Publishers of Gospel Expositor

Dear Friends

Without undervaluing other papers published by Friends, I have long desired to see one that would prove itself to be a real "Expositor" of the Scriptures. That such a paper is needed all earnest "searchers" or students of the Bible Scriptures must become sick.

But, endeavoring to comprehend the depth which useful Expositors must go to declare the glorious old truths of salvation on a scriptural basis without the interjection of man made terms or human tinkering an impartial observer must see that it is a great work which the Expositors have taken in hand

First of all they will perceive that the most correct Versions of the Hebrew Old Testament and the Greek New Testament have come down through human hands and placed in the hands of learned men who are not fully agreed as to the value of many passages in both books. A sense of this entertained by serious men has led to the production of the Revised V.V. and the Revision now in progress of the O.T. (2 Pet. 3-16 hard to be understood

We are informed by the Rev Joseph Angus D.D. and member of Anglo Am. B. & F. committee that "The manuscripts of the Hebrew Scriptures, now extant, were most of them written between the years 1000 and 1457. The MSS. of the N.T. and of the Sept or Gr translation of the O.T. are earlier still. (Bible Hand book. London 1863). The testimony of Rev Howard Osgood D.D. member of Am Rev. Com is in substance the same. And the long and earnest discussion relative to the Hebrew vowels, is spoken of by Rev W.H. Green. B.R. p 62.

The Rev John Parkhurst. M.A. in his Heb. Lex. prefers the text without the points, while others prefer the points as needful though not so ancient as the text.

A view of the plate of ancient alphabets in Kitto's Cyclop. of B. L. enables one to see the great change that had taken place in the forms between the ancient & modern Hebrew letters

[illegible] Bank

But if we will examine the words [illegible] that Moses was learned in all the wisdom of the Egyptians we have unquestionable monument before us. Abraham left Ur of the Chaldees (Gen. xi. 28. 31) 600 years before Moses also we find that Moses employed the Egyptian [illegible] in his writings. we may trace some of the [illegible] gestures of Moses to that highly educated people - Hieroglyphic (Spoken) Cham. [illegible] Egypt x m. 136 - 175. 187 - 276

[illegible] 1750 or after

[illegible] light

[illegible] moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Moreover also my flesh shall rest in hope, because thou wilt not leave my soule, grave, neither wilt suffer thine Holy one to see corruption. Moreover my flesh, moreover, shall also lieu in hope, for thou wilt not leave my soul in hades, nor suffer thy Holy one to see corruption". danger

"Moreover my flesh shall rest in hope, that thou wilt not leave my soul among the dead, neither wilt thou suffer thy Holy One to see corruption" N.T. Acts

In the O.T. Scriptures there are two Hebrew words, Sheol and Kever translated Hell; and in the N.T. Scriptures there are two Greek words, Hades and Gehenna that are translated by the same word, Hell. Gehenna occurs twelve times, and in every common version is, without variation, so translated. and all connected with the idea conveyed in Matt x. 28. Hades occurs eleven times, ten times it is translated Hell, once (1 Cor 15:55) grave. While in Matthew 11:23 & 16:18 (Luke 10-15 we shall see in the passages under notice) grave is considered a better rendering

Keeping in our view the connexion between the old Testament and new Testament significations of the word we are reminded that in the Hebrew word Sheol, the septuagint almost constantly render "Hades", (Genesis 37:35, 42:38; 44:31 & 50:5, and many other passages in the O.T.) in our common version Grave. [illegible] And it seems that whatever English word would the most perfectly convey the signification of Sheol, in the old Testament, that word should be the correct one to be used in translating the word Hades in the New Testament, and according to that rule, grave would supplant the more objectionable word (Hell) in Matt XVI, 18; Luke X, 15; XVI, 23 Rev 1-18; VI, 8; XX 13, 14. as well as Acts 2:27, 31, and it also in 1 Cor 15:55 (the Septuagint version of the O.T. in the time of Christ)

The connexion between Sheol in the O.T. and Hades in the N.T. with Grave in the E.V. is shown by T.H. Horne (Introduction) in the example of Hos 13:14 quoted by Paul in 1 Cor 15:55. The evidence is so much to the point that it seems to establish the word grave as the true equivalent of Hades and Sheol

The first-day School in relation to the Church

The paper of Dr Trumbull and the discussion that followed at the First-day School Conference at Leeds published in some late numbers of the [illegible] must have been read with great interest by many out of whose hands it has gone, and the Editor could now join among those that gratefully acquiesce with him that there is occasion for the question whose date, and we think profitable reflections may probably be awakened in the minds of parents & readers by the perusal of the Essay. As one of them that agree with him in that point and also with many of the positions taken by Dr T and others in that discussion I am willing to give a place in the Magazine for a short essay on the subject. In the closing sentence of Dr T's paper a sentiment is so expressed that has probably struck some into readers and been warmly received by others that cannot pass it. "I am thankful that for. one has been able to express in such an unobjectionable language what has long been my settled belief" namely. "A Church which shall have no further test - which shall practically recognize the principle of no creed of any kind - but as deriving from the attempt to build up a great and undying church on a narrow and exclusive basis". To remedy some of the defects in the present First-day School System Mr White proposes the following considerations Prayer Meetings for worship &c and "to get up small meetings for the Sunday classes, where the Scriptures may be read, and they may be told of the Saviour". &c Let them all sit down and read round. I do not want these meetings to be times for preaching or patronizing, but let them pray and love them, and let us pray and bring them to the Truth."

With some little exception to be noticed presently, the plan proposed by Mr W. appears quite practicable in many localities in the U.S. and other practicable very profitable. The exception that I alluded to applies to the idea conveyed in the language "I do not want these meetings to be times for preaching"! — It seems to me that if the teachers were filled with love towards the Saviour and their scholars and were actuated by that love to bring others under the same precious influence they could hardly fail occasionally at least to appeal to their scholars in a strain that would be nearly allied to, if not literally proclaiming the glad tidings, which are only other words signifying the Gospel. And it certainly would be a good thing

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven".

So long as society remains the same diversity of character in the individuals that constitute a community that is noticable at the present time, we shall have ample anticipative opportunities for the exercise of benevolence by those who stand in the "stewards" over the varieties of human providence. A very little observation will lead us to see that the results may be very different that follow the application of two individuals between whom we can see scarcely a shade of difference in point of moral or of physical qualifications: the men may be of the same good will, and as much of equal ability, but early yet we may see so much difference in the correspondence of the two that while one is so amening and re-examining his plans for operation the other has attempted to a favourable completion of his work. Such different results an observable many times in ~~in~~ merchants, mechanics, merchants and legislators opening up choice opportunities for giving and seeing, a big figure and for having by the outward results of the nature of the deed — The inward man that has borne them. If they are all pondered with the spirit of Christ, (without which they cannot be really Christians) the giver may remember that it is more blessed to give than receive" and a little more likely to publish his generosity, now to way in the real estate transactions, done for that poor man. He will feel that he is simply a steward, and give all the glory to the Father Almighty.

Amongst "the poor" that ye have always with you will doubtless be many whose poverty will be traceable to their own want of prudence, want of energy or want of forethought among the latter we may class those that have adopted the maxim "What can be nothing is worth

Victims

Cannot those that

and made in dreams of abundance what might
protain time in comfort in ~~to~~ persons of scanty
who that is of all accounted with a comfortable
which cannot call to mind the many bushels
of grain that have trodden underfoot, in the fields
or mixed in heaps of manure, or burnt as fuel in
a season of abundance, in some districts two or three
times as much as the number of bushels of coal might
cost us, purchased with that grain, has been consumed
by human creatures?

Districts could be pointed out where coal sells for
economy were practised in reasons of the disease
for 25 or 30 the loads) would do their cooking much
cheaper than we can well know. But many will say it is no
use to dwell upon the errors of the past - human all cases
and the comforts of the rich so favored than are clear
in the most efficient but to the offensive manner
A delicate question, and not easily answered. And
what makes it more difficult to answer is the positive
of a false, erroneous belief that to accept of certain
kinds of gifts implies the relinquishing of a certain amount
of honesty that really exists. One says I had rather
wear my cloak out a little longer, than accept of
that coat from Mr. for I am not a pauper to such
more I wanted neither [my dear friend Mr. has no
intention of making you or me knowledge themselves
paupers nor does he feel he is making them one by
giving to a worthy part of his abundance - what
he offers inoffensively and if they can accept it as freely all
is well, if not do not accuse him of a desire to injure
by expectations, whose hope neither knows the name
or the exact place of residence.

The making of the 3rd poor was not accidently omitted
among those who accumulate rich as the poor and
that there is a right way of giving as of living

[illegible]

spread [illegible] one fine
and if due regard is paid, thus the recipient
is an increase to comfort to both parties
receiving in the spirit of one or depreciation
that of the other. To pursue that right course may
often require much to be really annoyed or depressed
with hopeless. It is me thought attempt to moralize upon
subject so little on this many
There is another thought suggested by an example
plant as the Rafflesia and submit to be taught in
the latter lesson" designer can learn something from the
work of nature. We have seen how the tender seeds
have been thrown into exposure and how they
ability to arrange themselves in accordance with
this unseen laws of nature perhaps some would be me
to a close scrutiny something wanted by discovery at my moment
events of many and more particular of the religious
world is not the result of any conscious interference on
the religious connections of the native plant, and observed
not be surprising if found that a portion of the disorder
neither are [illegible] could be traced to this unhallowed
element. We want more of that "wise down that is
easy to be entreated.

Mr. Reuben Rude,

12 Mo 7- 1863

My dear Friend,

Since the promised myself the pleasure of replying in a more particular manner than I have yet done to thy letter of — but various circumstances have conspired to prevent me from the execution of that design, and perhaps it is fortunate that I have deferred it so long, for in the interval I have had the satisfaction to find that in almost all the essential points of difference between us, thy mind has undergone a change, and that we are now nearly agreed in relation to the orthodoxy of the A.B.U.

That Jesus is to be worshipped as God, I have always believed, and I have had an appointed meeting on each of the last two evenings, since then I suppose he has attended at Bedford. On the 4th was pretty well filled. Bro. Jacob Lupton was first called on to engage in supplication and after that in testimony about one hour and a half. From what I have heard the meeting was good satisfaction, or I have heard no intimation to the contrary. There was something in his testimony about the necessity of the sacrifice which Christ made on Calvary that surprized me at the time, but as I had an agreeable opportunity with him afterwards, he and his companion Bro. Lupp brought by their own token that they and their meetings, it hinged so much upon the views which another public meeting would be held the following day. They appointed somewhat but I could not resist the temptation to have them my books, the Revised Versions of the Scriptures of the A.B.U. among them. I spoke of thy letter to me in relation to the work and that drew from Bro. the remark that he had referred to above I assured him that whatever construction might be put on the revised rendering of Heb 1:3 and 2 Pet 1:1 there were other passages that seemed to indicate the Author's removal from Unitarianism in the common sense of that word, for instance Titus 2:13 in the common version it stands, "of the great God and our Saviour Jesus Christ", in the revised version it reads "of our great God and Saviour Jesus Christ". I told them I cannot read, that I have no knowledge of the Greek language worth speaking of, yet I cannot overlook the fact that in the original Kai forms the connection between the great God and our Saviour precisely as in the following verses and does, and that it appeared to be sufficient authority for King James translators to give the rendering they did, while the A.B.U. are sustaining by their Version. That is one of those passages where the same change is made which I consider as corroborative proof that the A.B.U. did not deny the divinity of Christ

and although I have not consulted with them on the subject I feel assured, from the tenor of their remarks to me on the general subject of remission that it would be startling to them to be charged with any such sentiments, and which they would repel very decidedly. There was one remark of the Bishop's in a letter I received from him which might alarm some, but neither they nor me, and that was "There is a great deal of superstition in the world and we are bound to give it no place". There are men who are so little acquainted with the subject and so accordingly tenacious of their own notions that they would construe our language into a declaration of war against Christianity, but, as I have said neither they nor I would be convicted. There moment that in early days all minds were considered unbelievers or Unitarians but when man became better acquainted with them that accusation was dropt. I am an Unitarian in one sense, in that as pressed by Dr Hey (page 422, Phil. Ed. 8 Edition) "Have the Spirit seems to ascend with those same ones who are taken from us, and pray with to heaven!" Our desire for a blissful eternity becomes more ardent, because they have already entered upon it; but above all, we desire to be with Him in whom we shall be all one, and all will be glory". Also in the words contained in the world of the Lord Jesus (John 17:3) "And this is the eternal life, that they may know thee the only true God, and him whom thou didst send, Jesus Christ". (Remainder remains) but I do not consider the doctrine in it different to that in King Jas version) I also subscribe to the doctrine contained in the 21-22 & 23 vv of the same chapter. Please to understand that I did not undertake the Elder in connexion with him (Dr H) on a task more than an easy kind and without any appearance of boldness or "conceit". I pointed to another passage in another volume in which it reads "There is nothing more repulsive to the Christian than to suppose the notion that our Heavenly Father is naturally implacable, and that his wrath must be appeased by the sacrifice of an innocent victim". Then from another one "That Christ's holy soul was overspread more than the Godhead" Both of which I resented and I judge from his manner that they so pressed his sentiments also. Perhaps I had better read the same passages without unspeling them.

"What is sin". "Then answered and came that the flesh of God in the figure of bloody. The above suggested to me that the passage should be punctuated as I have marked it, and then it would read "What is sin" "What is iniquity" "The glory of God" And, as it often happens, that some grave up-Christian are found in the Bible class, if not more than one of that number gives the following answers: The Evangelist John gives the answer (chap 3:4) "Sin is the transgression of law" St Clarke pacchases this - "The spirit of the law, as well as of the gospel, is that we should love God with all our hearts, and our neighbors as ourselves". All disobedience is contrary to law, therefore sin is the transgression of law, whether the act refer immediately to God or our neighbor". "Whatsoever is not of faith is sin" Rom 14:23. "Hyathma means to pass over to commit sin" Jones 2:9 "Anomia is iniquity" Donaldson "Sin is Iniquity or lawlessness" Examiner Cyprian. "Sin is wickedness" Wesley's

Perhaps we might go back a step further and we shall find that the Greek word hamartia, translated sin in the above quotations is derived from hamartano (a negative. martano to miss the mark) & more strongly, hamartao to mean a mark, & another to used by Homer and other ancient writers. But what is needless Bible readers more than that is to peruse page in Gen 4:7 "If thou doest not well sin lieth at thy door" Bp Wickliffe & C. remarks "The (Hebrew) word chatath and chatah, signify sin, but I have observed more than one hundred places in the O.T. where they are used for sin offering, and translated amartia by the Septuagint, which is the term the apostle uses 2 Cor 5:21 "He hath made him to be sin, amartia, a sin offering for us who knew no sin". "Had our translators" continues Dr C. "attended to this same method of translating the word in all the places, where it means the same as here, they would not have given this false sense of the passage which has been made the foundation of almost blasphemous doctrine, viz that our sins were imputed to Christ" and more to the same purpose which may be profitably considered.

Parkhurst, Lexicon, under chatah, from whom probably Dr C. quoted, says to relate the passage. And if thou doest not well a sin offering coucheth at the door, i.e. for thee to make atonement with". As for the expression of sin lying at being laid at the door, to find made of the word sin denotes a sin offering in Lev 4:7 and 2 Cor 5:21, and many other passages of Scripture". Home is very concise Ch. The word sin denotes a sin offering in Gen 4:7; 2 Cor 5:21, and many other passages

What is meant by the glory of God? Various things & solemn appearances of it. Moses will have an ordinary & name or our attributes. Glory is one of the few significations given to the word δοξα in the N.T. the other English words by which it is translated are dignities, opinions, praise, worship. δοξα is sometimes taken for, to seem, think, opinion. The apostle Paul tells us plainly that God dwells in light inaccessible, whom no man hath seen or can see. So all that mortals can ever hope to see of God is in mutability, is some symbol of God's glory. The Psalmist seems to recognize this when he says the heavens declare the glory of God (Psa. 19:1). And just as a cloud was used as the symbol of God's glory by the unlearned ages, so may the most learned now, no matter how able, no matter how advanced in any of the sciences, regard the story of heavens as the symbols of God's glory.

The companions of Jesus who were permitted to behold the person of the Lord Jesus and the "mighty works" that he did, when their eyes were opened, could perceive in them and his life, another symbol, vastly, nearer the immeasurable and unapproachable One than had ever before been entertained; and yet he told his disciples that "it is expedient for you that I go away" - and he has not left us comfortless: "the Spirit of truth" is just as competent to lead us into all truth as it ever was, and just as ready as we submit to be led by that spirit - we shall resemble the Redeemer, who was the messengers of the churches and "the glory of Christ". Moses desired to behold the Lord "show me thy glory". He was answered "I will make all my goodness pass before thee" &c. Moses must have had many of the Lord's goodness of God, yet he wanted to see [illegible] natural eye that he might recognize [illegible] glory - something similar perhaps to a dazzling light. But it was not gratified. If he were [illegible] of mind to recognize the glory of God in the goodness, grace, and mercy of God he would have [illegible] spiritual life - a plane on which such manifestations would be regarded as symbols plane enough

answering to infernus, the state of the dead without regard to their happiness or misery: as the Greek word Hell, in its original signification, denotes a concealed or invisible place. Thought

persons who propose to undervalue the Holy Scriptures lay hold with avidity on any appearance of discrepancy which they think they have discovered between the inspired writers themselves, or between their testimony and the facts of observation. Thus in the three accounts of the death of Jacob that of Moses in Genesis (47:31) and that of the author to the Hebrews (11:21) present a palpable discrepancy. The words in Genesis being "Israel bowed himself upon the bed's head"; while that in the Epistle to the Hebrews is "Jacob worshipped leaning on the top of his staff". The explanation given by commentators is after this manner: R. Salley says The same word מטה by changing the vowel points will bear either significations, a bed or a staff. The New Testament [Greek] with English notes (1844) Horne (Introduction to the Study of the Bible) presents the two passages in their original languages, with the quotations from the Septuagint on the left, which he thinks between Gen and Heb; with a footnote "This quotation is taken from the LXX version of Gen 47:31, differing only in the word Israel. The quotation from the Hebrew is merely in the vowel points" and that this is the true reading seems probable because it does not appear that Jacob was thus confined to his bed. The note says the passage reads "because Thatah signifies not only to bow but to worship, because acts of religious worship were performed by bowing or prostration; and because מטה mittah, a bed, by the change of points only, becomes matteh a staff on which Jacob rested when he worshipped, leaning upon the top of his staff; which the writer of the Epistle to the Hebrews (11:21) quotes literally" (Cincinnati, Applegate & Co. 1864)

The LXX read "By faith Jacob when dying blessed each of the sons of Joseph, and bowed himself on the top of his staff" with this note "bowed himself: προσεκυνησεν Stuart & Bush Critics are divided as to the vowel points, which properly belongs to the Hebrew word" with some other remarks intimating the reverse preference to the language "concludes". To avoid an unnecessary [illegible] the rendering of Stuart is preferable. (1836 & 1857)

Parkhurst מטה (matteh) gives the significations a branch, a rod, and מטה (mittah) a bed, a couch, a staff, a rod, Num 21:18. Ps 105:16. Both P and P refer the word to נטה Num 20:9. Ps 105:16. Both P and P refer the word to נטה having a radical sense to stretch out. and as [illegible] implies either to a staff supported by a branch or rod or implements which aid one's endeavours. and Heb 11:21 return not to [illegible]

Bible Revision. (extract from the MSS)

We are also indebted to criticism for bringing to light some expressions in the A.V. the true equivalents of which are not obvious to ordinary readers. Examples are to be found in such expressions as these "God forbid". "How expression", says the writer, "occurs twenty-three times in our version. In no case is the name of God in the original. Generally the meaning is, 'by no means' or 'may it not be'."

The Greek words thus translated are μη γενοιτο, [illegible] once only in the Gospels (Luke 20:16) while with the negative μη γενοιτο [illegible] having more than forty representatives in our common version, from which a few are selected, "never done" Matt 21:42, "be fulfilled", 5:18; "be so", 6:10; "came to pass" 9:10. In Luke 20:16 we have the negative μη combined with the word together having the literal meaning "be it not" or "let it not be". There is a similar expression recorded in Matt 21:19 "Let no fruit grow on thee hereafter" where μηκετι has the signification no more, no longer. And we may reverently conclude that had the Lord Jesus intended to set the example of freely using the Divine name he would have done so on this occasion. And furthermore the translators of the N.T. had as good authority for expressing the prohibition in the objectionable language under notice as in Luke 20:16. the word θεος, God, not being in either passage.

The formula μη γενοιτο occurs fourteen times in the Epistles of Paul: in Gal 6:14, instead of "God forbid that I should glory" Wolf's translation reads "But far be it from me to have glory". γενοιτο occurs more than 300 times in the LXX and remaining books with the same various translations & significations as in the gospels.

"Now turning our attention to the O. Test we find "God forbid" eight times, the translation of the Hebrew word חלל. The literal translation being "Abithar Infamy" from the root, he perforated.

Under these circumstances one can hardly refrain from giving a decided preference to the revised version of the A.S.V. and some others that render the expression "Let it not be" or "be it far from thee"

In like manner and after a similar examination and
gives the inference to come other-form than God speed
as the translation of the Greek word χαιρω. The word
occurs seventy one times in the New Test: twice it is
translated "God speed." the remainder by farewell,
be glad, rejoice, &c. In some [illegible] similar instances

And the sun stood still
but the sun was darkened &c
still. Various suppositions
And the sun continued
to go down the whole

We are indebted to
towards clearing this
contradiction of natu
preceded each leader
and yet we all may th
our attention to the
circumstances which
the passage depends.

Dr. B. says Joshua's addr
the original and ma
שמש בגבעון דום Shemes
ירח בעמק אילון V'yare
"The effect of the command
Thus we are directed to
and the Executable as the
or דמם is something
blood; to be speechless,
to rest. To be at rest;
to destroy or cut down
דמם is rendered silence
waste off imaginal Is. 15.

...ian Church is not exempt.
What brought about the Reformation? was the absolute determination of the Teutonic
[illegible] the reasonable changes which
thoughtful catholics were demanding for the
[illegible] century, passing over the reformations
that [illegible] and associates labored for. Let us
bring the question still nearer to our own
times and also our society: Has there been
any "separation" in the society of Friends that
would not have been avoided if charity
had done its perfect work?
Now in other cases the contestants on both
sides run to the Bible, and use it only for
weapons of offense or defense — to thrash one
and Hetherdox face each other each claiming
to be true Friends: no backing out by the old
side allowed — no other remedy until the
latter — telling serious pleasantries beyond
our limits that we have been nurturing an
element which as it ripened matured has
insisted upon yielding the allegiance [illegible]
it is — sealed by itself — came not near to me, for
I am holier than thou."
And then all — thoughtful — friendly — solemn
watching our movements, perhaps not with
longing, anxious to see some Friends who
have claimed that the testimonies of this
Society will solve the problem
which the Primitive among Friends has brought before
them. Whether the gentle Quaker will strengthen us in the impulse
to assume [illegible] or [illegible] and settle into [illegible]
[illegible] — [illegible]
[illegible] stock. He [illegible] by [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

A.V.

And the Sun stood still, and the moon stayed, Jos. 10.
And the sun was dumb, or silent, and the moon stood still. Version proposed by Adam Clarke

And the sun continued to shine and hasted not to go down the whole day. Another Version.

We are indebted to Dr Clarke for his effort towards clearing this passage of its apparent contradiction of natural law: how he has succeeded each reader will determine for himself; and yet we all may thank him for having directed our attention to the two Heb. words on the significations of which the extraordinary beauty of the passage depends.

Dr C. says Joshua's address is in a poetic form in the original and marks the two following hemistichs

שמש בגבעון דום Shemesh, be-Gibeon dom.
וירח בעמק אילון V'yareach, be-mok Aiyalon.

"The effect of the command is related ver. 13 & 14."
Our eyes are directed to the Heb. words (עמד) דום
and the Lexicon tells us that the radical sense of dom or d'm is something viscous and flowing, like blood; to be speechless, dumb, silent; metaphor. to rest, to be at rest; and in an enlarged form to destroy or cut down. (Neph. 1:11 Jer. 25:37, 31:6
דמם is rendered silence (Ps 31:18; 37:7; 39:3; 62:2 etc.
waste off marginal Is. 15:1 see Bates' note

Moved

And the earth was without form and void and darkness was on the face of the deep: and the Spirit of God moved upon the face of the waters. Gen 1-2.

Strange this passage is translated by other words in other versions, yet for various reasons this of the A.V. is at present preferred.

The word "moved" claims our special attention as "moved" as William Alcott used to say in his lectures — "In life everything is in motion". And even a superficial observation of nature confirms it: in a dead calm how oppressive is the air — in the stagnant air of an unventilated room how our spirits flag. The stagnant water of the marsh breeds malaria: if the sap of the tree is permanently stopped; if the blood in the body ceases to move, death ensues: no river, tree, animal or man as magnificent examples too made this rule. Carrying the comparison up higher, or bringing down nearer to our individual spiritual experience, we find that the same rule holds good — where there is no motion there is no growth, and where there is no growth there is not perfection if we find unmistakable evidence of death. And this rule holds good in associations or societies of men as truly as in individuals.

We may appeal to nature and obtain another illustration: the tree that had become nurtured by the gentle breeze, is uprooted if not laid low by the tempest. So history — determined opposition to liberty prevailed to revolutions

and a vast three inches above it — may [illegible]
a common darning needle three inches on
end by [illegible] stand on its point on any
hard substance, and it invariably falls; and
[illegible] the needle to point on the rock, leaving
[illegible] such space between it and
the [illegible] the concealed magnet, and never
maintain its upright position — the influ-
ence that can point it is inaccessible and yet,
[illegible]

[illegible] "adore"
[illegible] (John 14, 21) &c &c. Drawn
in this way it has attracted the attention of
not only children — young and old (and a
minister of the gospel was so much pleased with
its design that he promised to make use of the
suggestion in a sermon. N.B. do not claim
the next lesson. The original invention
of the whole of this: I have gathered fragments
from several authors and simply combined
them in this way for this purpose &c.

Be assured. There is a heavenly power unseen
though it be, that is constant to govern and relation
to with the earth and cause them to the uttermost
that come to God by him. Xx

26-2 Nov 74

Once in grace — always in grace?

Peace — are we quite sure of this?

It is true that the Lord Jesus has said "no man shall pluck my sheep out of my hand" no man is able to pluck them out of my Father's hand (John X 28, 29) And my comforting is the assurance that, so long as we remain true in our allegiance to God, he will not cast us off as unworthy of his practice and protection; but we are reminded that the same Jesus said to Peter — Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren." To one like Peter so full of ardent love for his Master and willing and ready to go with him to prison or to death," this must sound very strong and perplexing; but it is evident that our Lord saw deeper into Peter's spiritual nature than Peter did himself. Over-confidence is not quality in the lowest degree. The assurance he had given to those who continued to trust in the Father and continued to use their best endeavours to remain in His hand and under His divine protection: the real danger was on the human side — the faith itself would not suffer depreciation, but Peter might relax his hold on that Faith. More than verbal profession Peter must be taught that something more was required by a true disciple of Jesus, and that there could be no real & efficient conclusion, and that conversion must be a real turning from self dependence upon Peter or any human support to the Divine Father

"And Moses was learned in all the wisdom of the Egyptians &c" Acts 7:- 22

This was the testimony of Stephen recorded in A.VII:22; and modern investigations have led to the development of this "wisdom" to such an extent that one is led to marvel at its scope, the purity of portions of such teaching and the idolatry into which the people relapsed so opposed were to that purity of its teachings

The results of explorations made within the present century by Christians - anti-Christians and neutrals are very interesting and some of them truly instructive: a list of the title of all the books that have been published on the subject of Egyptology would use up the space I have made use for a few prominent points to can only be referred to -

One of the latest books that throws light on this subject is "The Bible Commentary" (the spirit of which an extract from which follows - speaking of On or Heliopolis he says "The priests of that city and temple - were the most learned Brahmen teachers of the age in the Pentateuch

Egyptian wisdom in Moses time. He was learned in all the wisdom of the Egyptians &c. Acts 7:22

Egypt was then the seat of learning and civilization. Its priests were the depositaries of the sciences and arts, and its colleges were the resort of the youth of the land. Moses was educated in all the learning of the Egyptians, and was mighty in words and in deeds. He was learned in the wisdom of the Egyptians, and was mighty in words and in deeds. He was learned in the wisdom of the Egyptians, and was mighty in words and in deeds.

Egypt was then the seat of learning and civilization. Its priests were the depositaries of the sciences and arts, and its colleges were the resort of the youth of the land. Moses was educated in all the learning

A Temperance victory in Monkton.

At our Town meeting on the 3rd inst. the anticipated test question was brought to the test by a proposition to appoint a Town Agent to sell the liquors and pass upon the measure met in force, and the friends of King Alcohol, may-not-be-present, were unprepared to themselves the serenity of the encounter and their meekness to victory. The moderator, Mr Atwood, to give every man a fair opportunity of "showing his colors" invited all who were in favor of the proposition to appoint an Agent to take their position on the South side of the house, and those opposed on the North, and the parties arranged themselves accordingly. I do not know that an accurate count of the votes was made, but the Nays North side was well packed with Nays, (by estimation not less than 150) while upon the South stood the formidable number Four: and co-number of the Legislature and three Freeholders, and the latter manifested some uneasiness in his position and seemed as though he wished to take himself off on both sides. Now did Mr Atwood stand, for many years, a leader among the Bank men in the County - Cause his friends may now congratulate themselves on this unmistakable victory

disagreement between the Scriptures and Geology, in not fixing the time of the creation of the world.

We reading the article on "The Age of the world" on page [illegible] of the current [illegible] Review one is reminded of a similar [illegible] article that appears in the page of the Vol. and as they may appear to call in question the chronology of Moses and by that means tend to undermine the authority of that ancient history it may be allowable to learn what other writers besides Hugh Miller and Professor Agassiz have said upon the same subject, and that without [illegible] to entertain as high a value for the Scriptures. Among others particularly the writings of Dr Hitchcock, President of Amherst College, Mass.

In his Elements of Geology (p. 374) under he says "The Scriptures and Geology agree in not fixing the time of the creation of the worlds. The Bible says it was made "in the beginning," and language is scarcely capable of more indefiniteness as to time, nor is there any necessary connection between the general proposition and the fact that Geology is alike indefinite. We see, indeed, on its records a great number of distinct facts, but no clue is given as to their chronology, and impart no hint as to the first act, the production of matter.

We might stop here, and with good reason on to the ground, that having proved the preceding proposition, nothing further is necessary entirely to answer all objections against revelation on the ground that its chronology does not agree with the records of geology. It no matter how old geology makes the world, it is not older than in the "beginning" of Scripture.

The testimony of Parkhurst seems of equal importance as he wrote about 100 years ago and before the recent discoveries of geologists and the chronology of Moses. Parkhurst in his analysis of the Hebrew word Berasheith, which is translated "in the beginning" (Gen 1:1) gives Rash as the root of it, and illustrates the various uses made of this root in the formation of many words of widely different significations.

Besides its significations of beginning as a time in Gen 1:1 and some other places, it has in Gen 26:18 the significations of ancestry. Deut 19:14. landmark 2 Sam 12:1,4. poor Gen 43:2,10 the heads of rivers. Deut 32:33 a deadly poison. 1 Sam 26:7,11,16. a pillow or bolster for the head. and in Jer 13:18 Head-dresses, principalities, manger, headstones.

It requires no great stretch of the imagination to perceive the impudence, to use no harsher word, which they fall into that insist on that literal signification of the term "in the beginning" which places it to the morning of the first natural day of the week, on the sixth of which Adam was created. As well might we insist on the literal signification of the term "all men" "every creature" and insist therewith that the Gospel was preached to every creature which is under heaven" including the dumb beasts whose flesh we use as food for our most sober bodies. If we are able to give a reason for the hope that is in us" concerning the most important matters that can occupy our thoughts purely we can perceive a reason on a point simply a question of chronology without indulging a doubt concerning the orthodoxy of the article of faith that offends us. And so we shall also hesitate long before we stigmatize those who may differ from the multitude who have never investigated the subject themselves.

Professor Dana assures us there can be no real conflict between them. Believing that the laws recognized by science as governing the material world have emanated from the same divine source as revelation we may

Dr Holmes in the clergyman of the Scotch Church as of by Hugh Miller as declaring his conviction, more than fifty years since" that "the writings of Moses do not give the antiquity of the globe". See note appended by Adam Clark to the words "in the beginning", seem to indicate the same sentiment.

The enemies of the Bible, we are well convinced, have not all come out openly and confessed themselves so, others equally opposed to its divine teachings may, under a semblance exterior have sought to warp down those teachings to the standard of their own limited views and in that way have proved themselves enemies to their holy influence, teaching for doctrines the commandments of men". Such as believe that the laws recognized by science as governing the material world have emanated from the same divine source as revelation will rest assured there is no real difference between them; and that when they appear to disagree we may safely attribute that appearance to our want of ability fully to comprehend the truth, especially would we prefer having more than a sufficient explanation at the expense of the sublime language of the apostle when speaking of "the Father of lights, with whom is no variableness, neither shadow of turning".

Peace doctrine advocated by Bishops in their Pastoral Letter.

In the Pastoral Letter of the House of Bishops of the Protestant Episcopal Church in the U.S. published in the N.Y. Independent of 10 mo 23, the following remarkable testimony occurs - "When the ordained ministers of the Gospel of Christ -- It is to be regretted that such doctrine which has been upheld by peace-men for so many generations should in a subsequent paragraph be so much neglected when addressed to others of this communion, whether not ordained ministers" - as though the simple injunction from "shalt not kill" was obligatory on one class of Christians, while it left another class to disregard it at their

And here it seems we may appropriately make the enquiry is there not some relationship existing between and particularly in dealing with Gospel truths.

Some others who have also read the Pastoral letter may be inclined to offer an apology for the apparent inconsistency on the ground that the reproof is intended especially for the ministers of the Southern division of the church: but without entering in question that fact it does not seem to make the halting between two opinions "the less inexpedient or less sinful.

England and the United States.

In an Editorial under this heading we published in the Review of 11th inst. the passage which is calculated to alarm.

The attention of the readers of the Review have been again turned to the subject of any apprehended approaching misunderstanding between the governments of the two nations mentioned, and doubtless many, if not all his readers will fully agree with him in the desirableness of the peoples of both countries, and especially of English friends, to carrying in their hearts for the maintenance of a more harmonious and intimate relation between the two governments as possible the apprehended necessity for appealing to arms.

The friends of peace and good will among men need not be told that in the carrying out good intentions there is always some obstacle in the way that hinders the combined labor of its best friends to remove it. The open enemies of a philanthropic movement are not always its greatest enemies, partly because the declaration of opposition puts its friends on their guard, but the latter always have to proceed against the secret opposition of pretended friends between the greatest difficulty.

That it is to the best interests of both England and America to remain at Peace is well understood on both sides the Atlantic, and probably it is equally clear to each that so long as the mind of the people is opposed to a war the probability of war is reduced to a small compass; and if that be admitted it will naturally follow in course that the means of peace on each side will vie with each other among their own people to keep down the angry thought, and earnestly endeavoring to cultivate the healthy tone of the tenderest part of the community.

And yet, while the friends of peace on each side are endeavoring to spread the best of their ability and extend the influence of their principles into new or unfriendly spheres they must be prepared to meet occasionally if not frequently, with a collapse.

No one of common intelligence can doubt that if the friends of peace in both hemispheres would only unite under the banner of the "Prince of Peace" and agree to lay aside every secondary condition and put "shoulder to shoulder" and "heart to heart" and plead and protest in plain terms against a war between the two nations its good effects would be felt as sensibly as in the "Trent affair". But it seems equally clear that the friends of such a measure have not all agreed to lay aside those secondary conditions. Do not. Nothing could be better designed or expressed in a better spirit than the letter of John Hodgkin to J. G. Whittier, and yet how many religious journals, even here in the U.S. that expressed a cordial desire to co-operate with us in the sentiment expressed? or rather how many did not treat the correspondence as an illustration the "conventional" views that the Society of Friends take of a great Christian duty? One paper that boasts of the largest circulation of a religious journal treated the correspondence as of trifling value, if not impertinent. That was to be regretted, and yet there may

…ter, and probably it escap…
…e on the mind of the people…
…rew a ability of them is calcula…
…ed of that be admitted it…
…e course that the Quakers…
…will rise with each other…
…le to keep down the angry…
…endeavoring to calm the…
…rest part of the community…
…ed of peace on each side…
…the test of this ability to…
…principles into new or…
…must be proposed to…
…quently, with a calculation…
…dence can doubt that…
…battle between them would…
…honour of the "princes of peace"…
…any secondary condition…
…nder's and plea to plead…
…ons against a war between…
…d effects would be felt as…
…ult again". But it seems…
…ds of such a instate demonstrations…
…up aside these secondary…
Nothing could be better…
…better spirit than the letter…
…of the letter, and yet how…
…ept out of sight…
…ols, were there in Rules.
…desire to conciliate with…
…& or rather how many…
…spondence as illustrating…
that the Society of Friends…
…deity?. But so far that…
…tions of a religious journal…
…of trifling value, if not im…
…regretted, and yet there may…

…be a lesson for us to learn, a little medicine for us…
…to be taken disagreeable to the taste. The genuine…
friend of Peace knows full well that to the cause of peace…
does not pertain to any one religious society alone…
and yet it is equally patent to the readers of the…
addresses that have from time to time been issued…
by the Society of Friends on the subject of Peace, that…
the want of the uniformity of Friends in adhering…
to peace principles has had as an unpleasant…
a place as the principles themselves. Under such…
circumstances it seems that we should not be…
surprised if other persons should look on our…
testimony as it were as our "conventional hobby",…
rather than as the fruit of deep religious conviction…
If that has not been the case the promoters of these…
addresses were not to blame either for using…
to convey their meaning. If an abhorrence of that…
time honoured mode of settling disputes, there might be…
other opportunities than as well as the present…
as well for such one may exhibit a love of peace…
rooted and grounded in the Truth, and whose…
members reach higher above sectarian attachments

Scripture Corrections.

A word of explanation seems the due tribute of the reader of Notes & Queries to prefix the humble corrections & readings mailed, which appear occasionally over my initials in the pages.

A debt is due by me to the Editor and to others (friends who kindly share with him in the responsibility of determining whether a communication is suitable for publication in a journal whose managers are pledged, from principle, as they are understood to be, to avoid, against the admission into its columns of anything calculated to injure one's religion, for the gentle "the pure and undefiled religion" of Jesus of Nazareth. And being of proof of the high value, deservedly attached to the language & style as the communion received version of the Scriptures, I compel myself to use no light mallet to touch the subject in the manner that I have done, especially when I call to mind my own ill preparation for the work. On the other hand I have been encouraged to offer my views on this subject by critical expressions of approbation from learned friends and good standing amongst us, and also by the example set by such devoted men as Robert Barclay, Edward Edwards and others who were willing to bring their literary acquirements into the service of the Truth, as the translators appointed by King James had brought in theirs and all in comparatively, with the example set by that eminent Apostle Paul, who, notwithstanding his zeal he attached to "unknown tongues", was in earnest to say "I had rather speak five words with my understanding than ten thousand words in an unknown tongue" (1 Cor. 14:19). And as I lay claim to very little originality [illegible] to quote the source, if not the veritable words of such commentators as R.R. Dibdin the learned Dr. Burkhardt, Adam Clarke and the rest, among the Greek denominations regarded as chief authorities

[illegible] determine the doubtful texts & [illegible]
the time of the creation of the world.
Dec. 1st Thy [illegible] Hebrew [illegible] rejoice
of the created [illegible] Heaven" [illegible] appointed it a stand
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

on their creeds, and all entertaining a high value for the Scriptures yet "subscribed to the Spirit that gave them forth" in Order their considerations under a name so that I might not "darken counsel by words without knowledge" I have neglected to offer my opinions for publication and submit them to the consideration of their readers.

It may be also proper to add that if I have seemed to shew some apparent discrepancy, and have they may be regarded many under the Christian name of Deists may be also by saying that I remain under for conviction that these columns truths are announced adds nothing to their value & pretends them an appearance of unwillingness by adding some erroneous flaw of mine own in publishing and that if such proofs have crept into the text and have been brought to light by such means of pitch as I have mentioned the after publishing of these comments and explanations will have a tendency to strengthen the establishment of the things that remain and some of remain remain to have a burning, & secret doubt that Holy men of God spoke as they were moved by the Holy Ghost." And as these evidences of truth subsist and as these testimonies are not in Gospel Evangelist with such as are of some spiritual character they that may serve to the edification of the letter it may be reasonable to hope that the two may together stand & endure a most general inheritance of the noble Britons who inspect the Scriptures divinely

Woolwich &c.

Sacred to the memory of John Goodrich, Esq. late Captain of the Ship Samuel Miles of Boro', deceased, by the name of Captain Goodrich, late Commander of the Ship Samuel Miles, Esq. Master Mariner, who departed this life on the 10th day of March 1800 aged 45 years.

Mount Place Nov. 1800. Benj. Miles.

The Holy Scriptures before the invention of printing must be clear to every one that before the immediate practice of multiplying copies of a letter or book by the aid of the printing press such multiplication must have been accomplished by a repetition of the same process by which they were first produced and as writings by the hand of the nations who at the furthest removed from barbarism the writing of such documents must have opened a field for the exercise of talent in that department and we may reasonably suppose that those who were the most expert in elegance and correctness would be held in the greatest esteem by those in authority among the people. Hence the Scribes were important officers in the government of the King 2 Sam. 8. 17.

Accuracy was of importance in transcribing a document must have been held of the greatest moment; and the more effectually to secure this in those who were to be employed in writing from dictation a class of persons who added to that faculty one of still more importance — a gift, nearly allied to that of inspiration. Hence the Scribes were important officers in the government of the King 2 Sam. 8. 17.

A Prophet might communicate his message faithfully to the King or to the people within the reach of his voice but when any were to be reached by means of a letter the aid of a Scribe must be had in requisition. Modern readers who readily perceive how easy it is to convert some of the letters of our alphabet into others of similar form, but the substitution of which gives a widely different signification to the word, as a short horizontal line drawn across C converts that letter into E, and in Roman Capitals letter the scribe appears as great = F becomes P by a very simple addition and the affixing between C and C and between P and A is quite sufficient to give a totally different signification to a message to that that was intended. And the Greek and Hebrew letters offer as great opportunities for change

the name He ה becomes a consonant ה both by
a ring small addition to the perpendicular line con-
necting it with the horizontal. [illegible] Greek C
[illegible] the Latin [illegible] C Vota by turning
a line to cross the middle of

"Shall Christians Fight?" For the Lord's

The above question is a solemn and unraveled in the 6th Rom
Ch. 15, but the answers I care not a pin with my views
of the Question & will [illegible] an opportunity for saying a word
in reply. But allow me first to say I have no apology to make for slavery or for Rebellion and least of
all for a Rebellion in support of slavery. I have been an
abolitionist for more than forty years, and when that agi-
tation was unpopular and a few years since was
a contribution to the U.S. in favor of the cause of certain
abolitionists those that were active in slavery. The
question is not whether politicians shall fight. I shall
conclude that the authority of Christ is paramount to the
highest politician although the latter might say
with Agrippa "almost thou persuadest me to be a Rebellion."
Now I understand the word Christian in a religious
sense to signify one who patterns has adopted Christ
for his pattern under a pious and resolution to follow
that example to the best of his ability, receiving the
teachings of Christ, and as inviolable, and inviolable
by every one who takes his name. "I have given you
an example, that ye should do as I have done to you."
"If ye know these things happy are ye if ye do them" John 13
Whosoever heareth these sayings of mine and doeth them, I will
liken unto a wise man that built his house upon a rock and

It is only a flake of snow.

Indeed! But let us see what we can learn from it: a flake of snow is a small thing but it may teach us great lessons.

To begin with we shall need a piece of black cloth or paper on the flake to lie upon and a few other things to pursue the inquiry further. Now selecting a cold spot to work in so that our snow shall not run back to water too soon — the flake laying flat on the paper and the microscope held to its proper focus, we shall observe a brilliant six-sided crystal: it may be compact or branched it will still exhibit, in some way, six equilateral triangles united at one common center. If the crystal was large enough or our hands steady enough to use a very delicate pair of compasses and placing one leg on the center and extending the other to an extreme point of the crystal by describing a circle we would find that the six points were touched as well as the one. (See illustration of snow crystal on blackboard.)

This teaches us that the half-diameter of the circle is so near approximate to the correct measurement employed by practical mathematicians that we may rely on this rule to determine the edge of the heads of the barrels.

Furthermore let us extend our researches and we shall find this and more remarkable than the leaves of the trees and the grass: nobly good nature has given the tiny snow flake or hexagonal flower bell its admirable custom all taste of the world.

The snow affords us comfortable roads in winter: it also protects the roots of grass and many other vegetables from the cold of winter: we know that a cozy downy bonnet is a much warmer covering than a piece of sackcloth of the same size and weight: so the interstices of the woolen blanket there is retained a much larger quantity of common air than is retained by the sackcloth, and air is an imperfect conductor of heat, consequently the heat of our bodies when covered by a blanket is impeded from escaping: the snow performs the same office for the earth because it retains in a comparatively fixed condition a large quantity of common air.

If you want a proof of this, fill a glass jar with newly fallen snow, close the mouth so that it may have no contact with the external air, then allow the jar to stand while the snow is melted, and we see what a large quantity of air has been released, and what a small quantity of water in the form of snow was sufficient to imprison that air. Examine the snow as it lays on the ground or elsewhere and we see the myriads of flakes very thin in proportion to their width laying not one on another but coming on edge leaning in many positions: the air retained in those interstices protects the soil from freezing.

Now, when we consider how important it is that many plants should be protected from the cold of winter — how insufficient man is, with all his ingenuity and strength, to make blankets enough to cover his farm: when we are led to see that God is good indeed in doing for man what man could not do for himself.

So we see that a tiny snow flake has been made although at first sight it appeared so insignificant.

Indirect Testimonies in favor of Peace.

Some of our political papers argue that the cause of Peace needs no special organization to support it as it is safe in the custody of the people at large, and the popular literature of the day. If the peaceful friends of peace could persuade themselves that the principles had really taken such deep root and hold in public sentiment they might be tempted to rest on their oars awhile but the old adage "What is everybody's business is nobody's business" appearing to apply to this branch of reform as well as to any other. Some men will feel prompted to "mind their calling" whether tinkers or not, as many, and if new opponents do not spring up themselves to their hands they may gather the indirect testimony of public writers concerning their advance of the cause of peace as proof of the advance of their own cause.

And now considering the long steps taken in the right direction by the governments and people of Great Britain and the United States each true friend of the cause of peace will feel prompted to commend a point of progress to all movement.

And we feel that this point is drawn in a sure place. We would ask that the following might be taken from the Thanksgiving sermon of H. W. Beecher but as he probably considered something more than an indirect witness one cannot only is many pieces. "There must therefore pass away we have the words of Mr. L. Isaiah in his speech at Bradford Yorkshire "We object to the general Institutions and of the nations at Brussels England

Famine in India — Shall we regard it simply as an incident of history or gather from it a lesson worthy of notice let us see.

We are told that dispatches received at the India office in London from the Lieutenant Governor of Bengall gave alarming accounts of the condition of the people there. He says that fully 1,000,000 persons are in danger of starving in the famine districts, and all the poorer classes are beginning to feel the want of food. With a map of India before us we may comprehend the lesson more readily. The Bengall Presidency in which the famine is chiefly confined, embraces nearly the entire valley of the Ganges and some other territory. The Bombay Presidency embraces the western side of the peninsula including the head waters of the Indus. Both N. W. portion of the peninsula the supplies by sufferers in Bengall are transported, chiefly by R.R. 1,087 miles between the western terminus at Allahabad, and Bengall proper on the Hoogly River. Major Jacob resident at Kurrachee writing in a London paper says "one portion of air laden with moisture moves up the Bay of Bengall, sweeps along the coast of Burmah and Assam, begins to part with its moisture about the middle of May, continually advancing along the valley of the Ganges till about the middle of June reaches Delhi which is on the Ridge, which separates the drainage of the Ganges from that of the Indus.

But to meet another current of air which passes up the Indus valley that claims our special attention: This starting from the Arabian

passes up the valley of Indus, but without watering that large extent of the desert lying between Scind and the Punjab, so that till within a short distance of the hills that the body of air begins to part with its moisture.

In addition to the rain-fall, the land for 200 miles S. of Montreal, the land receives the benefit of extensive irrigation.

The price of wheat near the eastern terminus is one rupee per maund (about 80 cents per bushel) and at Benares, on where the famine was most pressing in November last, the price was 3 rupees per maund, requiring the price of two months to carry one to market.

The point I would direct the attention to is to the coincidence of the fertility of the soil with the supply of water by rain or irrigation; also to the fact that living trees are not considered an incumbrance; two crops, being presumed on 320 acres each, affording shade to travellers that the rain-fall did not begin on the treeless desert, the solar heat reflected and not absorbed by the naked earth, the moisture suspended in the air by means of solar heat [illegible]

The effect of these rays on our railroads would [illegible] the land-owners of Vermont would consult the interests of generations to come and cease at the contemplation and not the destruction of our forests.

The figures presented at the Patent Office by Prof. C. A. Joy on Leaves & Evaporation of our forests.

[illegible] by any one who desires to see Science and Industry working together for the good of the people

Mon. Mar. 10.

Canadian "Homes" for the reception and distribution of poor immigrant children.

An account of these "Homes" would come more properly from a resident in Canada, but I have seen nothing from such pens in the U. S. to offer what I allude to. Any one who has seen such supply of immigrants landing in any American Sea-port and noticed the efforts made by unprincipled men — foreign or native — who are aiming to filch the last penny from the stranger's hand, must have perceived the need of some systematic way of securing a safe conduct to the immigrant from the ship to the place of his destination. For years this want has been partly met by officials appointed

by Town or City authorities to give advice and assistance in peculiar matters to such as need it: such help latter still, some benevolent persons in England, corresponding with others of the same class in Canada have succeeded in establishing "Collecting and Training Homes" in England and Scotland and "Distributing Homes" in Canada, whose combined work is to gather up boys and girls from 3 to 15 years of age from the poorest and most degraded classes in Britain, prepare them in their Training Homes — one at Hampton connected with the "Collecting Home" of Industry" in the midst of the worst districts of London, and another at Liverpool, Glasgow & Edinburgh in connection with Edinburgh; and when deemed sufficiently "trained" they are transported or "emigrated" in small companies under the care of a trusty guardian, landed at Quebec or Montreal and passed on to one of the "Distributing Homes" in Canada.

All agree to defend in this movement, which distinguishes it from the ordinary and legal, and that is, the religious element with which it is surrounded by the Spiritual Literature, and efforts made to impress all the same into the minds of the children, so that the latter may have a good foundation on which the boys may build up the man, and girls build up christian Women.

Matron, Teacher, Nurse, the chief Officials in the Homes are educated Christian Women, and the success with which they have met with in their work, intimates that this "sphere" is fit for them, and they fit for this "sphere".

It is of great importance to know in whose mind this movement originated — it might have been some-

Canada: About the time that Miss Macpherson commenced her "work" among the degraded children of London, some one who had perused the destitute condition in which some immigrants were left on the piers at Montreal, wrote to the committee in London making a suggestion of which the "Distributing Home" at Knowlton, P.Q. is the embodiment. Some one in London not only entertained the idea but, did the important practical part; and from a collection of short papers read to me just received from Knowlton I draw materials for this communication.

It appears that the "Home of Industry" Spitalfields London, had been established prior to 1870, and that year the "Bellville Home" was opened; in 1871 the "Home" and Farm "Blairs Knob", Galt, Ontario; and in 1872 the "Distributing Home" at Knowlton P.Q. commenced operations. In "Emigration Paper", under date Sept 1872 I says "With grateful heart

"In your own little Knowlton Home"

Miscellaneous — no religion

complaints have been made that our Protestant children are in danger of denominational proselytism from the corruptions brought among them by unprincipled persons who are subject to such fears in any or in this movement an excellent opportunity for crossing that evil, either in co-operating with the institutions Canadian "Homes" or in the establishing a similar organization in the U.S.

John

The greatest among Friends in London

A Friend in Yorkshire of Editor writes to a Friend in this city

[illegible] remarks [illegible] Sandwich

[illegible] that the above sentiments are not [illegible] among Friends, I would [illegible]

[illegible]

It seems we have abundant evidence that the Truth is not a myth or fable — that every phase and aspect of it has its beauty and excellency, but [illegible] so as to avoid in its organization that no two parts of it are exactly alike. In viewing this we see the necessity of cultivating that Charity that thinketh no evil, and if after the conscientious have exhausted their strength there remains a few who are persuaded that they can serve the Lord more acceptably with their appointed views of Christian duty in some other branch of the Church of Christ, or those that prefer the Quaker position of no manifest Organ, Christian magnanimity [illegible] withholding from a heartfelt Farewell. They that are in the right can afford to be tolerant: if it is [illegible] to wear a drab coat it does not necessarily follow that any one who is found to do the same, [illegible] Even their earliest history Friends have been anxious to have their children liberally educated, and frequently and earnestly to read the Scriptures: as is now [illegible] Friends that those scriptures were first written in languages very different to the English, and [illegible] that to us and translated by fallible men it is not surprising that some who have received the liberal education should read them in their original tongues, and having [illegible] to comprehend a Greek or Hebrew thought it would be reasonable to expect such Readers would compare their English by definitions &c. with other Versions: this may have opened a door through which, rejected translations or expositions of Scripture have come in, albeit in harmony with the teachings of Peter: "there is no private interpretation of Scripture; in accordance with the [illegible] sense of Truth — all letters not concealed "because truth cannot be finally suppressed and hidden".

There are several expressions in the Editorials of the Review that must be acceptable to the lovers of the truth as it is in Jesus, a pronouncement one needs on this. "But one platform is still desired, or indeed, is possible, for this periodical: to advocate the principles of primitive Christianity received and [illegible] rightly planning the form; but in a sectarian spirit, but in candor and in love to all."

[illegible]

The party-colored shield.

The old story of two knights fighting about a party-colored shield will be remembered by many readers but the application given seems peculiarly appropriate in this division at the present time. The story is very simple. Two knights met on the highway opposite an old man's house, from the point of the house that was projected a shield, on one side of which was the other side; the knights after exchanging civilities of the morning one of them remarked that their golden shields were very beautiful: yes, replied the other, it is beautiful, but if you had any eyes it is silver instead of gold. Which understood, replied the first, do you suppose that any eyes are better than mine, or that you ought to pluck my eyes out because of your cupidity? And hastening on this way they drew back their horses and there resolved to attack each other maddened by contradiction the lance of each man thrust into the other and down they fell, bleeding from the wounds they had inflicted.

Some after a Dervish passing along found the two knights weltering in their blood, and he asked them what could have turned their friendship into hatred, and induced them to attempt killing each other? They answered, I said that that shield is gold, and that fellow says it is silver, Yes replied the other. I say it is silver and that fellow says it is gold, and he insulted me and I could not endure it. And the Dervish replied. I pity you very much, my brothers. You are both well equipped for service, in the prime of life and able to fight for the Prophet, but you have thrown your strength your lives away rather than look on the other side. Had you turned

---

Thy the Knights and Prophet, you would had changed from each other and looking on the other side you would have seen that your shield was gold and silver. Some readers will probably regard this as a fable not worth their notice, while others, looking a little further will perceive that there are parties growing up in various branches of the Christian church, each relying for the Truth!! each running to the Bible for weapons of defence or offence and each prepared with its Anathema & Excommunication on the other who does not pronounce its Shibboleth. Is the Society of Friends entirely free from this pernicious tendency? While it would be well for the interests of peace between nations, or in a Church or Religious Society for each member to have a conscience, for each of them to use his reason & judgment not to pervert his own views or to attempt to any body, but to put the Society where the Scriptures & wisdom put it as fully yet as concisely as the limits of this discussion would allow. He could not compress into a few pages a volume what has filled volumes of folio, and she is foolishly shocked as any thing, but a genuine Quaker.

These Friends can say as they have seen in many departments of the Christian warfare, and protests against wrong, must submit to be weighed in the balances in which they have unscrupulously weighed their antagonists and if they should be found wanting in Charity towards each other will they not suffer a loss of reputation among their friends who are entirely of their opinion? I observe some of their writers denounce the Unitarians as Antichristian and the Trinitarians declare themselves free from Antichristianism — what would be intermediate ground they stand is not so clear: this coming Yearly Meeting may permit that question to be decided by the Yearly Meeting

Visiting the sick

If those who are in health and strength would take more comfort in visiting the sick, the number of visitors might be augmented by visiting the sick, it seems that more would engage it, and if they took into the account the probability of communicating comfort, the inducement would be more realized. What would it afford a tired soul to sit down a long practical argument in support of a creed and to sit beside a fellow mortal that realized his near approach to the confines of eternity, to witness the living or falling of hope and to see what that life is built upon to see, to measure the working of the conviction that the time for speculation was passed away and the time of real unavoidable experience had come. To see if Jesus can make a dying bed feel soft as downy pillows are."

Mr. Wesley replied to many the genuine etc. of brotherly love and sympathy were thankfully received. He visited the sick [illegible] He had learned towards the [illegible] Sometimes [illegible] battery, his wife having come and the family and they [illegible] near [illegible] meeting [illegible] had once frequently attended. Sin, repentance and mortification and increasing interest in the [illegible] crisis. [illegible] to the same movement of his last sickness and his dissolution came on so gradually that it left ample time for serious thoughtfulness concerning the result. to my friends and [illegible] expressed my anxiety about their matters relative to [illegible] case. I had read of the connection of a hard, profane [illegible] to make through the instrumentality of a [illegible] came the [illegible] had gone almost to the gallows exhorting to [illegible] "I am a worst sinner and my [illegible] at all [illegible] Jesus Christ is my all in all." Having [illegible] had taken

up the words and chanted them in a similar manner, [illegible] after a while, they made the means of awakening an interest in his own experience and led him to apply for admission into the Church. He was told he first applied to Brandy something of his previous habits to John, the Deacons of his church were pretty strict and wanted to know something of his experience. I have no experience, said he, I am a poor sinner and nothing at all and Jesus Christ is my all in all." Well, John, I do not know what the Deacons will say about it, but if you will, I will speak to them, and John granted his request. The church was informed and John was invited to meet the Deacons. When he met them the same question was asked concerning his experience, and John replied as before, I have no experience to tell Pastor but this I know as that I am a sinner and nothing at all, and I don't know I have one more off than that and Jesus Christ is my all in all, and I do not know what more I can say or know than that. The Deacons seemed to think that John had spoken [illegible] theology into a nut shell. They could not [illegible] his sincerity, after some consultation they decided to receive him into their communion.

John [illegible] general character for honesty and [illegible] his early [illegible] had been [illegible] and in an orderly manner and a consistent member of the church and when the time came to close his earthly life he was enabled to die in peace.

After the death of Mr. D called on his widow who told me that her husband often spoke of the comfort that said character as it afforded him, comfort, and that her husband had made [illegible] close dying [illegible]

Teacher's Companion

A copy of your January paper containing ~~the communication of Zeta Sigma~~ several articles upon which must be very useful to teachers who are using their best abilities in educating the rising generation but the communication of Zeta Sigma has led to the inquiry was that writer correct when he said "It was because those Quakers were fanatical disturbers of the peace; because, relying upon their "Divine Light" they denounced the Bible as the Devil's own book" insulted the Governor and his council, and some of their number rushed naked through the streets ×× "knowing that I had been acquainted with the Friends in scorn called Quakers, because they George Fox bid them tremble at the word of the Lord. This was in the year 1656". So says G. Fox in his journal the question was put to the writer of this

In the history of the Puritans, by Daniel Neal M.A. and John O. Choules, M. A. published by Harpers & Co 1853. The Friends are denounced as Quakers receiving into their association Ranters and other disorderly men (2 vol p 38). In the "Supplement", a defence against ~~Gough~~ Mr Neal has allowed a few pages only to the Histories of the Quakers, and they are chiefly spent in the wild extravagances and sufferings of James Nayler"

Another of the society of Quakers, whose sufferings are recorded in a distinct narrative was their no late preacher, Mr Francis Howgill. This respectable man, as he was in the marketplace at Kendale on his lawful business, was summoned before the magistrates ×× and committed to prison" 413

During the reign of King James II. the society of Quakers lost several respectable members, the most eminent of whom was Colonel Samuel Barclay

A short time before the death of G. F. in 1691 the agitated questions arose that the term Quaker was not a title of any worth adopting but one of derision because he bid them tremble at the word of the Lord

After the death of G. Fox - 13 May 1715 - the Friends were less disturbed in their movements yet making [illegible] impressions on the minds of thoughtful men that they (the Friends) were not [illegible] fanatics as bigots had reported them. In 1806 Thomas Clarkson M.A. the author of several essays on the subject of the Slave Trade, having met with many co-workers among the Friends in the benevolent work in which he was engaged, had many opportunities of studying those misunderstood and abused Christians: the fruits of his labor are represented in his "Portraiture of Quakerism as taken from a view of the Moral Education Discipline &c of the Society of Friends" Three vols 8vo. a copy of which may be found in the Library of the Committee on Education of N.Y. Yearly Meeting of which Wm. S. Wood is Chairman. (Editors secretaries 50 & 52 Lafayette P. Mc.

In 1807 the Academies in England were supplied with the "British Nepos, consisting of Lives of Illustrious Britons, by William Mavor L.L.D. vicar of Hurley, Berkshire &c. In the list of Illustrious Britons stands the name of William Penn, a gentleman commoner of Christ Church Oxford, in his younger days, afterwards a co-worker with Geo. Fox. In a copy of that reader handed to me when a scholar in an academy, near Gordon in 1810 [illegible] published by R. & J. Dodsley

now in the library of Haverford College, I discover nothing intimating a desire to [illegible] as "fanatical disturbers of the peace"

Are Ministers a Separate Class?

The above query proposed by C.F.G. in Friends' Review No. 25 will be read with grave interest by all who accept the teachings of the New Testament as the "rule of faith and practice" incumbent on living Christians; and the practice of carrying the Bible into the "high-seat" by "recorded Ministers of the Society of Friends" be regarded as evidence that they accept the Scriptures in that sense, and that what is contrary doctrine or practice is contrary to them is to be rejected as false and erroneous." (Doctrinal Extracts from New York Yearly Meeting)

In Paul's Epistle (12 ch) to the Corinthians the apostle expresses his view of this doctrine. "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." vv 4-7.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" v 13) vv "That there should be no schism in the body; but that the members should have the same care one for another" v 26)

In the mind of a Layman, those words of Paul agree with them which were used by the Lord Jesus:— as he stretched forth his hand towards his disciples, and said "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt 12-49-50

In the above passages there appears no room for dissevering separations the Friends among other believers

after the death of Wm. Penn - 1718 the Friends
[illegible] in their meetings
[illegible] on the minds of numbers
[illegible] were not strictly
[illegible] & looked upon
[illegible] different states on the subject
[illegible] many of whom
[illegible] among the Germans
[illegible] separate, but many
[illegible] meet unlimited and adopted Baptisms. the
[illegible] are retained in the Lutheran
[illegible] Christ in an open
[illegible] Germantic in character, because
[illegible] 1827 the Germans in England
[illegible] Friends in Philadelphia, in addition to 400 more
[illegible] &c. &c. left. [illegible] Friends
[illegible] the name Mennonites, from
[illegible] Friends in Germantown
[illegible] Friends in Philadelphia
[illegible] Friends meet at the house

The doctrine preached by Fox and associates, like seed sown in good ground took deep root among consciences men & women in time as the roots went deeper the branches spread wider, we know that at certain seasons of the year our forests put on magnificent appearance the more so when there is a variety in the colour of the foliage occasioned by a variety of trees - the tipe tipe of the English oak "come not near me I am holier than thou" so with Christians there may be a difference in the interpretation of certain Heb & Gr words in the original carnest Bible student knows that also that there is no need of using angry and denunciatory language with such languages if they will call to mind the declaration of Paul 1 Cor 13 - 1, 2, 3

In the British Nefos we find there is also an interesting mention of Dr. Tillotson Archbishop of Canterbury a few years older than Penn but an intimate friend of W^m Penn: a letter from Dr. Tillotson to W^m Penn will be found in "Passages from the life and writings of W^m Penn. Friends' Book store 304 Arch St. Phil. The language which Dr. Tillotson used in that letter is very unlike that used by the bigots who knew but little of W^m Penn yet delighted in slandering those who differed from them.

After perusing Z.S. definition of communication and comparing it with prominent members of the church of England in which I was christened and confirmed in 1812. I feel inclined to say a word concerning them.

From the first of my acquaintance with the Friends in 1818 I have highly valued the stand they had taken in regard to the duty of Christians in opposing Slavery Intemperance and War — in that position they were pioneers: there was then but few of them that could like Robert Barclay go to work with G. Fox and read the Bible in the languages in which it was written, hence unprepared to distinguish the difference between the Hebrew Bible without points chosen by Rev^d S. Parkhurst M.A. and the N.T. Bible with the Rabbinical points, unprepared also to give a reason why the Heb. Ruach should be translated Spirit Gen 1:2 and Wind Gen 8:1

In reading the N.T. they would find themselves at a loss to give the reason why the Gr. Kathagee should be translated reconciliation 2 Cor. 5. 18, 19. and atonement Rom 5:11. (An error credited in the R.V. of 1881)

blue ink

For the Vermonter

The National Arbitration League whose headquarters are at Washington D.C. and sustained by influential men, appears to be steadily at work spreading their principles while the Tribune and the Post — newspapers of that city occasionally give publicity to the doings of the League: newspapers in other States are doing the same — papers that profess no friendship towards this movement incidentally do much in its favor.

The Vergennes Vermonter of Dec 8, in giving us

Forty years ago Vermont took a noble stand in favor of Arbitration by sustaining a Peace Society, and Addison County finds its President in the Rev. Thomas A. Merrill.

Since then another distinguished Vermonter — the intimates his approval of Arbitration when the Hon G. P. Marsh accepts the appointment of Arbitrator between Switzerland and Italy upon a concerning boundary — and decided in favor of Italy

With these facts before us we are led to believe there are Honorable men among us who are also in favor of Arbitration and ready to manifest it when an opportunity occurs: under these circumstances — Why do we not revive the Vermont Peace Society or an organized body that would act as a branch of the National Arbitration League?

Information concerning the League their work movements Secretaries are ready to give on application

nonter
ion League whose head-
ton D. C. and sustained
ears to be steadily ad-
principles which the
nspapers of that city
ity to the doings of
ers in other States
apers that professes no
is movement incident-
favor:
nter of Dec 8, in giving

t took a noble stand in
maintaining a Peace So-
unty finds its President
ill:

ngenished Vermonter
ural of Arbitration whose
lls the appointment of
itzerland and Italy whose
d decided in favor of Italy
us we are lost to believe
n who are also in favor
y to manifest it when
under these circum-
t revive the Vermont
nized body that would
National Arbitration

their work
, their movements & secreta-
on application

To those who may attend the ensuing Monthly
Meeting to be held at Fairhaven on the 31 inst
Dear Friends.

Believing that the religious Society
of Friends of which we are members and of
which we are returned a branch remains firmly
attached to the religious principles promulgated by
our forefathers, and that we as a branch of
that Society, share in the responsibility resting
on those who have been members of that body
among the religious principles to which our
predecessors obtained the love of christians
and the hatred of unbelievers was the teaching
of our Lord and Savior - Jesus Christ in regard
to our duty to fellow mortals included in the
5th of Matthew 9 verse "Blessed are the Peace-
makers for they shall be called the Sons of God."
When the discipline of the Society was decided on
the testimony against War was clearly defined
in the 1st Section of 1730 - It hath been
a weighty concern of this meeting that our ancient and
known testimony against bearing arms
This testimony was repeated again and again by
the London Y. M. -
The assembly of Y. M. 1870 fully endorses that of
London 1856 - Friends are strongly advised
by consulting with thoughtful persons who are not
members & not to meet with many who are fully
one with us in their abhorrence of War and preference of
Arbitration and a letter lately received says that
the influence of the subscription is increasing there as many from
Washington and London

To those who may attend the ensuing Monthly Meeting to be held at Tewkesbury on the 31 inst.
Dear Friends.

Believing that the solemn Society of Friends to which we are attached and of which we are members a branch remains firmly attached to the ancient principles promulgated by our forefathers, and that we as a Branch of that Society share in the responsibilities

[illegible]

What is meant by Prophecy and is it continued to the present day?

Answer — Prophecy in its most general sense may be regarded as the interpretation of God's will by inspiration: a declaration delivered by inspiration of the Holy Spirit whether predictive or not and whether under the old Testament or New.

The apostle Peter (2 Epl 1 ch 19-20-21) speaks of the prophecy of Scripture which in verse 19 he defines, ~~as compared with~~ as "the more sure word of prophecy" as compared with some other means by which the minds of the people had been enlightened, but which was to give place to the more immediate influences of the Holy Spirit the day-star "that should" arise in their hearts.

In Heb. Ch 8 v 11 The apostle Paul quotes a prophetic declaration of Jeremiah which was in part fulfilled in the apostles time as we learn from his 1 Cor. XIV - 31 v where he says "ye may all prophesy one by one, that all may learn, and all may be comforted." Now we, as christians, ~~correctly~~ believe that the new dispensation of which the apostle had been speaking to the Hebrews was not designed for that generation of believers exclusively, but that it should extend to the present day, and that it does extend to the present day is our great hope, and as Peter has said Acts 10 Ch 34 35 v "that God is no respecter of persons, but that in every nation he that fears him and works righteousness is accepted with him" there seems no reason

And for all are invited "come and partake of the waters of life freely" then come we ever in the confidence that all may be partakers of that grace which has appeared unto all men, and recipients of the measure of that Holy Spirit by which holy men of old spoke".

Furthermore the Lord Jesus declared (John 16. 12 & 13) "I have many things to say unto you but ye cannot bear them now. But when the Spirit of truth is come, whatsoever he shall hear, that shall he speak: and he will show you things to come."

This promise does not appear to have been made to any particular class of believers, but to all true believers alike. We have no reason to believe that this prediction has been completely fulfilled since the day on which it was made, but we have abundant reason to believe that it remains open to the present day, ready for its fulfilment to suit the necessities of the several races that may occur in succeeding generations.

Hence I am led into the belief that the Divine Being that we profess friendship to this same yesterday, today and for ever — that as successive generations will continue to require the Spiritual knowledge which the Divine Spirit alone can communicate — that as some individuals manifest more faithfulness to obtain clearer conceptions of that knowledge than others, it will undoubtedly be required of those to whom them that are unduly comfort the meek be minded

What is Truth? "Pilate said unto him what is truth? And when he had said this, he went out again unto the Jews" John 18.38

That celebrated question is rendered to represent indifference rather than a desire in the mind of Pilate: he did not wait for an answer because he did not suppose a satisfactory one could be given. This appears to have been the state of the Jewish world at the coming of Jesus. Roman statesmen and philosophers of that day evidently looked upon truth as that he was in possession of the truth: the variety of opinions was so great as to lead others to doubt its very existence: consequently it became something more than curious to see the real truth in such a manner that the "common people" could receive it gladly". The Lord Jesus also said to those Jews that believed on him "If ye continue in my word, ye shall be my disciples indeed: and ye shall know the truth and the truth shall make you free." That "word" which he spoke was not his own but the doctrine which he received from him who sent him. That the Lord Jesus was sent by God and that he was the Christ, that must be understood by this: that those who professed to be his disciples must not depart from the truth in any part of the law: this the Jews confirmed their adherence in many cases to declare that he was come, not to destroy but to complete it.

Now by analyzing the word truth, or rather the Greek or Hebrew equivalent, the precise sentiment is conveyed by it: in the Greek the term is ἀλήθεια a compound word — α a negative — λήθη forgetfulness, oblivion, or secrecy: thus the noble

What is Truth? "Pilate said unto him what is truth? And when he had said this he went out again unto the Jews" John 18:38

That celebrated question is rendered to represent indifference rather than a real desire in the mind of Pilate. he did not wait for an answer because he did not suppose a satisfactory one could be given. This appears to have been the state of the Gentile world at the coming of Jesus. Christ Even the Gnostics or philosophers of that day could boast of a perfect knowledge that he was in possession of the Truth. the anxiety of spirit was so great as to lead others beside Pilate to doubt its very existence; consequently it required something more than learning to state the real Truth in such a manner that the "common people" "would receive it gladly". The Lord Jesus had said to those Jews that believed on him "If ye continue in my word, ye shall know the truth and the truth shall make you free." That "word" by which he spoke we understand was the doctrine he preached. John tells us to know that "the Law came by Moses grace and truth by Jesus Christ;" but we are not to understand by this that there were neither grace nor truth in any part of the law: the Lord Jesus confirmed the law in many cases and declared that he had come, not to destroy but to complete it.

Now by analyzing the word Truth; or rather the Greek or Hebrew equivalent, we perceive how much meaning is conveyed by it: e.g. the Greek ἀλήθεια word ἀ-λη-θεια is a compound word — a a negative — not λήθη forgetfulness, obscurity: thus the native

bringing
word signifies, [illegible] or darkness out of obscurity into the light. The truth was obscured in the law brought by Moses, but made clear in the teaching and life of Jesus Christ. And the teaching of Paul seems to accord with this when he says that "Moses put a veil over his face that the children of Israel could not steadfastly look to the end of that which was abolished, but their minds were blinded for until this day remaineth the same veil untaken away in reading the old testament; which is done away in Christ. But even until this day, when Moses is read the veil lieth upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is there is freedom". By the Spirit of the Lord Gainsaying [illegible] and [illegible] Paul [illegible] Christians understand this freedom from the veil, that is a clearer discernment of the meaning of the types and figures and prophecies of the law, [illegible] taken to comprehend the Truth.

As a proof that the Old Testament writers were not wholly ignorant of the truth, we find them speaking of it with reverence: as when saying Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and truth." The word חסד [illegible] was a significant term similar to the Greek and was rendered upon occasions as "that might make thee know the certainty of words of truth: that thou might'st answer the words of truth to them that send unto thee", supported by חסד certainty = a weight and justly, hence to be just, upright, agreeing with the standard חסד just, righteous, [illegible] a measure of corn corresponding with taking away the veil &c.

The Psalms contain many expressions of similar import

Gen. 24. Jos. 2:14 Gen. 47

Joseph's wife near the expositor of On (Jos. 41:45) When Jehovah is speaking of their Egyptian city he calls it Beth Shemish a Heb. name not translated: Beth is the Hebrew of house and Shemish = Sun. It will possess that this Beth Shemish was one of the cities of the idolatrous "Gods of Egypt". There were two or three cities in Canaan of this name. Potipherah is an Egyptian name transposed into Heb. and then into English — translated it would be "belonging to the Sun". The Greek name of On is the Egyptian Beth Shemish the Hebrew ing Heliopolis the Greek name of the same city — which signifies in English the house of the Sun. It is translated light, the Sun was regarded as the same source of light. The Urim was the symbol of light, the principle of the Ox Kind was paired to the Sun: here we see the connection between the city worship and the Urim or light. The Urim light and Thummim — Truth were associated to place that they were inseparably connected.

We have seen that the highest regard for Jesus was manifested in the earliest people — how the Israelites Children lapsed when they relapsed into Idolatrous practices took that were in some degree symbolical of Truth — have traces in his writings. See testimony to this [illegible] — [illegible] excellences of Truth even under the veil; how the Psalmist and Prophets in the midst of heathen darkness declared "the Lord is good; his mercy is everlasting; and his Truth endureth to all generations." Now, happy shall we be if we have so learned Christ if indeed we have been taught by him and [illegible] the truth as it is in Jesus. (Jer. 42:13) great price — the Truth as it is in Jesus.

and if we comprehend the nature of that Gulf that was in Jesus we perceive that it was not merely indefinite uprightness, clearness or faithfulness, but that there was in him a faithful and clear and express image of the way God. Now we see nothing in the mind of Jesus Rom 8:34 like a disposition to harden the heart of the people - his own declaration of coming to seek and to save that which was lost - he brought to the offered mercy before the people and the terms on which that mercy and forgiveness could be obtained in a still more impressive manner than it had ever been done before setting the example of compassion, meekness, submission to the will of God: those who accepted of those terms were counseled - born again - sons of God. Those who still persisted in not accepting salvation on those terms became more hardened in their sin, not by his positive action of the power of God in that direction, but by not granting pardon upon this terms allowed them to harden themselves.

We may not assert that the Divine Being whose mercy endureth for ever - whose mercy reacheth unto the heavens - whose faithfulness stands fast for ever and his thoughts to all generations." (Psa 33:11 14:2) that there can be no positive action of his power in the hardening of hearts.

Repentance

Is repentance essential to forgiveness of sin? Undoubtedly it is. Peter has said "Forgiveness is in no sense purchased by distress". A writer Dr. Rice in his Review has had many excellent things in regard to the importance of repentance: "Repentance and Faith - Repentance and Remission of sins go together in the Gospel". In these sentiments we can heartily agree with the writer, for in no sense will pardon be granted to the sinner unless corresponds with it: "Forgiveness is in no sense purchased by any distress".

Can there be any true repentance without distress? Under the conviction that we are lost sheep (Matt 10:6) and straying from the pasture of God (Psa 119:176) it seems to me that we have a limited sense in which it can be said "Forgiveness is not granted to the distress insident to repentance. In common parlance to purchase is to obtain something by giving another: in Scripture we are assured we can obtain salvation only by giving our hearts to the Saviour giving up our own will that they may be brought into subordination to his will, and this implies a total change of mind on the part of the sinner. Repentance in N. T. language is the translation of the Gr. word meta - from meta - to change and noeo - the mind. Where any one who has felt distress and forgiveness that has followed and call to mind the distress to which he was subject when he comprehended the nature of his delinquency and the plan of salvation by the blood of Christ and was then assured of pardon and forgiveness.

Freely admitting that "Methodist claims a credit for his distress has not a godly sorrow". - His distress alone does not constitute true repentance, but neither do we regard the repentance true if not accompanied by sorrow - and sorrow that is distressing: and it is such kind of repentance the unsaved ought to demand of our Lord "except ye repent, ye shall all likewise perish" (Luke 13:3)

All who feel their sin ought to petition on account of their sins and procure salvation and accept the terms furnished by the Savior, and this accompanied through Him. And some unlearned souls may prefer the word procure to purchase, but in N.T. language there is not a great difference between their signification. E.g. the Gr. word peripoieo = obtain" occurs twice - translated purchase and hath purchased; peripoiesis occurs four times = the purchased possession; to obtain, salvation, the obtaining of the glory, the saving of the soul; a peculiar people (lit. a people of acquirement) Himself obtained from the word peripoieo to acquire, gain, purchase (to procure) and again commending the article to the serious attention of every unsaved soul and asking for these suggestions no more than attention than they are worth, we may be assured in the conviction that "if ye by grace ye are saved" and that although we may not purchase salvation by our deeds, the thought is not that we may be condemned and make plain in adoption, that language "a broken and a contrite heart the God will not despise".

"When thy judgements are in the earth, the inhabitants of the world will learn righteousness." Is 26:9

In casting our eyes over France & Germany, and meeting under various names implicated on the one hand, at first sight, he is inclined to say (only) the evidence, clear enough, that the Lord's judgements are in the earth at the present time, and has to be an annoying doubt. But where are the signs that the inhabitants of the world are learning righteousness?

Let us look again, brother. Do we not see the nations of the world striving with the potentates of the earth? Do we not also see the inhabitants of the world looking on with unconcern? Warrant nations not yet fully connected with it refusing to take part in the practical work, declaring themselves neutral? But nations whose actions seem of bloodshed claim our first attention. Every nation in Europe has been more or less indoctrinated with the Christian law of Love, forbearance, mercy, none can plead ignorance of that law, but all should with its neglect; and none more than France has shown more conspicuously the knowledge of the law, coupled with passion and zeal of military glory: the kings and times from Louis XIV to Napoleon III France has been playing that desperate game.

One hundred and fifty years ago, not long before his death, Louis sent for the boy who was to succeed him

looking again at the picture ~~presented~~ more
clearly ~~appears~~ ~~in~~ ~~a~~ ~~more~~ distinct ~~manner~~ as prominently depicted
against the wide difference between the
present state of things and that in which
it would have been had the law-makers
of Israel been followed, as set forth in
that manner "The Peaceful State of Things"
Now to come to proper estimate of the value of
the above testimony we must bear in mind
the fact that it is far from being an isolated
case, but we can see the same exhibit
in other incidents as forcibly reminding
of the cause of Peace as we would plead for it.
It is much more probable what Jacob
regarded as the "first signs" of something that
lay deep down in the public sentiment of
a people. Let the records of two fifteen hundred years
past, ~~contained~~ ~~in~~ ~~ancient~~ and
~~traditional~~ ~~and~~ more signs of life, and we
shall have the cause to complain doubtingly
to inquire. Where in the ~~ancient~~ ~~ancient~~ records that the inhabitants of the land are learning righteousness?

Regarding the law. Were the Israelites
after they had received the law known as promulgated
at Sinai more engaging in warfare than they might have been
Since I have written you, my grace I give
unto you: not as the world giveth give I
unto you: (John 14:27).

By running over a concordance it will be observed that Peace is spoken of more than one hundred times in the Old Testament, in most cases as very desirable - in many as the result of successful battles between large contending armies. In the 1st Kings 4th Chap. is given an account of Solomon's glorious - the number of the people over which he ruled, and the extent of his kingdom. And Solomon reigned over all the kingdoms from the river [perhaps Euphrates] unto the land of the Philistines, and unto the border of Egypt" V 21. "And he had peace on all sides round about him" (V 24)

Solomon builded a temple, dedicated it to the service of the Lord in an impressive and educational manner.

Doubtless the Law of Moses was read to the people in some of the courts, including the commandment - "Thou shalt not kill". But that commandment appears to have been so construed as not to prohibit the use of arms, or of engaging in combat where and depriving a fellow mortal of life. And of the Jews having that law called in help in mortal combat, how much more ability to do this would other nations feel

Indirect Witnesses in favor of Peace

who had no such aim to serve them.

Wherever an organized body of religionists

come before the world in the support of particular

principle the general reader is apt to see

spot that underneath the argument there

lies the desire to glorify that particular body

while indirect witnesses will be listened to

with greater confidence.

Another Error may also be corrected. Orig. the

Quaker supposition that the Peace sentiment

is one of Quakers merits. Catholics & other

classes of readers turn the eighth Chap. Ezra 2 3

and they will find the whole Peace platform

laid and endorsed and acted on 457 years

B.C. and very generally clear & readers comfortably

to see that mighty Apostle & Martyr London Henry

or else will — Reformation Days, in these

the doctrine which the prophets had been preaching

concerning the unbounded power and goodness

of God and the necessity of acting in such a manner

that the Babylonians might see that the pious

people believed in the doctrines. Hence their

desire to return to Jerusalem with the treasures

of the Temple in order to establish the worship

Doctrine that Ezra might be counted among direct wit

ness being inspired by the Holy Spirit. It is to modern

commentators of our own time who have

not identified themselves with any Peace Society

that we should apply the term indirect witnesses

such as Clarke, Scott, Gloucester & others

that are here quoted by Chrisly. Adam Clarke "Lord Superintendent

Glasgow 1820

It is my duty to show that the Israelites construed

this commandment as prohibiting the lives

of Israelites only: but it is instructive to ob-

serve how remarkably in the jubilee

year to be fulfilled in the case of that

people. "Whoso sheddeth man's blood by man

shall his blood be shed". out of the millions

that left Egypt under the leadership of Moses

only three were permitted to enter the promised

land

A Lesson from Bonnets — Objectives.

An influential London paper devotes nearly two whole columns in describing a visit paid by the correspondent to the Westminster House of Correction which is devoted exclusively to the reformation of female prisoners. The substance of which can only be expected to find a place in the Third Leaf.

The Rev. Geo. Baugh, the chaplain of this, one of the largest of English prisons and has held the post for a period of his duty to see, and converse with, any prisoner on her admittance, with a view of gaining a knowledge of her antecedents and to ascertain if possible what may warrant his intercession to restrain her from ways of sin, and plead her cause and discharge, in same home or refuge story. At present there are four spacious and lofty blocks of prison buildings and iron grating that the walls of that name of Correction inclose, over eight hundred female prisoners for whom there is a constant influx and outflow of forty new cases being occasionally brought in in one day

What is the doxology?

In the account of public meetings of religious character occasionally, even "the most" is concluded after singing the doxology: Some of the readers of the Journal may have been puzzled for the exact use of the word, as it is sometimes (commandment) over time for a meaning of the word, we is willing to give the definitions as it has found in the Lexicons.

Doxology is the anglicized greek word doxologia from doxa praise, glory, and logo to speak: a form of giving glory to God.

Hymn and the influence of the Almighty Spirit furnished by the title of creation and law. Both the Doxologies have a place in the Church of God, the former being repeated after every reading, and the latter used in the evening service.

Doxology, the greater, or the angelic hymn, was a great note in the ancient church. It began with the words which the angels sang at our Lord's birth, "Glory be to God on high &c."

Lesser doxology, the less, was always used by the apostles, and was to express, primarily, to the Father, Glory be to the Father, and to the Son and to the Holy Ghost as it was formerly and Amen. &c.

Perhaps the most familiar example familiar to most people is in the old hundredth psalm "Praise God from whom all blessings flow" &c.

But it seems strange that a remarkable, that the same ending part of the Lord's prayer" as given by Matthew, forming in the Authorized version and in part of it is omitted by Luke, and prepared as an independently of some writers. An exception appears in the Edward prayer book (64-5) gives it says "in the English liturgy, a common usage, which has come down to us

the land of Canaan. Shuni [illegible] heard Lemuel "as used when a man commands and maintains his gentle or feminine and soft ways of the effeminate, affectations. I remember hearing of [illegible] "mobile" and "mobile" & which spoke their true meaning & determine which was included

On the origin of the word "Bishop"

It doubtless seems strange, to persons who are only slightly acquainted with the foundations of the memories borne by the society of Friends, that that body should not have adopted the order of Bishops in their Church government, seeing that Bishops are so frequently made use of by the translators of the New Testament. The word Bishop occurs once designating the office of the Messiah and three other times referring to the services of disciples, or laborers in the Christian Church, in which case it is the rendering of the Greek compound word "episkopos" which literally from the Lexicon defines in this way: episcopos to be a compound word in other instances it is translated "overseer" which seems more like a literal rendering of this word from epi over, and skopos to see. In the words Telescope and microscope we have similar formations thus: tele, far off, and skopos to see. "micros" little and skopos to see

I presume that in all things he was very much guided by
the Jewish Rulers & 3rd the Roman would acquiesce in
the intentions of Paul's appeal to Caesar was in
of the common decision" I presume Festus in all things
he was led by expediency.

After reading these remarks Quotation may have
attracted the attention of some of the readers from
the nature of his communications and friendly
reasons that have induced me to call to the notice
the reader not to pass over it as requiring
special attention I propose, with his permission,
to say a word, not doubting he could do it more of
personally himself if he would take the undertaking. Not
however, for the purpose of inducing an unprofitable discussion but under a belief that an
intelligent investigation, as nearly critical
as our limited means will admit of the
difficulties as well as parallelisms the translators
must have met with while rendering in common
English what they found expressed in the
ancient tongues one of the least languages pro-
vided this investigation, imperfect as it may
be be rendered by the love of Divine truth &
Under such circumstances it is not only
our privilege but may be our duty
during the month to put the noble Bereans
commendation with the injunction of the apostle to
"prove all things &c.

That some Greek words should have a variety
of significations and that sometimes the translators
may have used the word in one signification
and sometimes in another might not be
cause enough for any more than the discovery that some
English words are occasionally used with different
meanings: Let us take for instance the
English word "post" we have "pecuniary post" -
speak in motion, and abolition from power - heirloom

Sept 15. 19

God created man in his own image, in the image of God created he him; male and female created he them. Gen 1. 27

And God saw every thing that he had made, and behold it was very good" 31

The above appears to me the Bible account of the creation & our first parents, & would such readers as agree to with a literal meaning and take it exclusively as they speak of the hand of the Lord – the mouth of the Lord – the face of the Lord and of his "back parts" Ex. 33. 23

may be inclined to believe that the Supreme and immortal [illegible] are going to worship the creator of all things, and that we denominate God is in form and substance like mortal man.

So such as [illegible] that consideration the testimony of the Lord Jesus and some of his early apostles will be considered of importance:

God is a Spirit. John 4. 24

A spirit hath not flesh and bones. Luke 24. 39

The Father of lights [God] with him is no variableness neither shadow of turning. James 1. 17

The King eternal, immortal, invisible the only wise God 1 Tim 1. 17

Who only hath immortality, dwelling in the light 6. 16

And these agree with the testimonies of the prophets

I am the Lord, I change not. Mal. 3. 6

God is not a man that he should lie neither the son of man that he should repent Num 23. 19

These passages seem to determine as far as human nature can comprehend its the Spiritual immutable and eternal nature of Jehovah the [illegible] God.

on the other hand if we insist upon receiving
scripture in a literal sense, let us see where
such a determination would lead us: Do we
accept the literal signification of the following passages

The Lord thy God is a consuming fire	Deut. 4.	24
our God is a consuming fire	Heb. 12.	29
He maketh his ministers a flame of fire	Heb. 1.	7
Behold I will make my words in thy mouth fire	Jer.	5. 14.
and this people wood, and it shall devour them		
Surely in the fire of my jealousy have I spoken	Ezk.	36. 5
against the house of Israel Hell be a fire,		
and the house of pride a flame	Obad.	
Behold the name of the Lord cometh from far		
burning with anger and the burden thereof is		
heavy his lips are full of indignation and his		
tongue as a devouring fire	Isa.	30. 27
Thou canst not see my face for there shall		
no man see me and live	Exo.	33. 20
and I will take away mine hand and thou		
shalt see my back parts but my face		
shall not be seen		23
Except ye eat the flesh of the Son of man, and	John	6. 53
drink his blood ye have no life in you		
For my flesh is meat indeed and my blood is		
drink indeed		55

Surely a conclusion so much at variance with
right reason as the literal construction of the above
passages would lead us to the safest way seems
to be to accept the declaration of the Lord Jesus as
he has plainly worded it that God is a Spirit
that a spirit hath not flesh and bones, and no man

[illegible] neither heard his voice at any time nor seen his face John 5. 37

have seen God at any time John 1. 18
also the declaration of the apostle that
God is "immortal" and from his unchangeable
& holy nature must always have been invisible
to us. We are spirited in this conclusion by
the belief that God is under no necessity to contradict
himself so that whenever passages of scripture that
have been given by inspiration of God appear to con-
tradict each other we may rest assured the dis-
crepancy originates with fallible man rather than
with infallible Jehovah.

Thus far I have quoted the English versions of
the scriptures, now a little glance at some words in
the Hebrew and Greek languages may help us to the right
conclusions.

The Hebrew word "Same" which the translators have ren-
dered "Image" (which learned commentators say) the
general idea of this difficult and obscure) looks seems
to be equable even, level, uniform resemblance, as
the blood of grapes resembles the blood of animals
in appearance and mystically consecrated under the
Mosaic as well as under the Christian dispensation
to represent that blood which cleanseth from all sin.
The "image of God" implies a likeness to him in moral
attributes is plainly intimated in the words of the apostle
Col 3. 10 where he exhorts christians to put off the old
man with his deeds, and to put on the new man which
is renewed in knowledge after the "image" of him that
created him. But there can be little doubt that
the phrase in this connection denotes primarily the pos-
session of dominion and authority. This is evinced
by the words of the ensuing clause "let them have dom-
inion" which is regarded as explanatory of the term made

So with the Greek words "eikon" which is translated
Matt 22. 20 "whose is this image and superscription"
Does the word refer to a printed head impressed
on a coin? And has Col. 1. 15 Christ is declared to be
the image of the invisible God, plainly indicating
his spiritual nature & being.
Some other illustrations might be given of the
literal using of scripture words, but it may be useful
to remember that figurative language was
frequently used both by the Old and New Testa-
ment writers, such as we find in Matt 13. 34.
All these things spoke Jesus unto them in parables
and without parables spoke he not unto them".

Whether I give as some of my reasons for attaching
a spiritual signification to the passages in which a
comparison is made between Man — the living
creature, and God the omnipotent Creator.
No, other pressure is responsible for the utterance
of these sentiments but the subscriber

H. N.

Washington D.C. Jan 27. 1855
Rev. Jesse Lurge.

The Touchstone. Jno 2. 3. 64

In Webster's Mineralogy you may find an account of the touchstone after the manner of this book from Comstock
In Webster's Dictionary there is a short account of the touchstone which I transcribe "Basanite, from the Greek Basanos, the term Lydian stone, or black jasper, a variety of unity slate. Its color is a greenish or bluish black often interspersed with veins of quartz. It is used by the purity of gold"

The stone is found in many parts of the United States and Middle States among the hills or gravel is from the size of a hazelnut to a bushel basket, and in some parts of Europe and Asia. It derived its name Lydian Stone from its being first noted in Lydia, Asia Minor and touchstone from the use it was put to to determine the quality of the metal applied to it. "The metal being drawn across the stone a judgement of its purity or quality of alloy is formed by the color of the streak; and if this is not satisfactory, the trace of metal is touched with nitric acid, which dissolves the alloy if impure metal without affecting the gold. Hence the name of touchstone"

Whereas another Kind of Touchstone that I do not find a particular description of in that name, in any dictionary, and yet it is a very important thing and does a great deal of good to both young and old; and the more familiar they have been with it in early life, if rightly used the more valuable through the remainder. It is sometimes so hearing that it might count be confused by any eye in persons, and of such a dark complexion and yet invisible to the naked eye, that one knows not how to call it black or any other color. Well, under these circumstances, or phrase we call the touchstone I am now speaking of — occasions disappointment, trial, or affliction even a stronger phrase torment will be most applied? have many of you met with something in your school exercises or pursuements that has been a source of sore trial to your patience and has there not been a strong temptation to do or say something that would be equally wrong and even more so? Well, under that you have listened to the still small voice of Good Jesus "Peace be still". Those angry passions have been quelled and there has been a great calm, worth more to you and your opponents a thousand times than victory you could have gained by angry concealment or outspoken anger. Such of you as have listened to that voice and obeyed have left the golden streak on that touchstone. And such of you as have heard it and then acted in impeding your own concealed or outspoken anger have left the brazen streak as a testimony against you. So the apostle Paul met with many trials in the spirit he endured, that was his touchstone, and he left the golden streak on that touchstone, and many a heart of longing Christians knows it.

How long were the Israelites in Egypt?

The above question proposed and answered by one of the Reviewers, transferred but as the answers there differ very much from the conclusion we came to by the Britons should be allowable to hear what the Scripture testimony may be upon the subject, including Bishop Colenso, whose criticisms on the Pentateuch have been called in question.

"How long were the Israelites in Egypt?"

The above question, transferred from the London Journal as proposed and answered by one of the Reviewers, and as the answer there given differs very much from the conclusion we came to by the Britons should be allowable to hear what the Scripture testimony may be upon the subject, including Bishop Colenso, whose criticisms on the Pentateuch have been particularly referred to. But let us hear the Scripture testimony that appears to be [illegible] to the case. It seems very clear that the Apostle Paul considered the whole term of 430 years to be the 215 spent by Abraham and his descendants in Egypt, for he says "I said to Abram and his seed were the promises made" [illegible]

"And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul"

Abraham was 75 years old when he departed from Haran" [illegible]

"Isaac was born when Abraham was 100 yrs old" 25

Of this time spent in Egypt before the birth of Isaac 25

Jacob was born when Isaac was 60 yrs old 60 25

Joseph was born when Jacob was 90 90 30

" was 97 yrs old when Jacob left this kingdom 97 7

" 30 " when made gov. of Egypt 30 33

Then were 7 years of plenty & 2 of famine before Joseph's brethren came &c. 9 53

39

214

Reckoning only 216 years for the children of Israel in Egypt to agree with Paul's testimony 216

430

Here Bishop Colenso refers to the Vulgate, Chald. Syr. and Arabic versions of the Pentateuch, and Adam Clarke and T. H. Horne quote respectively from the Samaritan Pentateuch "Now the sojourning of the children of Israel, and of their fathers, who dwelt in the land of Canaan and in the land of Egypt was 430 years" on which Dr. Clarke says "The Samaritan Text is allowed by many to be the most correct copy of the Text of Moses; and the Alex. copy of the Sept. must also be allowed to be one of the most authentic as well as the most ancient copies of the version. There are some